



## HERZL'S JEWISH STATE

— A COMPARISON WITH THE REALITY

By ALFRED WERNER

## AN ADVENTURE IN JUDAISM

By ISAAC BESHEVIS SINGER

## LAFCADIO HEARN AND ANTI-SEMITISM

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## A SEDER NIGHT IN THE RHINELAND

A PASSOVER TALE

By HEINRICH HEINE



# PASSOVER SYMBOLS



*The symbols, in the plate:*

*A—Eggs, B—Shank Bone,*

*C—Bitter Herbs, D—Lettuce.*

*E—Charoseth, F—Horse Radish.*

## PESACH—PASSOVER

Pesach is a Hebrew word derived from a root meaning to pass or skip over. The Bible tells us that when the Angel of Death caused the first-born in every Egyptian home to die, the Jewish homes were not touched. The Angel of Death passed over the Jewish homes.

## SEDER

Seder is also a Hebrew word meaning order or procedure. On the first two evenings a special order or service known as the Seder is conducted. When our ancestors left Egypt they celebrated their freedom with a special ceremony. Ever since then this ceremony has been observed by Jews.

## THE SEDER TABLE

The following articles are grouped on the Seder Table: Three matzos placed in the center; a dish containing bitter herbs, horse radish, celery, parsley, lettuce, charoseth—a mixture of scraped apples and raisins, pounded almonds and other nuts, sugar and cinnamon; an egg which has been roasted in hot ashes; a roasted lamb bone (the shank is generally used); special wine used for Pesach.

## MATZOS

When our ancestors left Egypt they had no time to bake their bread in an oven, so they took along dough and baked it in the sun while traveling. The matzos remind us of the bread of affliction or suffering which our ancestors ate in Egypt and of their haste to flee from the land of slavery. The three matzos used at the Seder commemorate Abraham's hospitality to the three visitors who, our Rabbis tell us, visited him during Pesach. Said Abraham to Sarah:

"Make quickly *three measures of fine meal*; knead it and make three cakes." The three matzos symbolize these three measures.

## WINE

The wine symbolizes joy: "And wine that maketh joyful the heart of man." (Psalm 104:15) We drink four cups of wine because of the four promises made to our ancestors when they were freed from Egyptian slavery.

"And I will take you out" of the land of bondage.

"And I will save" you.

"And I will free" you from slavery.

"And I will take" you to be a Chosen People.

## MOROR

We eat a bitter vegetable, usually horseradish, as a remembrance of the bitter life of our forefathers when they were slaves in Egypt. Moror in Hebrew means bitter.

## THE EGG

The egg is a symbol of the new life the Jews were to enter. The people were about to burst the shell of slavery and enter the period of liberation. It is also the symbol of the free-will burnt offering brought each day of the Passover Feast during the existence of the Temple in Jerusalem.

## CHAROSETH

Charoseth is made of nuts, apples, raisins, cinnamon and wine. It has the color of clay or mortar. We eat

it to remember the bricks our ancestors made in Egypt and the mortar they used in building palaces and temples for the Pharaohs. It is also used as a symbol for the sweetness of freedom.

## ROASTED BONE

The Lamb Bone reminds us of the sacrifice on the first Passover (Exodus 12:3-10). God commanded each Israelite family to make a burnt offering of a lamb. The bone of a Lamb, an animal worshipped by the Egyptians, is placed on the table to show that idols are powerless to help or to injure.

## THE AFIKOMEN

Afikomen is of Greek origin which means after the meal or dessert. It, too, remind us of the way Passover was celebrated in olden times. At the end of the Seder each person received a small portion of the Paschal lamb for dessert.

## CUP OF ELIJAH

There is a beautiful legend that before the Messiah appears to lead the Jews back to Palestine and to establish everlasting peace in the world, the prophet Elijah will appear to announce the coming of the Messiah. We express our wish and hope for the arrival of this glad messenger by providing a special cup of wine and by opening the door to admit the expected guest.

## LEST WE FORGET

*The following is a prayer suggested for the Seder Services*

**I**N this night of the Seder we remember with reverence and love the six million of our people of the European exile who perished at the hands of a tyrant, more wicked than the Pharaoh who enslaved our fathers in Egypt. Come, said he to his minions, let us cut them off from being a people, that the name of Israel may be remembered no more. And they slew the blameless and pure men and women and little ones, with vapors of poison and burned them with fire. But we abstain from dwelling on the deeds of the evil ones lest we defame the image of God in which man was created.

Now, the remnants of our people who were left in the ghettos and camps of annihilation rose up against the wicked ones for the sanctification of the Name, and slew many of them

before they died. On the first day of Passover the remnants in the Ghetto of Warsaw rose up against the adversary, even as in the days of Judah Maccabee. They were lovely and pleasant in their lives, and in their death they were not divided, and they brought redemption to the name of Israel through all the world. And from the depths of their affliction the martyrs lifted their voices in a song of faith in the coming of the Messiah: And though he tarry,  
None the less do I believe!  
And though he tarry,  
None the less do I believe!  
I believe, I believe, I believe!  
I believe, I believe, I believe  
With perfect faith, with perfect faith  
In the coming of the Messiah I believe!



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## ISRAEL AFTER TEN YEARS

THE writer was privileged to visit Israel last year as a delegate to the Bnai Brith convention held in Jerusalem. During the course of the visit he traversed every section of the country, going literally from Dan to Beersheba and even southward through the Negev to the new port at Elath. It was a pilgrimage which realized the immemorial desire of all Jews, expressed at the Passover Seder in the words *L'shonah Habah Yerushalaim*. The spiritual fruits of the experience constituted a spiritual enrichment assessed in our Bible as beyond the value of diamonds and rubies.

This does not pretend to be a report by an economist on the state of the country, or the condition of the state. It is a record, however, of impressions sharply etched in memory: impressions of places and people. The places include the major cities of Jerusalem, Tel Aviv and Haifa and the lesser cities of Safad and Beer-sheba. In this category one lists as well emerging cities, such as Ashkelon, Ashdod and Elath. The places—and what an unsatisfactory reference this is to the Hebrew University, the Weizmann Institute and the Technion!—are supplemented by these institutions, which have no like anywhere between Rome and Tokyo, and which in their totality constitutes an educational system of which the wealthiest and most powerful nations in the world might be envious.

Israel impresses the visitor immediately by its atmosphere of energetic activity, harnessed under the control of excellent planning which manages to minimize the relative paucity of resources. One statistic serves well as

an example: in 1958 there were erected in the country 32,000 housing units consisting in the main of three and four room cement and stucco apartment buildings. When it is remembered that almost everything must still be imported, including wood, nails, plumbing and other basic necessities, the magnitude of this achievement becomes obvious.

It is not to be forgotten that this constructive energy must in some large degree be at the same time diverted to the needs of military defense. Were it possible for Israel to use for construction most of the funds devoted to the maintenance of the army and the purchase of expensive modern armaments there would by now be no remaining vestige of the *mahabaroth* which marred the landscape of Israel at the same time that it rendered physically miserable the existence of new immigrants. Fortunately, these are rapidly becoming but an unpleasant memory.

The government and the people are realizing the necessity of encouraging private investment with the result that restrictions upon the free receipt of profits by the entrepreneur—and particularly the foreign investor—are constantly being eased. As one rides through the cities and in the countryside the results of the new policy are frequently seen in the form of factories of considerable dimension and productivity. It is known to the government that Israel cannot for too long rely upon foreign financing such as German reparations. These have not only been faithfully paid by the Bonn government at their due dates but have in fact been to some extent anticipated by Israel. The balance of

export against import must therefore be materially increased in order to stabilize the value of the Israel pound, prevent internal inflation and maintain a proper level of living.

There is an especial pride to be derived by any Jew from the sight of Israel's young people. Their very physical carriage portrays a confidence in the present and future of the country which is one of the elements of Israel's ability to withstand the enmity and encroachments of its surrounding Arab neighbors—who are neighbors in fact only. Whatever the anti-Semites may hereafter write about the Jew, the old stereotype of the cringing coward is as dead as the dodo.

It is not to be assumed that Israel is without serious problems. Only a decade has passed since the achievement of independence, and in this short period upward of one million people have entered the country, bringing with them in most instances nothing to enrich its economy except the will to labor and to contribute these skills with which their past endowed them. To use these potentialities, work of all kinds must be provided, and it is simply the fact that there is not enough work for all hands and all skills. There are of course notable exceptions, such as the Yemenites in metal work. It is to be hoped that the dissatisfactions arising from unemployment will be speedily erased by increasing the avenues of productivity. Here lies the opportunity of American Jewry to add new chapters to its already fine record of brotherliness. This reference is not merely to philanthropy but to business. If Kaiser-Frazer and other American industries can profitably establish enterprises in Israel, so can American Jews.

WILLIAM I. SIEGEL

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# "JUST BETWEEN OURSELVES"

בין "עצמנו" ו"עצמנו"

An Intimate Chat Between Rabbi and Reader

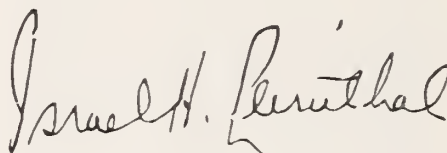
## A MESSAGE

WHEN these lines will be read, we hope that we will already have touched the sacred soil of Israel, toward which we are now sailing. We will miss being with many of you at the Passover Seder in the Center, but we will have the great privilege of celebrating Passover among our brethren who have literally experienced a new Exodus from modern Egypt in Europe and Asia where they endured untold hardships. Today they are enjoying full freedom and the blessings of life in their own land of promise.

I hope and pray that the Passover festival may bring joy to all of you and also the determination to work with even greater zeal and enthusiasm to assure the future of this reborn land and people. Let all of us dedicate ourselves anew to give added strength to these heroic men and wo-

men, who, though surrounded by enemies, are nevertheless giving all of themselves to make this land a garden of bliss, a citadel of genuine democracy and an inspiration to all mankind.

And when, at the conclusion of the Seder, you pray: *L'shanah habaah b'Yerushalyim* — "next year in Jerusalem" — may that prayer be realized at least in the sense that you may all be privileged to visit Israel and to experience the thrill of seeing with your own eyes the great miracle of our people's rebirth, which Israel symbolizes today.



## THE JEWISH COMMUNITY IN EAST GERMANY

SOME 1,600 to 1,800 Jews exist today in the Democratic Peoples' Republic of East Germany under Communist rule, about 1,000 of them in East Berlin. The picture of this unhappy remnant is one of utter helplessness, a special correspondent of the Jewish Telegraphic Agency established.

Behind a high gate guarding a courtyard at 53 Rykestrasse, in East Berlin, is an old building with a small sign announcing this is the "Friedenstempel"—the Freedom Temple. The interior of this old synagogue had been gutted by the Nazis. The Communist regime has spent a reported 250,000 marks (\$60,000) to rebuild it. It is now a magnificent house of worship, beautiful, clean, attractive; an obvious showcase to demonstrate East Germany's "tolerance" of the Jewish religion.

The rabbi of this temple and spiritual leader of the "Jewish Community

of Greater Berlin," is Rabbi Martin Riesenger, a man in his late fifties who was never ordained as a rabbi but was a lay preacher. He holds his post by government appointment. The congregation has a *shochet* who prepares meat for kosher consumption.

Rabbi Riesenger told the correspondent that on Sabbath weekends, about 30 to 40 worshipers come to the temple. On holidays like Passover, about 100 appear and, on the High Holy Days, as many as 300. The age level, he admits, is "elderly." There is no rabbinical seminary, there are no classes for children except one class to prepare youths for their Bar Mitzvah. This has four students.

The congregation is well supplied with prayer books, phylacteries and other religious objects, and has 40 Scrolls of the Law, all recovered from the places where the Jews concealed them during the Nazi regime. It has

no Hebrew or Yiddish literature except for the Holy Books.

Rabbi Riesenger said there were four other synagogues in East Germany at Dresden, Halle, Magdeburg and Elhrfurth. There are about 650 Jews in these communities, but not a single rabbi. He did not mention Leipzig, which has a synagogue, a congregation of about 100 and a rabbi the Leipzig community regards as the Chief Rabbi of East Germany.

Most of the Jews remaining in East Germany are small businessmen or traders with a few holding civil service posts.

## DR. ELIAS N. RABINOWITZ— IN MEMORIAM

THE death of reversed librarian, Rabbi Elias N. Rabinowitz, has brought great sorrow to all of us who were privileged to know him. He was a fine Jewish scholar, wholeheartedly dedicated to the study of our Torah, and made a distinct contribution to Jewish learning.

Our Library is greatly indebted to him. For more than two decades he gave it loyal and faithful service. Both young and old found him a source of vast information to whom they could come for guidance and help in their readings and studies. He was the *ish ha-sefer*, the man of the book, a living symbol of loving pursuit of learning, and thus was an inspiration to every one who came to the Library to gain a greater appreciation of Jewish study. He was gentle, kind and gracious to everyone, and has left an indelible impress upon all of us.

We shall ever cherish his memory.

ISRAEL H. LEVINTHAL

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Brooklyn Jewish Center Review



# HERZL'S JEWISH STATE

## A COMPARISON WITH THE REALITY

By ALFRED WERNER

*The following appraisal of Herzl's conception of a Jewish state in contrast with the new State of Israel is published as part of the world commemoration of the 100th anniversary of Herzl's birth. He was born May 2, 1860.*

HERZL'S historic manifesto, "The Jewish State," is concluded with the following prophetic words: "... I believe that a wondrous generation of Jews will spring into existence. The Maccabeans will rise again. Let me repeat once more my opening words: The Jews who wish will have their State. We shall live at last as free men on our own soil and die peacefully in our own homes. The world will be freed by our liberty, enriched by our wealth, magnified by our greatness. And whatever we attempt there to accomplish for our own welfare will react powerfully and beneficially for the good of mankind."

This was written more than sixty years ago, but it has come true in our days, for the state of Israel that Herzl envisaged has contributed substantially towards the welfare of Jews and Gentiles alike (though Herzl would have loathed to see it emerge, as it actually did, in an atmosphere of Middle Eastern bloodshed and hatred). However, it would be unfair to Herzl to compare his two major political statements, "The Jewish State," and "Old-Newland" (a political and social treatise in the form of a novel) with the reality of 1960, and point up the numerous cases in which Herzl, speaking about one or another facet of the Jewish state, was unable to foresee all the miracles that were to happen. To give full credit to the boldness of Herzl's visionary power one must bear in mind that sixty years ago Palestine was one of the

most backward parts of the Turkish Empire, sparsely populated by Arabs, of whom a large percentage were nomads, and that the thirty agricultural settlements, set up by Jews, were still very small. The first flight in a power-driven airplane had not yet taken place, and Einstein had not yet issued his first statement on the theory of relativity.

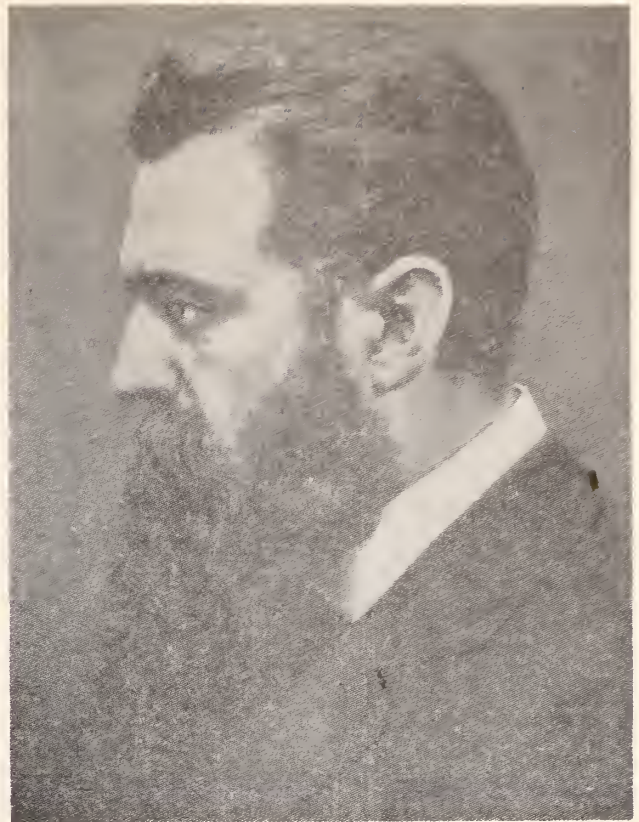
Many people are aware that "Jewish State" and "Old-Newland" are available in libraries, but few have bothered to read them. If a classic, in general, might be defined as a text that every adult claims to have read, a Zionist classic is a book the average Zionist is reminded of once in a while by a speaker addressing his club. "The Jewish State" (or, to quote its complete title in the German original, *Der Judenstaat: Versuch einer modernen Loesung der Judenfrage*), which appeared in Vienna in 1896, may, in parts, make bewildering reading to an American in our day. For one thing, Herzl was skeptical about the merits of democracy. In fact, speaking of the Constitution of the future Jewish state, he declared emphatically that he was a "staunch supporter of

monarchical institutions." He went on to say:

"A democracy without a sovereign's useful counterpoise is extreme in appreciation and condemnation, tends to idle discussion in parliaments, and produces that objectionable class of men—professional politicians."

Remembering certain unpleasant scenes he had witnessed in the parliament of the French Republic (for years he served as Paris correspondent of Vienna's *Neue Freie Presse*), he identified the abuses of democracy with democracy itself. He continued:

"Politics must take shape in the upper strata and work downwards . . . I incline to an *aristocratic* republic . . . Many of the institutions of Venice pass through my mind . . . Our people, who are receiving the new country from the Society (The 'Society of Jews' which, according to Herzl's blueprint, was to do the preparatory work in the domains of science and politics) will also thankfully accept the new constitution it *offers* them. Should any opposition manifest itself, the Society will *suppress* it. The Society cannot permit the exercise of its functions to be interpreted by short-



*The  
last  
photo  
of  
Theodor  
Herzl*





*Herzl when he was 16.*

sighted or ill-disposed individuals" (the italics are mine.)

Herzl was allergic to Socialism. Yet the State of Israel, from its start in 1948, has been headed by a Socialist-Premier, Ben-Gurion, and its most powerful party has been the Socialist Mapai. Herzl wanted the worker to be happy in the Jewish state, and at a time when people were forced to work nine or ten hours a day he insisted that in the future Jewish State the working-day should be reduced to one of seven hours. He was very much in favor of social legislation (social insurance, sickness insurance, and so forth), but in a Bismarckian spirit, he proposed that these privileges be granted to the workers rather than to be achieved by the united workers themselves.

"Old-Newland", published in 1902, shows that the author matured in the six years since the publication of "The Jewish State". In the latter, Herzl had expressed his belief that all shortcomings of capital society could be eliminated through the progress of technology with its remarkable labor-saving devices. In 1902 he was still fascinated by technology, but now psychology appeared to him the key to happiness. In this book there is greater emphasis upon democracy, more of humanism and universalism than in the earlier work which is, after all, a *Kampfschrift*, a fighting pamphlet born out of despair.

The novel's plot is very simple. Two idealists, a misanthropic Prussian aristocrat named Kingscourt, and a weary Austrian Jewish lawyer named Loewenberg, leave Europe for a lonely island in the Pacific. On their way east they pay a short visit to the Palestine of 1902, a land full of Levantine squalor where a handful of Jewish pioneers are battling against overwhelming odds. From there, the two proceed to their dream island. After two decades in happy isolation from mankind, the two friends visit Palestine again, on their way back to Europe. But the Palestine of the 'twenties is no longer the same country: it is a progressive, happy Jewish land, enjoying all the blessings of modern technique and founded on the principles of justice and tolerance. They are the guests of the pioneer, David Littwak, who is their guide through the new state and society.

Herzl lets Littwak explain that those dreamers were wrong who "believed that the most important factor in creating a new order of things was machinery." Old-Newland—the country visited by Kingscourt and Loewenberg—was not an ideal place, filled with saints. "We made the New Society not because we were better than others," Littwak cautions his guests, "but simply because we were ordinary men with the ordinary human needs for air and light, health and honor, for the right to acquire property and security of possession."

It is customary to praise Herzl because of his forecasts in the realm of technical progress rather than for his prognosis of a new form of society which, though slowly and with hindrance, would develop in Palestine. True, he predicted that Haifa would be chosen the chief port of Palestine; he visualized the establishment of a perfect communications system in a country that, in 1902, had no railroads worth mentioning. He stressed the importance that the citrus and chemical industries would have for future generations, he foresaw the exploitation of the mineral salts of the Dead Sea, Rutenberg's Palestine Electric Company, and Hadassah's heroic



*Herzl's wife Julie.*

fight against trachoma, the scourge of the Middle East.

But Herzl was more than a Jules Verne, and the purpose of his novel was to show the world "how much justice, goodness and beauty can be created on earth if only there is a decent will to do it." Or, as the non-Jew, Kingscourt, predicts:

"With the ideas, knowledge and methods that today, December the 31st, 1902, are at the disposal of mankind, it could remedy its situation itself. One doesn't need a philosopher's stone or a dirigible airship. All that is necessary to make a better world is already at hand. And do you realize, my friend" (he is addressing himself to his companion, Loewenberg) "who could show the way? You! The Jews! Precisely because everything is going badly with you. You have nothing to lose. You could create an experimental society for mankind—over there in Palestine, on the old soil, you could create a new community—*Altneuland*."

In 1923, when Kingscourt and his Jewish traveling companion re-visit Palestine, they can hardly believe their senses—they are confronted with a new kind of society. Significantly enough, Herzl avoids calling it a "state," so that it may not be confounded with the existing institutions of mankind. It is called The New Society, and has little in common with the historical states which exercised



coercive powers over every inhabitant, collected tributes, waged wars and extended the areas from which tribute could be collected. In fact, the New Society is different from any institution which was ever formed to unite men. It is an entirely new form of organization, adapted to the modern conditions of technology and culture. It is a community founded upon the free will of all who wish to cooperate, the middle road between individualism and collectivism, which makes possible a just, economic order without any more restrictions on the liberty of the individual than is absolutely necessary. Private property and money are not abolished, but these institutions are cleansed of any obnoxious elements they may have.

While there is no military service (the youth is trained by means of games and sports instead), every member of the New Society devotes two years of his life to public service, generally from the age of eighteen to twenty:

"The men in the employ of the New Society worked only seven hours a day, but they concentrated all their strength into those seven hours. They laid roads, dug canals, built houses, cleared stones from the fields that were to be plowed with electric plows, planted trees. Each man knew that he was working for all his comrades, and that all were working for him. They went out singing to their work in the morning, and returned singing at night. Our work was like a sudden burst of spring, when bare trees turn green over night. And every day increased our momentum."

The same rights are afforded to women as to men. Everyone has the right as well as the duty to work. All members of the New Society are insured against accident, sickness, old age, and death. Education in the schools up to Zion University is free. Punishment of criminals is replaced by re-education. All land is public property and leased only for periods of fifty years.

Tolerance is the society's basic principle. There are no race laws. No hostility exists between Jews and Arabs. Foreigners are respected and enjoy

the same protection as citizens. Every creed is granted the same freedom of worship. Typical of this spirit is the celebration of the Passover festival held at the home of David Littwak's parents; among the guests gathered around the table are a Catholic priest, a Greek Orthodox clergyman, a Protestant minister and a Turkish Pasha, all of whom partake with the Jews of the matzoh, the maror and the maroseth. The following is the creed of the men of Neudorf (literally, New Village), the model Palestinian village of Herzl's dreams:

"It would be immoral if we rejected a single creature, whatever his origin, whatever his race or faith, who wished to participate in our conquest . . . Our pass-word must be: Man, you are my brother!"

I must leave it to the readers to make their own comparisons between

women from sixty different countries, people with different religious, cultural and linguistic backgrounds.

During Herzl's life-time, there were many people, including Zionists, who considered his political goals exaggerated. A Jewish state? Fine. But why, they argued, should it be better than other, already existing, states? In the same way, quite a few 18th century Americans felt that the leaders of the anti-British revolt had crazy ideals. These were the advocates of "normalcy" and "business as usual" who, during the Revolution and War sneered at the principles of the Declaration of Independence, calling "impractical" and "idealistic" the claim that all men are created equal and that they are endowed by their Creator with certain inalienable rights. There were skeptics and cynics and pussy-footers in 1776, when the United



*The Herzl children and their father.*

the ideal Old-Newland, and the Israel of 1960. There is no doubt that technologically Herzl's vision lags far, far behind what is being achieved in the Israel of 1960; in agriculture and science, Israel is already the most advanced country in all of Western Asia. In other respects, it is making immense progress towards the good, though, of course, it is not a simple task to unite under one flag men and

States came into being, and also in 1948, when the State of Israel was founded. Our own narrow-minded "practical" men ought to recall what the late President Roosevelt, in a Washington's birthday address, had to say about such people:

"The skeptics, the cynics of Washington's day, did not believe that ordinary men and women have the capacity for freedom and self-govern-



But does it? This "better life" is hardly conceivable in a world society which did not seem satisfactory at all to Theodor Herzl, a society which has certainly not improved considerably in the fifty-six years since Herzl's death. Herzl did not wish merely to add another state to the scores of already existing ones, he strove for the regeneration of the Jewish people and, through it, the regeneration of mankind. Until the very last days of his short life, he wanted his fellow-Jews to see to it that once again the Law should go forth out of Zion, and the word of the Lord from Jerusalem!

2



THE writer of this article seldom attends meetings, conferences or celebrations. If he goes to a meeting it usually is one devoted to Yiddish, its literature and its culture.

Recently, however, I had the opportunity to be a guest at a festive dinner held at the Brooklyn Jewish Center on behalf of the Jewish Theological Seminary. This dinner was given in honor of Dr. Benjamin Kreitman, Rabbi of the Center, who is also a relative of mine and a close friend.

A dinner of this sort is probably far from a novelty to many of my colleagues. To me, however, it was a new experience because there I had the opportunity to meet a circle of people hitherto unknown to me.

The Brooklyn Jewish Center is a Conservative synagogue, a movement in American Judaism more liberal in its outlook than the Orthodox and more observant and traditional than Reform. In aim, the underlying philosophy of this movement is that tradition is important; but even more important is the spirit upon which the tradition is founded. I was at first startled to see that in the ranks of this Conservative movement there exists a difference as to religious custom and behavior. One rabbi sat without a skullcap, another with one. The same was true of the guests. It seems to me that here the externals are not exaggerated in their importance. I listened to the speeches, I talked with some of the guests and, although I was reared in a strict Orthodox environment, I felt that I was among my brethren, be they with skullcap or without. For them Judaism is something vital and dynamic.

My friend and relative, Dr. Kreitman, is a rabbi's son. He knows Yiddish thoroughly and is a scholar, a *lamden*, in the old and best sense of this term. He was born in Warsaw at Nalevki Street, number 38. I knew well his grandfather, Reb Gedalia Kreitman. He was our *mehuten*. I recall how, together with my father, he would discuss the problems of the world and how they both sighed and worried over the tragic lot that had befallen the Jewish people. Their discussion would revolve about the same dark theme: the spiritual degradation

## A Famous Yiddish Writer Visits the Brooklyn Jewish Center

### AN ADVENTURE IN JUDAISM

By ISAAC BESHEVIS SINGER

of the Jews and the rise of a generation of non-believers. Both felt, that as things were going, the Jews would soon assimilate and disappear altogether. Of course, my father had us, his children, in mind. Reb Gedalia's sons, however, were then already on the other side of the ocean.

So destiny willed it that Reb Gedalia's grandson should become a rabbi and a scholar. At this synagogue, the Brooklyn Jewish Center, he organized a *Mishnah* class and, believe it or not, almost all the students are American-born. They started with the tractate of *Yebamot* about four years ago and have since covered much ground. Just imagine men and women among whom you find physicians, lawyers, judges, scientists, businessmen, who grasp fully the meaning of the *Mishnah*. They ask such pertinent and profound questions as would confound even a Talmudic expert. What

is more, they are able to make comparisons between systems of jurisprudence of other nations and those of the *Mishnah*. To me it is most significant that some of the students are children and even grandchildren of American-born Jews.

At this Seminary dinner, I listened to the speeches with the greatest of interest and I was deeply moved by the warmth and sincerity of the speakers. The response from the assembled was enthusiastic. Substantial sums were pledged to the Seminary — the spiritual stronghold of the Conservative movement in Judaism. At my own table one of the guests was moved to give a considerable sum of money.

Mr. Edward Isaacs, a well known communal leader and philanthropist, acted as the toastmaster. Dr. Spatt, the president of the Center, a former



*The Mishnah class for Center members conducted by Rabbi Benjamin Kreitman (facing the class).*



dentist who became a successful real estate operator, greeted the guests on behalf of the Center. Dr. Spatt is an observant Jew and supports generously Yeshivahs and other institutions of Jewish learning.

One of the most impressive addresses of the evening was delivered by Rabbi Israel H. Levinthal. He recalled the days when the famed Dr. Solomon Schechter, the founder of the Jewish Theological Seminary, sought to persuade the scholar, Dr. Samuel Posnansky, of Warsaw, Poland, to come to these shores. Dr. Levinthal read a letter which Dr. Schechter wrote at the time to Dr. Posnansky. Dr. Schechter himself was then, so to speak, a "greenhorn," but he was already able to grasp the meaning of the American Jew. He foresaw that America was destined to become, outside of Israel, the most important center of world Jewry, and he therefore pleaded with Dr. Posnansky to come and help erase the ignorance prevailing among American Jews.

Dr. Levinthal has been spiritual leader of the Brooklyn Jewish Center for the past forty years and he spoke with dignity and sincerity.

The principal speaker was Ira Hirschman, active in radio and television, who was sent on a special mission to Europe during the Second World War as a personal representative of President Roosevelt. He described a meeting with the bestial Adolph Hitler. This encounter convinced him, as well as many other Jews, that he could no longer be aloof from Judaism and the Jewish people. The meeting face-to-face with the worst Haman of all generations brought home to Hirschman and many of his contemporaries a vital lesson. It was that a Jew cannot remain indifferent to his Jewish destiny. Both in national life and in private life it is often the enemy who reawakens the conscience of a people. In a certain sense, the Jews are indebted to the Pharaohs, the Hamans, the Chmelnitzkys and the Hitlers for their vitality.

It was gratifying to hear how these Jews that I met, whom my father and grandfather would have classified as *goyim*, could grasp the meaning of

the Jewish predicament; how these Jews, in their own way, cleave passionately to things Jewish. I must repeat that the majority were highly cultured people and possessed critical minds. Each must have reached the conclusion that Jewishness is something that is of overwhelming importance. I am certain that they understand all the arguments for and against remaining a Jew. In almost all the eyes I saw the gleam of Jewish sagacity, the sparkle of "Hachmah."

The large majority of the people present have attained prominence in the business and professional world. And if they devote their time to the study of the *Mishnah* and give money to Jewish institutions of learning—then this is far from a caprice. In a certain sense I consider these Jews the wisest and the most enlightened.

Among those who made the appeal for the support of the Seminary were Judge Maurice Bernhardt; the former Housing Commissioner, Abraham Lindenbaum, and Rabbi Joel Geffen, representing the Seminary.

Dr. Benjamin Kreitman spoke in English, but it was thoroughly Jewish in spirit. I said to myself, perhaps the soul of Reb Gedalia is in the person of Rabbi Kreitman. If so, then this soul sees that particularly in the case of Jews, one cannot forecast the future. The Jews are a strange people—one may think at one point that it is doomed to perish, then suddenly it regains its old strength and rises again to new life. My predictions may sound odd to some, but I foresee that someday out of America, like out of Zion, there will go forth the Torah. There will yet arise from the sons and daughters and grandchildren of this generation great scholars and inspired teachers of the Torah. There may yet arise here in this land a second Shagat Aryeh, a Rabbi Akibah Eiger, a Pri Meggidim. The foundation is being laid now both by the Orthodox and Conservative Jews. What a pity, I thought to myself, that Yiddish literature cannot reach and touch the hearts of these Jews. As to the Yiddish language, I am certain that they are not snobbish about it. I saw it when I was introduced to the audience as a writer for the *Forward*. I was greeted in a friendly and enthusiastic fashion.

The fault, it seems to me, for the failure of Yiddish literature to find supporters among these Jews (alas the number is constantly increasing) lies with us Yiddish writers. The English speaking Jew whose Jewishness has now been reawakened has a college education, he is a thinking person, and he has a broad knowledge. We cannot come to him with literary productions of a "primitive" character, a scribbling that shows total or even part ignorance. We cannot impress him with amateurish helplessness. For Yiddish literature to capture the interest of the intelligent and refined present-day Jew, it must itself become enlightened and refined; it must be rooted deep in Jewish life. If Yiddish literature is to get the support of Jews of the type I met at the Brooklyn Jewish Center, we must have a literature which would win the admiration of the thinking Jew so that he would always look up to it. The primitivism and coarseness which prevails in Yiddish literature has cut us off from the modern American Jew.

There is emerging in this country a Jew who is well informed and well educated and who has a rich background of experience. Familiar with world affairs, he very often possesses a fair knowledge of Judaism and its modern-day implications. One cannot bring to such a Jew a literature filled with sketches, poems and novels which are superficial and childish and convince him that this is Jewishness, true Yiddish literature. Only a literature of the highest worth will interest the modern Jew. As long as the Yiddish press and Yiddish literature will not raise the standards to the level of the new generation, we will be ignored, or treated as unwanted relatives. Fortunately, there are a few who understand what is happening and they, with all their strength, are directing our attention to this condition.

If Yiddish literature is not to sink still lower, it must seek to go upwards, it must become a great literature,—a literature befitting the greatness of the Jewish people.

*This article was first published in Yiddish in the Jewish Daily Forward under Mr. Singer's pen name, "Isaac Warshavsky," and translated for the Review by Mr. Leo Shpall.*



*In the record of Lafcadio Hearn, one of the finest writers this country has produced, is the charge that he was anti-Semitic. A well-known biographer and contributor to the Review, Albert Mordell, revives this issue and provides a determining answer to the accusation.*

BECAUSE of some comments in personal letters never meant for publication, expressing a dislike for associations with Jews at a summer resort, Lafadio Hearn has been put down by some writers as anti-Semitic.

In the summer of 1886, he took a vacation from his work on the New Orleans *Times-Democrat*, to go to Grand Isle lying in the Gulf of Mexico, near the mouth of the Mississippi. The sojourn bore some fruitful results, for here he laid the scene of his novel "Chita: A Story of Last Island," published a year later. Here there were a number of well-to-do Jewish people from New Orleans and staying at the same hotel where Hearn was. He was placed by waiters at the same table with some of them, and he later tipped the waiter to seat him with non-Jews.

Hearn was a shy person, and at that time in a nervous and irritable state. He was not interested in business men. He wrote some letters to friends in New Orleans complaining that he had few Gentile neighbors. The language he used was rather strong, emphasizing his dislike for the continual personal contact he was subjected to.

One letter was written to a woman on the staff of his paper, Ada Sturges, who used the pen name of Mrs. A. C. Durno. In it he stated he was in Jerusalem, and longing for occidental associations. Humorously, he concluded by saying that his prominent nose was now becoming more so—it was lengthening, orientalizing. In August 1886, he wrote to his editor, Page Baker, that the Jews had departed, particularly one fiendish individual, Solomon Baer, who had made the tactless remark that "a handful of powder would blow to hell all the Christians here." But the letter contains the following passage:

"To-day I received the envelope containing the *Sun* criticism of Drummont's book. May the shadow of Drummont spread across the world! He is a blessed good man."

This article appeared anonymously in the New York *Sun*, August 15, 1886, headed, "Jews in French Society." The book reviewed was "La France Juive," by the notorious Edward Adolphe Drummont.

The letters cited were first published by Edward Larocque Tinker in his "Lafcadio Hearn's American Plays" in 1924. Tinker was surprised when he learned of what he took to be anti-Semitism on the part of Hearn, since he knew of no incident that could show any basis for it. However he was mistaken in saying that Hearn's antipathy grew rather than diminished.

Hearn soon changed his mind about Drummont's book. In October 1886 he received the two thick French volumes. First he learned that the *Sun* article as well as other reviews did not present the real character of the book, so he wrote an article about it for the *Times-Democrat* published October 10, 1886 (discovered by the present writer and turned over to a professor in Japan, where it appeared in the volume "Literary Essays," (1934) edited by Ichiro Nishizaki). Hearn said that Drummont posing as a Catholic, had resurrected all the superstitions, all the prejudices, all the calumnies, all the absurdities, all the falsehoods ever believed or uttered concerning the Jews. Hearn lists the absurd charges brought against the Jews by Drummont, even that of producing immorality among French women. Hearn concludes that the book is "the most hypocritical and most wicked of possible appeals to the passions and prejudices of the most ignorant."

Did Hearn really dislike contact

## *An Old Controversy Reviewed and Clarified*

### LAFCADIO HEARN AND THE JEWS

By ALBERT MORDELL

with Jews? Did he urge restricted immigration for them in the early eighties when Russian persecution drove many to America? This is what he wrote in an editorial in the New Orleans *Item*, September 20, 1881: "Louisiana needs all the Jewish emigrants she can obtain, especially those sturdy Russian Hebrews, who are not afraid to do any work, and many of whom are farmers and mechanics. Once established here they will certainly create capital rapidly and aid the quick growth of our new prosperity."

I hardly need point out how prophetic Hearn proved to be.

In this article he lists a number of prominent New Orleans Jews, Rabbi James K. Gutheim among them, who formed a committee to collect funds for bringing in Jews.

Hearn began writing about the persecutions of the Jews in Russia when these started in 1880 and he blamed the Russian government for using the Jews as scapegoats for the crimes of others, and in an editorial he concludes, "The long smouldering hatred of their race, may easily be fanned into life again from the ashes of feudalism by violent appeals to the passions of the ignorant and brutal."

It is appropriate to give a resumé of the writings by Hearn about the Jews, his studies of their literature and folk-lore and his opinions of them. His writings concerning Jews embraced nearly a quarter of a century, from the time he was a cub-reporter on the Cincinnati *Enquirer* in the early seventies to an article he

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\*All the articles from newspapers and periodicals herein quoted were first discovered by the present writer and reprinted by him or through him.



wrote for the *Atlantic Monthly* in the late nineties.

He published two articles in the *Cincinnati Enquirer* and one in the *Cincinnati Commercial Appeal*.

The sympathetic article in the *Enquirer*, in 1873 called "The Hebrews of Cincinnati" was really a noble performance for a youth of 23. He refers exclusively to the virtues of the Jews in a manner that sounds as if it came from Judophiles, concluding even with a defense of the Jewish method of slaughter through a *Schochet*. He repeats the famous words of Rabbi Hillel instructing a Gentile in the tenets of Judaism, "Do not do to others what you would not have others do to you."

In another article in the same paper the following year, entitled "Cincinnati Saints," in which he deals with the clergymen of the city, he has a biographical sketch of the Rev. Dr. Max Lilienthal, whom he calls the most venerable Rabbi of the city next to Dr. Wise. When Hearn interviewed Lilienthal he found him jovial, frank, courteous. Lilienthal was then nearing sixty. Hearn refers to a matter that Herman Rosenthal in his article in the "Jewish Encyclopedia" fails to mention, that he discovered 3,000 Hebrew manuscripts in the Royal Library at Munich.

The best article that Hearn wrote about Jews appeared in the *Cincinnati Commercial* the following year—"The Hebrew College."

The Hebrew Union College was opened October 3, 1875, and Hearn's article was published two weeks before. He does not deal with the College at all but makes the occasion one for delivering a most flattering eulogy throughout on the Jews, first regarding their financial ability, attributing their success to the persecutions to which they were subjected. He then deplored the fact that their literature was unknown to Gentiles and he gave a summary of it from post-Biblical days down to the Renaissance. All the prominent names of Hebrew writers are listed; there are discourses on the Mishnah, the Talmud, the Midrash, and the Zohar, and the commentators. Except for some er-

roneous transliterations of proper names—some of which may have been typographical errors—he is generally correct in all his statements. It is a mystery where he got this information which he stated so authentically. Even obscure works are referred to. And he has great admiration for the entire literature. He holds that it is valuable intrinsically for "elucidating problems of history yet unsatisfactorily explained; valuable as reflecting the life of a most ancient people in the

dawn of their existence; valuable affording the most important suggestions to the philologist; valuable pointing to the origin of customs and beliefs handed down by tradition through many thousands of generations, from the era that witnessed the Exodus of Israel to the days of Benjamin Disraeli."

As stated previously Hearn began writing about the Jews again in 1880 when they were persecuted. He also contributed to the *Item* in 1880 :

## A PAGE FROM AN ANCIENT HAGGADAH



ונכח האוכלו אהו מתנינים תגרים נעליכם ומקלכם בידכם פסח הוא ליה

**בכל** דור ודור חייב אדם לראות את עצמו כאלו הוא יצא ממצרים  
שנאמר ודברת לבנך ביום ההוא לאמר בעבור זרע עשה  
י' לי בצאתי ממצרים: שלא את אבותינו גאל הקדוש ברוך הוא  
בלבד אלא אף אותנו גאל עקדם שנאמר ואותנו הוציא משם  
למען הביא אותנו לתת לנו את הארץ אשר נשבע לאבותינו:

ראש דאש כוס אין ריא האנט: אונ' ואג מיט הדינר שטים לפיך:

**לפיכך** יתחננו חייבים להודות להלל לשבח  
להודות לברך לעלה ולקלם דמי שעשה  
לאבותינו ולנו: יצא כל הניסים הגאלי הוציאנו  
מעבודת לחרות מינון לשמחה ומאכל ליום טוב  
ומאכלה לאור גדור ומשעבוד לגאולה וגאמר  
שירה חדשה הדרויה:

**הדרויה**  
פסח כוזא אף עמיהו יתפנה ד' מלכות מלכותו דיון ודעת קהל' אחר כי נר יתיר ודעת' מ' גנים דאז' יצא דרסנו גדול ואם  
כן לא ית' להם דרסנו גדול כל אחר כלות מ' עט' סתוב אחר ד' מלכות והקלם נתן להם דרסנו גדול חיד כלות הדר' עט' לא עמיהו  
אף בלא נתן להם עתה דרסנו גדול חקיים דרסנו לבנוף אף כד' של אחר חותו דיון בינו ובנינו של אף היה חק' דרסנו לכת' נסת  
אם

**פירוש על פי הסדר**  
דפיכך אנחנו חייבים להודות וכו' וקשה בפרק הירושא אמר' צריכין להודות וכו' אמר' דייבין: לך אלו הדרס  
שחושב שם הם מרגו של עולם הבאים עיר סיבוכך השבע מיצא' כיצא' מצרים היה הכל כשדור מעליבות  
השמים ובתין אנפין בגוף ובנפשה: ונעולן משעבוד נצחיה: כי כיום שנאמר ע' רגע אחת תשתקעו בעיני הנון דרסנוהו



translation of a story by Kompert, the Jewish novelist, "A Story of the Ghetto," and to the New-Orleans *Democrat* to a translation of Armand's "The Jewish Question in Germany."

Following the death of Lassalle in 1881, Hearn wrote for the New Orleans *Times-Democrat* (which had succeeded the *Democrat*) an editorial headed "A Jew" which was highly eulogistic of the deceased (reprinted by the present writer in "Occidental Gleanings"). Here he says, "Thus was a Jew worshipped by Freethinkers almost as another Jew was worshipped by Christians . . . Neither Christians nor Freethinkers there [in Germany] seem at present inclined to remember that Lassalle and Heine were Israelites. The aristocratic preachers are said to lead the rising against the Jews. Are they fearful, with good reason, lest that strange race might produce another terrible Heine and another Ferdinand Lassalle in the people's great day of Judgment?"

Hearn was fascinated by the legends in the Talmud. In an article "A Peep Between the Leaves of the Talmud" (1882, reprinted in "Occidental Gleanings") he speaks of the audacity of imagination of the Rabbis, and feels inclined to give the palm of imaginative genius to the Rabbonim over that of the Hindus. He narrates a few tales in this article and adapted a few others which he collected in his first original book, "Stray Leaves from Strange Literature" (1884) I give the titles published under his heading, "Traditions Retold from the Talmud"; "A Legend from Rabba"; "The Mockers"; "Esther's Choice"; "The Dispute in the Halacha"; Rabbi Yochanan ben Zachai"; and "A Tradition of Titus".

In a letter (1883) to H. J. Krehbiel, the famed music critic, he states his interest in the Talmud and Hebrew literature:

"Hebrew literature has been my hobby for some time past: I have Hershon's "Talmudic Miscellany"; Stauben's "Scenes de la Vie Juive" (full of delicious traditions); Kompert's "Studies of Jewish Life" . . . and Schwab's French translation of

the beginning of the Jerusalem Talmud (together with the Babylonian Berachoth), 5 vols. I confess the latter is, as a whole unreadable; but the legends in it are without parallel in weirdness and singularity . . . I like to associate Hebrew ceremonies with the wonderful Talmudic days of the Babylonian rabbinism."

He even preferred the Talmud to the Pentateuch.

I collected two other articles by Hearn on Jewish subjects in "Occidental Gleanings"—"Note on a Hebrew Funeral," studied with Jewish terms describing the orthodox ceremonies, and "The Jew Upon the Stage," which concludes with a line worth quoting: "The Jewish type proper disappeared with the demolition of the old ghettos . . . the Jews are now Frenchmen, Germans, Americans, or Englishmen, like their fellow-citizens—nothing more."

All the articles previously cited except the one against Drummont were written before his letters of 1886 complaining that he did not like to have so many Jews around him at a summer resort. I think that these articles establish that Hearn was not an anti-Semite and does not deserve to be

compared with Julius Steicher, as one writer has done.

Hearn wrote other articles on Jews, two on Moses Montefiore, of whom he was an admirer, and articles with such telling titles as "Medievalism Resurrection," "No Jewish Type" and "Jewish Nobility in England."

I once questioned Captain Mitchell McDonald, Hearn's closest friend and literary executor about Hearn and the Jews. He said he never heard him speak a word against them. I recorded in an interview with McDonald in the Philadelphia *Press* December 30, 1917: "He revered and spoke highly of the Jews not only because they are intelligent, but because they were persecuted."

I conclude with a final tribute by Hearn in an article in *Atlantic Monthly* April 1896 "China and the Western World" which I reprinted in *Karma* "The average of Jewish ability surpasses the so-termed Aryan in far greater variety of directions than is commonly known . . . Jewish capacity was rather the cause than the consequence of persecution."

In the years he spent in Japan from 1890 to the date of his death in 1904 he was absorbed in the legends of the Japanese instead of the Jews.

ITALIAN  
PASSOVER  
PLATE  
FROM  
ITALY DATED  
1614. IN THE  
COLLECTION OF  
THE JEWISH  
MUSEUM IN  
NEW YORK





*"Great Jewish Personalities—In Ancient and Medieval Times," edited by Dr. Simon Noveck.*

The B'nai Brith is deserving of high praise for sponsoring the publication of this fascinating volume, the first of a series of Great Books on Jewish themes. The book is a popular, and at the same time, scholarly presentation of the life and historic significance of some of the greatest figures in Jewish history. Starting with Moses, it includes studies of David, Jeremiah, Philo, Akiba, Saadia, Judah Halevi, Maimonides, Rashi, Abravanel, Baal Shem Tov and the Vilna Gaon. Each of these chapters is written by a leading authority on the subject. While there are many authors, each writing in his own style, the book presents a unique continuity and each of the chapters reads easily and holds the interest of the reader.

The editor of the volume, Dr. Simon Noveck, is the national director of the Department of Adult Jewish Education of Bnai Brith, and he has shown great skill in the selection of the personalities to be included and the authors of each of the themes. He has also written a fine introduction to the volume which, in itself, is an excellent summary of the uniqueness of the great men whose lives and achievements are portrayed in the book. This reviewer heartily recommends it to young and old, and he feels that it should be found in every Jewish home.

*"Seminary Addresses and Other Papers," by Solomon Schechter.*

This is a paper-back edition of the original volume published by Professor Solomon Schechter in 1915. It made a tremendous impact upon all thinking Jews then.

Professor Schechter, who came to America in 1902 to head and to reorganize the Jewish Theological Seminary of America, was not only one of the world's greatest Jewish scholars, but a brilliant writer, possessing a

felicity of style which fascinated the reader or the listener to his spoken word.

The volume deals with many themes—advice which he gave to the young rabbis when they were ordained at the annual graduation exercises; the role of Jewish scholarship; the Higher Biblical Criticism, which he termed Higher Anti-Semitism; a remarkable study of Abraham Lincoln which he delivered on the Lincoln Centennial in which he evaluates the spiritual make-up of the great President; his Statement of Zionism, which, though written in 1906 is as valid a thesis today as it was then; and warm tributes to great Jewish scholars in which he describes the contributions they made to Jewish research.

It is good that this volume, now out of print, has been republished. It will give an opportunity to those who were not privileged to know Dr. Schechter to become acquainted with a mind rich in wisdom and with a personality that inspired all who came in contact with him.

The older men in the rabbinate must still recall those masterly addresses which he delivered at the Seminary commencements in which he stressed those special virtues which he felt a Rabbi must possess, if he is to have any influence at all on his congregation.

"The Rabbi as a Personal Example," "Humility and Self-Sacrifice as the Qualifications of the Rabbi," and other addresses of similar nature all emphasize qualities which are as essential to the Rabbi of today as they were half a century ago.

Professor Louis Finkelstein, the present Chancellor of the Seminary, who was a pupil of Professor Schechter, has written a beautiful introduction to this new volume in which he pays warm tribute to his teacher and in which he evaluates his greatness and uniqueness. This is a book that will delight and enrich the mind of every reader.

Now that there is a paper-back edition of this great and important work (\$1.45); everyone should own a copy.

## 100th Branch for Israel's Largest Bank

A MILESTONE in Israel's banking history was reached recently when Bank Leumi le-Israel B.M. (in translation: National Bank of Israel) opened its 100th domestic branch. This was announced by Gideon Strauss, agent of Bank Leumi's recently established New York Agency. The new branch will serve the community of Even Yehuda, an agricultural settlement in the heart of Israel's citrus belt, 15 miles north of Tel Aviv.

"The rapid addition of branches in Israel and the fast expansion of our overseas operations are a measure of Israel's dynamic growth," Mr. Strauss said. "They reflect both the increase in population and the development in the economy, which constantly require added banking facilities and

services. During the past twelve months alone we have added 22 branches in Israel. This compares with a total of 16 branches in existence in 1948 when Israel became a State."

In addition to its domestic branches and the New York Agency, Bank Leumi maintains offices in Zurich and Frankfurt, and has a subsidiary—Anglo-Israel Bank Ltd. With consolidated assets in excess of \$320,000,000 it is Israel's oldest and largest commercial bank, nationally and internationally. It holds more than one-third of the nation's commercial bank deposits and transacts about 40% of the country's foreign banking business.



IN THE large room of his house sat Rabbi Abraham and commenced the celebration of the Passover Eve, in company with his relatives and pupils and other guests. Everything in the room was brighter than usual. The table was covered with a silk-embroidered cloth, with golden fringe trailing to the ground. The little plates glittered pleasantly with their symbolic food, as did also the high goblets filled up with wine, and graven entirely with sacred subjects. The men sat in black mantles, and flat black hats and white ruffs. The women wore marvelous shimmering stuffs of Lombardy, and on their heads and necks ornaments of gold and pearls; and the silver Sabbath lamp shed its festive light upon the devoutly happy faces of young and old.

On a raised seat, leaning against a cushion of purple velvet, reclined Rabbi Abraham and read and chanted the *Hagadah*, and the gay choir joined in or responded at the appointed places. The Rabbi, too, was attired in a gala dress of stately black, his noble, yet somewhat severe features looked milder than usual, the lips smiled out of his brown beard as though they wished to tell many charming things, and his eyes seemed to swim with beatific memories and anticipations.

The beauteous Sara, who sat on another raised chair by his side, wore, as hostess, no jewelery; only white linen enfolded her slender form and devout features. Her face was touchingly beautiful, as indeed the beauty of all Jewesses is of a strangely moving sort. The consciousness of the deep misery, bitter insult, and unhappy state in which their relations and friends live, spreads over their graceful faces a certain painful earnestness and watchful affectionate anxiety that wondrously bewitch our hearts.

So sat to-day the beauteous Sara, for ever gazing into her husband's eyes. Now and then she looked at the *Hagadah* which lay before her, a beautiful book bound in gold and velvet, an old heirloom with aged wine-spots from her grandfather's days. There were ever so many bold

and brightly painted pictures in it, which, even as a child, she had been happy to look at on the Pesach night, and which represented all sorts of Bible stories. Such as Abraham, with his hammer, smashing his father's stone idols, and the angels coming to visit him, and Moses killing the Egyptian, and Pharaoh sitting on his throne, and the frogs which gave him no rest even at table, and he, thank God, drowning while the children of Israel carefully walked through the Red Sea, and they, standing open-mouthed, at the foot of Mount Sinai with their sheep and kine and oxen, and then pious King David playing the harp, and last, Jerusalem, with the towers and minarets of the Temple illumined by the sun.

The second Cup had been filled, faces and voices were growing more cheerful, and the Rabbi, as he seized one of the unleavened cakes, and with a happy greeting held it up, read out from the *Hagadah* the following words: "Behold! This is the bread our fathers have eaten in Egypt! Let everyone who is hungry come and eat! Everyone who is sad, let him come and join in our Pesach feast. This year we celebrate it here, but next year in the land of Israel. This year we are still slaves, but next year we shall celebrate it as the sons of Freedom."

Here the door opened, and two tall pale men entered, wrapped in big cloaks. "Peace be with you," said one of them. "We are co-religionists on our travels, and would like to keep Pesach with you." And the Rabbi answered quick and friendly: "With you be peace. Seat yourselves near me."

The two strangers sat down to table and the Rabbi proceeded with the reading. Sometimes while the others were repeating the responses after him, he whispered affectionate words to his wife. Playing on the old saw

## *A Passover Tale by the Immortal Poet*

### A SEDER NIGHT IN THE RHINELAND

By HEINRICH HEINE

Translated by Elkan N. Adler

that on that night every Jewish house-father thinks himself a king, he said "Be joyful, O my Queen!" But she answered with a melancholy smile, "Our prince is missing," and by that she meant a son of the house who, as a passage in the *Hagadah* requires, has in fixed phraseology to ask his father the meaning of the feast.

The Rabbi made no answer, but with his finger pointed at one of the pictures on the open page of the *Hagadah*, which portrayed very agreeably how the three angels came to Sara, and Sara standing behind the door of the tent listening with womanly artfulness to the conversation. The hint brought a fiery blush to the cheeks of the lovely woman. She cast down her eyes and then looked up again lovingly at her husband, who was now chanting the wondrous tale of how Rabbi Joshua, Rabbi Eliezer, Rabbi Azaria, Rabbi Akiba and Rabbi Tarphon sat reclining in Bene Brak, and conversed all night about the exodus of the children of Israel from Egypt, until their pupils came and announced to them that it was day, and the people were already saying the morning prayer in the Synagogue.

As the lovely Sara listened reverently with her eyes on her husband, she saw his face suddenly transfixed with horror and the blood leave his cheeks and lips, and his eyes start out like icicles. Yet almost at the same moment his features resumed their former repose and cheerfulness, his lips and cheeks grew red again, his eyes sparkled joyously once more, and he himself seemed mastered by a mad mood, most strange in him. Sara was terrified as she had never been terrified in her life before, and an icy shudder ran through her, less because



of those signs of blank horror she had observed in her husband's face for a single instant than for this present exhilaration of his, which gradually turned to roaring merriment. The Rabbi jocosely shifted his beret from ear to ear, pulled at his beard and curled it waggishly, and sang the text of the *Hagadah* like a street song. When recounting the Egyptian plagues, where the index finger is dipped into the full glasses and the drops of wine shaken off on to the floor, the Rabbi besprinkled the younger girls with red wine, and there was much grumbling for spoiled ruffs, and much resounding laughter. To Sara this boisterous but forced merriment seemed more and more uncanny, and seized by unmentionable fear she stared at the crowd of guests rocking themselves to and fro, or nibbling the crisp cakes, or gulping down the wine, or chatting with each other, or singing out aloud, all very merry.

Then came the time for supper, and everybody stood up to wash the hands, and beauteous Sara brought in a large silver basin, richly chased with golden figures and held it before each of the guests, while the water was poured over their hands. When she came to offer the Rabbi this service, he looked meaningly at her and slunk out of the door. Sara followed him, and the Rabbi hastily seized his wife's hand. Hastily he dragged her through the dark streets of Bacharach, hastily through the city gate to the high road which leads along the Rhine to Bingen.

The Rabbi then stood still awhile, he moved his lips several times, but they uttered no sound. At last he exclaimed: "Do you see the Angel of Death? Down there, he hovers over Bacharach. But we have escaped his sword. Praise be to God!" And then, in a voice still quivering with horror, he related how he was cheerfully singing the *Hagadah* as he sat there, reclining, when suddenly he glanced by chance beneath the table and saw at his feet the blood-stained body of a child. "Then I noticed," added the Rabbi, "that our two last guests did not belong to the community of Israel, but to the congregation of the ungodly, and they had contrived to

introduce the corpse into our house in order to accuse us of the child murder, so as to rouse the populace, and to plunder and murder us. I dared not let it be noticed that I had seen through the hellish plot. I should have only hastened our destruction; only craft has saved us both. Praise be

to God! Do not fear, Sara. Our friends and relations will be safe. It was only my blood for which the villains thirsted. I have escaped them, and they will content themselves with my silver and gold. Come with me, Sara, to another land! The God of our fathers will not forsake us!"

## Emma Lazarus and Ernestine Rose Nominated for Hall of Fame

**T**WO Jewish women, Emma Lazarus and Ernestine L. Rose, have been nominated for election to the Hall of Fame at the New York University. The nominations were submitted by the Emma Lazarus Federation of Jewish Women's Clubs.

Renowned in her time as the "Queen of the platform," a leader of the women's suffrage movement, ardent abolitionist and crusader for a free public school system, the election of Ernestine Rose is especially appropriate this year, the 150th anniversary of her birth. Born in Plotrkow, Poland, where her father was the highly respected and beloved young Rabbi Potowski. Ernestine left Plotrkow before she was 17 in search of a country without ghettos. After stopping in Germany and England she arrived in the United States with her husband, William, in the spring of 1836.

Preparations for the celebration of Ernestine Rose's 150th anniversary were begun in 1954 (the Jewish ter-

centenary in the U.S.A.), when the Federation commissioned Yuri Suhl, novelist and poet, to write her biography, now published, "Ernestine Rose and the Battle for Human Rights."

Emma Lazarus received her first public tribute when, on the initiative of the Federation, the acting Mayor of New York City, the Honorable Abe Stark, issued a proclamation for an Emma Lazarus Day, November 19, 1957, to commemorate the 70th anniversary of her death.

Nominating Emma Lazarus for election to the Hall of Fame the Federation said, "Jewish poet, writer and crusader for Jewish and all human rights. Author of the sonnet, *The New Colossus*, inscribed on the Statue of Liberty."

Among the 86 Americans elected to the Hall of Fame since 1900 no Jew or Catholic have been elected, and only one Negro, Booker T. Washington.

## Uriah Levy Memento Acquired by Museum

**A** GOLD presentation box originally given in 1834 to Lieutenant Uriah P. Levy of the United States Navy by the Common Council of the City of New York has been acquired by the Jewish Museum of The Jewish Theological Seminary of America.

The box was presented to Lieutenant Levy in grateful acceptance of a plaster statue of Thomas Jefferson which he gave to the City in 1834. The statue of Jefferson, executed in France by Pierre Jean David d'Angers, is on permanent display in the rotunda of City Hall in Manhattan.

The box which is 3¾ inches long and of 18 carat gold is inscribed within the lid as follows: "The Common Council of the City of New York to

Lieutenant Uriah P. Levy of the United States Navy, as a testimony of respect for his character, patriotism and public spirit, February 6, 1834". On the cover is Lieutenant Levy's monogram in a cluster of oak leaves, above which is the Latin inscription, *Dant Facta Hanc Coronam* (His deeds thus crown him).

Uriah P. Levy, born in Philadelphia, Pa. in 1792, entered the merchant service at the age of ten. He joined the United States Navy to participate in the War of 1812. In 1815 he was commissioned Lieutenant, in 1844 promoted to Captain and in 1859 he became a Commander of the Mediterranean Fleet with the status of Commodore.





# NEWS OF THE CENTER

## Siyum Services

Services for the first born son, conducted by Mr. Emanuel Thorn, son of Dr. and Mrs. Leon Thorn, will be held on Monday morning, April 11 at 8:00 o'clock.

## Passover Sedorim

The Sedorim on Monday and Tuesday evenings, April 11 and 12 will begin at 7:00 o'clock.

## Passover Services

The services for the first days of the Passover holiday will be held on Monday and Tuesday evening, April 11 and 12 at 6:00 o'clock; on Tuesday and Wednesday mornings, April 12 and 13 at 8:30 o'clock. Rabbi Kreitman will preach on both days of the holiday. Our Cantor, Rev. William Sauler, will officiate on both days, together with the Center Choir.

The services for the concluding days of the Passover holiday will be held on Sunday and Monday evenings, April 17 and 18 at 6:15 o'clock; on Monday and Tuesday mornings, April 18 and 19 at 8:30 o'clock. Rabbi Kreitman will speak on the concluding days, Monday and Tuesday mornings. Cantor Sauler will officiate on both days together with the Center Choir.

Yizkor (Memorial Services) will be recited Tuesday morning, April 19 at about 10:30 o'clock.

## Holiday Torah Readings

1st Day—Exodus 12:21-51; Numbers 28:16-25.

Haftarah—Joshua 5:2-6:1.

2nd Day—Leviticus 22:26-23:44; Numbers 28:16-25.

Haftarah—II Kings 23:1-9, 21-25.

Intermediate Sabbath—Exodus 33:12-34:26; Numbers 28:19-25.

Haftarah—Ezekiel 37:1-14.

(Song of Songs is read.)

7th Day—Exodus 13:17-15:26; Numbers 28:19-25.

Haftarah—II Samuel 22.

8th Day—Deuteronomy 15:19-16:17;

Numbers 28:19-25.

Haftarah—Isaiah 10:32-12:6.

## Passover Services for Youth Congregations

Passover Services in the Junior Congregation will be held Tuesday and Wednesday mornings, April 12 and 13 at 10 A.M.; also on the concluding days, Monday and Tuesday mornings, April 18 and 19 at 10 A.M.

The Children's Congregation will start their Passover services on Tuesday and Wednesday, April 12 and 13 and on Monday and Tuesday, April 18 and 19 at 10:30 A.M.

## Candlelighting During Passover

Candles will be lit during the Passover holidays as follows:

Monday and Tuesday, April 11 and 12—6:11 P.M.

Sunday and Monday, April 17 and 18—6:17 P.M.

## Holiday Gym Schedule

The Gym and Baths Department will be open Monday, April 11 for men and boys from 12 to 3 P.M., will be closed Tuesday and Wednesday, April 12 and 13 for Passover and will reopen Thursday morning, April 14 for women at 10 A.M., and for girls from 3 to 5 P.M.

For the concluding days of the holiday, the department will be closed Monday and Tuesday, April 18 and 19 and reopen Wednesday, April 20 for men at 3 P.M.

## SABBATH WORSHIP

### Week of April 15

Kindling of Candles: 6:17 P.M.

Services: 6:00 P.M.

Sabbath Morning Services, April 16  
8:30 A.M.

Shabbat Chol Hamoed

Exodus 33.12-34.27

Prophets: Ezekiel 37.1-15

\* \* \*

**RABBI KREITMAN** will preach  
The Mishnah Class will not be held  
Sunday, April 17 during Passover.

### Week of April 22

Kindling of Candles: 6:24 P.M.

Services: 6:00 P.M.

Sabbath Morning Services, April 23  
8:30 A.M.

Sidrah: "Shemini"

Leviticus 9.1-11.47

Prophets: II Samuel 6.1-23; 7.1-17

**RABBI KREITMAN** will preach  
The Bar Mitzvah of Jeffrey, son of  
Dr. and Mrs. Isaac O. Gimprich, will  
be celebrated.

\* \* \*

Class in Talmud led by Rev. Bernard Oklan—one hour before Mincha time.

### DAILY SERVICES:

Sunday mornings: 8:30 A.M.

(One Minyan)

Mornings: Monday through Friday  
7:00 and 8:00 A.M.

\* \* \*

### SABBATH MINHA SERVICES

6:00 P.M.

### DAILY MINHA SERVICES

Week—April 17: 6:25 P.M.

Week—April 24: 6:30 P.M. (D.S.T.)  
Followed by Maariv Services.

\* \* \*

The Mishnah Class, conducted by Rabbi Kreitman, this Sunday morning, April 24 will be held at 10 A.M. The Breakfast will be sponsored by Mr. Irving Loonin to commemorate his father's yahrzeit.



### U.J.A. Dinner April 26th

This year's dinner in behalf of the United Jewish Appeal will be held at the Center on Tuesday evening, April 26 and will have as its guest of honor, Hon. Abraham D. Beame. Mr. Emanuel Cohen, Chairman of the dinner requests members of the Center to make reservations.

### Judge Bernhardt to be Honored

Our Vice-President, Judge Maurice Bernhardt, will be the guest of honor at a dinner to be held on Wednesday evening, April 27, at Brooklyn College, under the auspices of the B'nai Brith Hillel Group—Abe Stark House. Judge Bernhardt is to be honored for his outstanding efforts on behalf of Hillel at Brooklyn College.

### New Synagogue Memorial Tablets

Four new Memorial Tablets have been installed in our Synagogue. Members wishing to memorialize the names of their beloved departed by placing plaques in the Synagogue are asked to speak to Mr. Gold or Mr. May in the office. Memorial Plaque lights are lit for the yearly Yahrzeit and for each Yizkor Service during the year.

### Yahrzeit Notices

ALL YAHZREIT NOTICES TO MEMBERS ARE NOW BEING MAILED FROM THE OFFICE OF THE CENTER. UNLESS YOUR DETAILED YAHZREIT INFORMATION HAS BEEN GIVEN TO THE CENTER WITHIN THE PAST YEAR WE CANNOT SEND REMINDER CARDS TO YOU.

PLEASE GIVE US THE INFORMATION NOW!

# NOW

IS THE TIME

FOR ALL GOOD

MEMBERS TO COME

TO THE AID OF THE

# EMERGENCY MEMBERSHIP DRIVE

- Manpower Needed to  
To Make Calls
- Your Friends, Neighbors  
Should Belong To  
The Center  
ENROLL THEM NOW!

JAMES J. JACKMAN

*Chairman*

Membership Committee

JUDGE MURRAY T. FEIDEN

*Chairman*

Special Membership Campaign



## APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

BERNSTEIN, HARRY: Married; Res.: 320 Sterling St.

BLUMENFELD, MISS IRENE: Res.: 20 Crosby Ave.

BRIMBERG, JACK: Unmarried; Res.: 1062 Park Pl.; Bus.: Accountant, City of N. Y., Municipal Bldg.; Proposed by Abraham Mann, Abraham W. Slepian.

BRITVAN, ALBERT: Married; Res.: 75 Brighton Court; Bus.: Real Estate, 311 Kingston Ave.; Proposed by Leo Kaufmann, Stanley Leshaw.

CARMELY, HAROLD W.: Married; Res.: 441 Brooklyn Ave.; Proposed by Dr. Milton Schiff, Leo Kaufmann.

COOPERBERG, BURTON: Unmarried; Res.: 1717 East 18th St.; Bus.: Contractor, Sportswear, 82 White St.; Proposed by Sy Glass, Sam Stern.

FEINHANDLER, MORTON: Unmarried; Res.: 443 Crown St.; Bus.: Salesman, Cinecolor Co., Lynbrook, L. I.; Proposed by Rev. M. Katz.

FEUERSTEIN, ABRAHAM: Married; Res.: 290 Empire Blvd.; Bus.: Lawyer, 291 Broadway; Proposed by Abe Meltzer, Chas. Rubenstein.

FISHMAN, MILTON: Unmarried; Res.: 1633 Sterling Pl.; Bus.: Knitwear, 1199 Broadway.

FOGEL, CHARLES: Married; Res.: 1145 46th St.; Bus.: Salesman, Weber & Quinn, 73 9th St.

FOX, WALLACE: Married; Res.: 135 Eastern Parkway; Bus.: Real Estate, 16 Court St.; Proposed by James J. Jackman.

GILLMAN, ALVIN: Married; Res.: 2243 East 28th St.; Bus.: Syrup Mfg., 58 Beaver St.; Proposed by Frank Rose, M. Schechter.

GREENBERG, HAROLD JAY: Married; Res.: 5 Cail Drive, E. Rockaway; Bus.: Mteals, 1355 Atlantic Ave.; Proposed by Daniel Rubin.

HALPERN, ARNOLD: Married; Res.: 446 Kingston Ave.; Bus.: Auto Salesman, 1900 Coney Island Ave.; Proposed by Judge Murray T.

Feiden.

HAMMER, NORMAN: Married; Res.: 879 Linden Blvd.; Bus.: Retired.

HOFFMAN, HERBERT: Unmarried; Res.: 76 Corbin Pl.; Bus.: Teacher, P. S. 8; Proposed by Erwin Hoffnung.

KARANSKY, DR. DAVID: Unmarried; Res.: 5023 4th Ave.; Proposed by Bernard Kaye.

KIRCHBLUM, HAROLD: Married; Res.: 2886 Campbell Ave.; Wantagh, L. I.; Bus.: Investment, 588 Nostrand Ave.; Proposed by Morris Hammerman.

LERNER, MISS ANNE: Res.: 2610 Glenwood Road; Proposed by Myrna Krever.

LEVINE, ROBERT, D.D.S.: Married; Res.: 460 Crown St.; Bus.: 1054 Eastern Parkway.

LISS, CHARLES: Married; Bus.: 1400 President St.; Bus.: Fabrics, 1140 Broadway; Proposed by Max Crawford, Robert Cutchman.

LURIE, MISS IDA: Res.: 1552 President St.

MALLIN, SOLOMON: Married; Res.: 1715 President St.; Bus.: Lock & Hardware Mfg.; Proposed by Max Crawford, Abraham Michelman.

MASS, HARVEY: Unmarried; Res.: 1633 Sterling Pl.; Bus.: Insurance.

MELTZER, NORMAN: Married; Res.: 120 Kenilworth Pl.; Bus.: Attorney, 32 Broadway; Proposed by Gary Zaslov, M. Schechter.

PESKIN, ABE: WIDOWER: Res.: 451 Kingston Ave.; Bus.: Salesman, Butter & Eggs, 20 Hereson St.; Proposed by Max Ballas, Benj. Moskowitz.

REISER, LOUIS: Married; Res.: 150 Crown St.; Bus.: Mattress, 915 Franklin Ave.; Proposed by Emanuel Cohen.

ROSENBAUM, ALFRED: Married; Res.: 1450 Crown St., Wantagh, L. I.; Bus.: Real Estate, 588 Nostrand Ave.; Proposed by Morris Hammerman.

RUTNER, MOE: Married; Res.: 341 Rugby Road; Bus.: School Bus, 564

E. N. Y. Ave.; Proposed by Dr. Sidney Licht, M. Schechter.

SCHORR, SAM: Unmarried; Res.: 850 St. Marks Ave.; Bus.: Installment, 40 E. Broadway; Proposed by Abraham W. Slepian, Jacob Soifer.

SILVERMAN, HY: Married; Res.: 277 Eastern Parkway; Bus.: Millinery Salesman, 55 W. 39th St.; Proposed by Frank Surowitz, Chas. Rubenstein.

SIMONSON, DR. SOLOMON: Married; Res.: 751 St. Marks Ave.; Bus.: Rabbi and Teacher, 10 W. 57th St.; Proposed by Ezekiel Simonson, M. Schechter.

SOKOL, SIDNEY: Married; Res.: 2212 Ditmas Ave.; Bus.: Supervisor, N. Y. Transit Authority, 370 Jay St.; Proposed by Sol Stevens.

STEINBRECHER, LOUIS: Widower; Res.: 254 W. Penn St., Long Beach, L. I.; Bus.: Art Fashion Clothes, 84 5th Ave.

SZEKELY, FRANK: Married; Res.: 506 Eastern Parkway; Bus.: Gardner, 317 Avenue C; Proposed by Max Ballas.

TESTA, SAM: Unmarried; Res.: 248 New Lots Ave.; Bus.: Salesman, Undergarments, 580 Broadway; Proposed by Rob't. Gutchman, Max Crawford.

THORN, BEN: Married; Res.: 375 Lincoln Pl.; Bus.: P.O. Clerk, 33rd St. & 8th Ave.; Proposed by Louis Kramer, Abraham W. Slepian.

WEINER, DANIEL: Unmarried; Res.: 409 Belmont Ave.; Bus.: Salesman, C. C. Chemical Corp., L. I. C.; Proposed by Jerome Mellin, Stephen Goldberg.

WEINER, HERBERT: Unmarried; Res.: 653 Blake Ave.; Bus.: Sales Manager, Shoe Company, 148 Duane St.; Proposed by Jerry Mellin, Milton Manheim.

WIESENFELD, CHARLES: Married; Res.: 288 Crown St.; Bus.: C.P.A., 16 Court St.

WOLOSHIN, MISS BARBARA: Res.: 725 East 93rd St.; Proposed by Stuart Weltz.

ZAKARIN, NORMAN: Unmarried; Res.: 73-11 210th St., Bayside, L. I.; Bus.: Salesman, Automotive Whse., Inc., 119-02 Atlantic Ave.

## Membership Applications

(Continued from page 19)

### Reinstatements:

- AGIN, DR. HENRY: Married; Res.: 34 Plaza St.; Bus.: Physician, 77 Eastern Parkway; Proposed by Dr. Reuben Finkelstein.
- HYMAN, LEON: Married; Res.: 160 Hastings St.; Bus.: Funeral Chapel, 312 Coney Island Ave.
- KROHN, JACOB: Unmarried; Res.: 111-15 75th Ave.; Bus.: Salesman, Philon, Inc., 390 Rockaway Ave.
- KRONENBERG, OSCAR: Widower; Res.: 350 Lefferts Ave.; Bus.: Advertising, 48 Warren Street, Proposed by Abraham W. Slepian.
- LIPNICK, GERARD: Unmarried; Res.: 2184 Strauss St.; Bus.: Accounting Clerk, 63 Broad St.; Proposed by Muriel Burickson.
- USADI, JACOB M.: Married; Res.: 55 Lenox Road; Bus.: Lawyer, 1501 Bway.; Proposed by Louis Kramer.
- VOLET, WILLIAM B.: Married; Res.: 960 Sterling Pl.; Bus.: Exec. Ass't., to Comptroller, Albany, N. Y.; Proposed by Abraham W. Slepian, Dr. R. Finkelstein.
- WOLFE, MAX: Married; Res.: 720 St. Marks Ave.; Bus.: Furs, 150 W. 28th St.; Proposed by Dr. Samuel A. Wolfe, Abraham W. Slepian.

### ADDITIONAL APPLICATIONS

- BARER, ADOLPH: Married; Res.: 507 Bradford St.
- BERGEN, HARVEY: Unmarried; Res.: 165 Rockaway Parkway; Bus.: Teacher, P.S. 79; Proposed by Milton Berger, Morris Schechter.
- BERKE, HERBERT: Married; Res.: 350 Lefferts Ave.; Bus.: Children's Dresses, 5120 3rd Ave.
- CUBLINSKY, IRA: Unmarried; Res.: 5117 Avenue K; Bus.: Hair Stylist, 3701 Church Ave.; Proposed by Robert Gutchman.
- CUBLINSKY, PAUL: Unmarried; Res.: 5117 Avenue K; Bus.: Hair Stylist, 3701 Church Ave.; Proposed by Robert Gutchman.
- GOLDBERG, CARL: Unmarried; Res.: 968 E. 102nd St.; Bus.: Enterprise Machinery Co., 87 Nassau Rd.;
- JAMES J. JACKMAN,  
*Chairman, Membership Committee*

## YOUNG FOLKS LEAGUE

THE appearance of this issue of the *Review* marks the unofficial end of my administration as president of the Young Folks League. This being the case, I would like to take a moment to reminisce. Conditions were quite fluid when my administration took over last May. This resulted in many lengthy meetings among the new officers and with the Executive Board. The result was to formulate new policies for the group and to present a varied program for the fall season which would appeal to all. The successful attainment of our objectives is a tribute to the men and women who spent many frustrating hours working towards this goal.

I would like to mention several people to whom special thanks are due: Stuart Weltz, our first vice president, who chaired our Executive Board meetings and who was instrumental in arranging many programs; Regina Kaplan, second vice president, whose energetic activities were the most instrumental in maintaining the group's efficient operation; Morris Bloomstein, past president of the

group, without whose invaluable help I would never have succeeded as president; Roz Reich, who ran our tremendously successful dances; Muriel Burickson, who helped arrange programs and who supervised our special events; Diana Bentkowsky and Lila Picken, whose constructive criticisms and helpful suggestions in addition to their actual efforts, made possible the YFL's successes; Naomi Horowitz, a faithful member of the Executive Board, who did a wonderful job of publicizing our events; Leanne Greenweis and Annette Cohen, who saw to it that refreshments were always provided at our meetings, and to the others whose names are too numerous to mention without whose loyalty and willingness to aid a group like Young Folks League would never have been able to function.

To you for a job well done, my humble thanks.

I earnestly hope that the next president of the Young Folks League will have as wonderful a group to work with as I did.

ARTHUR J. VIDERS

## PASSOVER IN THE YOUTH DEPARTMENT

TWO major events were held for the Youth groups in connection with the celebration of Passover.

The first was held before Passover, a Passover work-shop at which the clubs discussed the pertinent laws of the holiday and its modern implications. It was held on Sunday afternoon, April 10, for the Intermediate and Senior groups.

The other function will be held after Passover and will be called the Third Seder. It will consist of a mod-

ern version of the Seder, followed by Israeli dances and songs. It will be held on Saturday evening, April 23.

Tables will be arranged and refreshments supplied to simulate the actual Seder. The groups will prepare a modern version of the Hagaddah to be presented that evening.

All club members and their friends are invited to attend.

DR. HERBERT L. TEPPER,  
*Supervisor, Youth Activities*

## IN OUR HEBREW SCHOOL

OUR Hebrew School Model Seder took place on Tuesday, April 5. Thanks to our PTA the students had a very enjoyable afternoon.

Our school will be closed for the Passover vacation from Monday, April 11 through Tuesday, April 22, and will reopen Wednesday and Thursday, April 23 and 24 from 10:00 A.M. to 12:00 noon. These days are being reserved for our annual United Jewish

Appeal Film Festival.

The next high school service and breakfast will take place on Sunday, April 27.

Congratulations to Sheila Grubman, a member of our graduating class, for winning the "What Torah Means to Me" essay contest sponsored by our Sisterhood. Honorable mention was given to Alan Horowitz and Philip Shapiro.



## MEN'S CLUB

A SUCCESSFUL venture was held by the Men's Club on Sunday, March 5, when 2 bus loads of members and their friends went on a trip to the Jewish Theological Seminary and the Jewish Museum. All of those who attended this junket agreed that the trip was very worthwhile and that many more should have attended.

On the evening of April 4 our members witnessed a presentation of "The World of Sholem Aleichem" by Morton Wishengrad. The performance was directed by Mr. Louis Kramer with Mrs. Sylvia Horowitz, Messrs. Milton Berger and Harold Kalb as the players. All agreed that the presentation was a stellar attraction.

For the program of May 1, the Men's Club has designated Dr. Julius Kahn to plan the evening's entertainment. A square dance with a professional caller will be the feature and members are invited together with their wives and friends. The admission will be nominal and the proceeds used for a good cause. Watch the *Bulletin* for further information.

Those of you who are not members of the Men's Club are asked to join and to participate in all of its activities. You will find the programs rewarding and varied.

THEODORE D. OSTROW,  
*President*

## YOUTH CONGREGATIONS

AT the last meeting of the Board of Governors the chairman reported on the fine progress of the Youth Congregations at our Center. The Junior Congregation, composed of youths of ages twelve to sixteen, ably supervised by Mr. Leo Shpall, of the Hebrew School, has succeeded in attracting many more Hebrew School students. The upper classes have been invited to take over a major portion of the service on different Sabbaths. Many of the parents attended these services and were delighted with the children's participation.

On February 20, 1960, the services were conducted entirely by the girls of the Congregation with great skill and understanding. Mrs. Sarah Kushner, the invited speaker, referred to the Ten Commandments, read in the Torah that week, and stressed the importance of living a good Jewish life.

The Children's Congregation, attended by children under age twelve, continues to serve as a model congregation. It has received great attention in the United Synagogue publication *School Synagogue*, and we are grateful to Mrs. Evelyn Zusman for her skillful handling of the children and their programs in her capacity as supervisor of this Congregation.

In servicing about 200 children every Sabbath, the Committee is proud to share in the responsibility of educating our youth to the importance of regular Synagogue attendance. We wish to acknowledge with thanks the services rendered by the "Kiddush" Committee under the leadership of Mesdames Edna Krinsky, Anne Bernhardt and Ann Schorr. A special *Yeyasher Koach* is extended to the many sponsors of these *Kiddushim*, given to the Congregations after the Sabbath service.

## ENDOWMENT FUND

The Board of Trustees, realizing the urgent need to plan for the future of the Center, has voted to create an Endowment Fund of \$300,000.00 to which members will be asked to subscribe generously. The importance of this fund to the Center's future cannot be overestimated.

When you receive a call from the Committee please welcome them. You are urged to give thought in advance as to what your contribution will be. This will be a "one time" only pledge towards this Special Fund. Please do your share.

EDWARD ISAACS, *Chairman*

## A Thank You To Rabbi Doner

OUR ancient Rabbis enjoin us: "To faithful worker, and for work well done, we are in duty bound to say may your strength increase!"

Rabbi Jacob S. Doner has been such a faithful worker. For almost two decades he taught the class in Talmud in our Center every Sabbath afternoon. He instructed a fine group of Jews who were happy to learn from him the wisdom of our sages as revealed in the Talmud. And he performed this work in a spirit of devotion, without remuneration, purely as a work of love.

Because he moved from our neighborhood, he was forced to give up this assignment. We want him to know that we sincerely regret that we will be denied his instruction, and that we greatly appreciate the service he has rendered these many years. In behalf of those who listened to him and who learned from him every Sabbath, we say to him: *today rabbah* — many thanks, and may Heaven's blessings accompany him and his beloved wife in all their paths in life.

—ISRAEL H. LEVINTHAL

## EMERGENCY MEMBERSHIP DRIVE—MANPOWER NEEDED

Judge Murray Feiden, who is directing the Center's Emergency Membership Drive has issued an urgent call for men and women of the Center to aid this Campaign.

Workers are needed to follow up on the many personal calls which will have to be made in order to assure the success of the Campaign.

DO YOUR PART — JOIN THE COMMITTEE — GET NEW MEMBERS. YOUR HELP WILL BE APPRECIATED.

# PAGING SISTERHOOD

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MRS. JOYCE KREITMAN, Editor

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*Pesach is more than a time of changing dishes and cleansing pantries. It is, indeed, a time of spiritual house-cleaning and inventory. And so may I suggest a modern version of "dayenu," that familiar prayer which proclaims that had we been granted just one of the many miracles of the Exodus we would still say dayenu.*

*If God had sustained us and brought us in good health to this season, and had not sown peace in the world, dayenu.*

*If He had given us a world at peace, but had not let the State of Israel flourish in our sight, dayenu.*

*If He had let us see the State of Israel thriving and prospering, but had not given us friendships to cherish here at home, dayenu.*

*If He had blessed us with friends, but had not made this a season of family reunion, dayenu.*

*If He had brought families together at this season, but had not impressed us with the beauty of our Jewish heritage, dayenu.*

*If He had enriched our homes with the beauty of our heritage, but had not given us a sense of satisfaction in our communal efforts, dayenu.*

*If He had given us this sense of satisfaction and worthwhileness in everything we do, but had not planted in our hearts the hope for a future that would be better still, dayenu.*

*But since He has given us all the above, and has capped it with the hope that the future will continue to become even better, we have all the more reason to be grateful to Him.*

*A very joyous Pesach to all.*

SARAH H. KUSHNER, President

## Highlights of Hanukkah

The Tables were set beautifully for our Hanukkah party. A Menorah surrounded by a floral arrangement was the centerpiece on each table. In front of the dais was a Hanukkah display table laden with gaily wrapped

Hanukkah gifts, dreidles, holiday cookies, Hanukkah napkins, articles from our gift shop, etc. Our thanks to Fannie Buchman for such a pretty center table.

Our meeting was opened by Mrs. Herman Pashenz at the keyboard and Mrs. Bernard Mattikow leading the singing of the anthems.

Mrs. Julius Kushner warmly greeted the members of the various Center clubs who had been invited to our party.

She told us about some traditional Hanukkah customs. Rabbi Kreitman was presented and congratulated the audience on being true Maccabeans and for attending the meeting in such inclement weather. The women, he told us, play a major part in this festival. The Book of Judith, read at this festival, relates that Judith saved Israel and initiated the right of religious freedom.

A delightful Hanukkah play was presented under the direction of Mrs. William Sauler. The participants were Mrs. M. Robert Epstein, Mrs. Irving (Sylvia) Horowitz, Harold Brown, Carl Kahn, Leo Kaufmann and Theodore Ostrow. Mascha Benya, accompanied by Evelyn Anik, provided the background music. The menorah on the stage was lit by Mark Redlick, a recent Bar Mitzvah, and the hostess of each table lit her menorah. The room was darkened during this ceremony and the contrast between the flowers and the menorahs was a magnificent sight to behold. Hanukkah songs found in the songsheet at each place setting were sung.

Lots of latkes, coffee and cake and much socializing concluded a memorable evening. An extra latke to Mrs. Charles Marks and her hostess group.

## Our White Elephant Sale

Our White Elephant Sale on January 18 was anything but a white elephant. Everything from homemade cakes and candies to assorted buttons was sold. We had bargains galore and

the items went fast. Betty Marks and her group served coffee and cake to the shoppers. Many thanks to chairman Molly Markowe and co-chairmen Edythe Sauler and Sylvia Kramer for organizing this second annual bazaar.

Joyce Kreitman discussed Harry Golden's two best-sellers, "Only in America" and "For 2¢ Plain." She read delightful excerpts describing life on the old East Side and depicting the Jewish immigrant adjustment to America "Buying a suit for Hymie" and "The Golden Plan to eliminate discrimination," were particularly liked.

## Getting to Know New Members

On February 16, we honored Rose Horowitz on the occasion of her birthday and also welcomed our new Sisterhood women.

Sarah Kushner greeted the audience and thanked Cantor Sauler, who was accompanied by Gunther Sprecher, for the anthem singing and Sarah Klinghoffer for the invocation. Special thanks to Betty Marks, Clara Meltzer, Anne Bernhardt, Edythe Sauler, Dorothy Wisner, Ann Schorr and Stella Pinkwasser for their preparations. A beautiful birthday cake, adorning the dais, was made for Rose Horowitz by Kotimsky and Tuchman.

A wonderful musical interlude was presented by Cantor Sauler and Gunther Sprecher.

Rabbi Levinthal gave tribute to Rose Horowitz, a pillar of the Synagogue throughout her life. He recalled the wonderful work she did as the first President of the Women's Clubs' newly organized group known as Sisterhood. In his blessing he wished her many more years of fruitful activity.

Rabbi Levinthal interpreted the word *chevra*, meaning friendship. This word, feminine in gender, may be explained as a fellowship of Jewish women such as comprises our Sisterhood.

Rabbi Kreitman quoted from the *sidrah* of the week. We are told in the Bible that after the Red Sea was crossed the women under Miriam's leadership burst out in a song of triumph and danced with their tam-



## SISTERHOOD

(Continued from page 22)

bourines. The Rabbis sought an explanation of where the women obtained the instruments on the banks of the sea. Our sages commented that the women, possessing both faith in the Torah and in their people, had carried their tambourines away from their homes, confident that Israel would not be forsaken and that there would be joyous events to celebrate.

We offer homage to Rose Horowitz, a true Miriam in our midst. Her vision has guided Sisterhood throughout these many years. Rabbi Kreitman wished her many happy returns of the day.

Molly Markowe presented a plaque from the Seminary to Mrs. Horowitz. Deeply touched by this tribute, she thanked the many people present for a truly happy birthday. Believing that life without service is not good, she always strove to help all worthy causes and thus make her own life purposeful. "Happy Birthday" was sung, and everyone received a piece of the cake.

### THE ANNUAL CARD PARTY

On February 23 Sisterhood held the annual card party. In addition to the sale of Israeli cards (Lil Lowenfeld's Gift Shop), all sorts of card games

### VISITING THE SICK

*The following was written by Rabbi Abraham Kelman, of the Prospect Park Jewish Center and was published in their bulletin.*

THE other day, while visiting a member of our congregation in the hospital, his nurse said to me that in New York she rarely encounters Rabbis in the hospitals, while in a smaller town where she worked previously, the local rabbis visited each Jewish patient. This may be just a coincidence, for here too, the patients are visited. But there is one difference. In a smaller town almost all Jewish families are affiliated with the Synagogue, in New York only a fraction belong. And when a person has no contact with the Synagogue, there is no way of knowing of his illness, un-

were played and refreshments were on hand all evening. The chips have not been all counted but as of press date, the proceeds are nearing the \$300 mark. We wish to thank all those who helped to make this party successful, especially chairman Mary Kahn and co-chairmen Estelle Nelson and Doris Mattikow.

### A PASSOVER SIDE DISH

Many people remarked that the Horseradish molds at the Torah Fund Luncheon were delicious, and by popular request the recipe follows. This salad may be used during Passover and will be welcomed by many *bala-boostas* as a relish for the traditional servings of gefulte fish. Take one No. 303 can of diced beets; 1 No. 303 can of diced carrots; 1 small jar of horseradish (white or red); 2 packages of lemon kofel; 2 boiling cups of liquid from the canned vegetables; 1 cup boiling water. Dissolve kofel in boiling vegetable liquid and boiling water; cool; mix together beets, carrots and horseradish; add to kofel mixture; pour into mold and let set in refrigerator.

### ADVANCE NOTICE

*Mon. April 25: "Chai" Luncheon.*  
*Wed. April 27: UJA Luncheon.*  
Molly Markowe, Guest of honor. Edna Krinsky, Chairman (PR 4-1163).

less we are notified by the family. This is even true, at times, of a Center member. We are no prophets. When there is, God forbid, illness in a family the congregation should be notified so that we may pray for and visit with the patient. Visiting the sick is one of the primary *mitzvos* (good deeds) of our faith. It is listed in our morning prayers as "one of the things which have no fixed measure," together with honoring father and mother, the practice of charity, attendance at the house of prayer and study, etc.

Rabbi Akiva, the famous Talmudic sage, said, "he who visits the sick helps to sustain life, he who does not, is as one who spills blood."

One cannot overemphasize the importance of this deed. The effort in-

volved is more than compensated for, aside from the heavenly reward, by the patient's appreciation and gratitude.

6th

ANNUAL

DINNER-DANCE

SUNDAY EVENING

DECEMBER 11th, 1960

### CONGRATULATIONS

Heartiest congratulations and best wishes are extended to Mr. and Mrs. Joseph S. Scheinberg of 474 Brooklyn Avenue, on the Bar Mitzvah of their son, Joel, at the Center on April 9th.

### ACKNOWLEDGMENT OF GIFT

We acknowledge with thanks receipt of a contribution to the Center from Mrs. Henry K. King, in memory of her beloved husband.

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# *Brooklyn Jewish Center Review*

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## THE ISRAELI EDUCATION PROBLEMS FACING ABBA EBAN

By JOSHUA H. JUSTMAN

## OUR RACE WITH THE SOVIET UNION

By S. L. HOFFMAN

## ISRAEL'S PORT OF THE FUTURE

AN EDITORIAL

By WILLIAM I. SIEGEL

ROSH HASHANAH 5721 • SEPTEMBER, 1960

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# Brooklyn Jewish Center Review

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SEPTEMBER, 1960 — TISHRI, 5720

No. 1

## ISRAEL'S PORT OF THE FUTURE

THERE exists an excellent and heartening probability that the World Bank will in the very near future make a loan of \$27 million to the government of Israel to be used in the development of the new port of Ashdod, located on the Mediterranean about 25 miles south of Tel Aviv.

The importance of Ashdod can hardly be exaggerated. It will be the only completely pre-planned city in the Near East. The blue-prints for its development envisage an ultimate population of 150,000 persons. The acreage upon which these people will live and work has been selected and its gradual utilization to the greatest advantage and in the most beautiful as well as useful fashion has been determined. There will be nothing haphazard or leapfrog in the growth of the city.

Ashdod will play a tremendously vital part in Israel's economy because of its relationship with Elath. In the decade following the War of Liberation, Elath has already been developed into a major trade contact with Africa and the Far East. Its location on the Gulf of Aquaba, and adjacent to the Red Sea, permits shipping to and from Israel around the globe.

(The writer recalls his pleasure in seeing ships in the port last year.) However, at the present time, Israeli products must make a long railroad or truck haul through the Negev to Elath, there to be transhipped to foreign ports. The cost and time involved in such a procedure will be materially lessened when Ashdod's port facilities

become completely available. There is thus more than a mere possibility that use of Ashdod will obviate the necessity of transport of Israeli products through the Suez Canal, thereby freeing Israel of the incubus which has so far hampered the development of its foreign commerce.

It is contemplated that among the industries to be developed at Ashdod will be factories utilizing the chemicals derived from the Dead Sea and refineries for the oil which is certain to be found in ever greater quantities in the Negev. In addition, the agricultural riches of that area, consequent upon the irrigation of the desert, will be exported around the world.

The Israelis have in the few years of statehood imaginatively combined their feeling for beauty with the utilitarian growth of the country. Wherever there is a patch of earth and a drop of water, there blossoms a flower. This concept — this passion, indeed — for beauty will be magnificently stressed in Ashdod. Five hundred acres have been set aside for development into parks. The beautiful beaches, washed by the waters of the Mediterranean, will have built upon

them the same lovely seashore resort hotels which make Herzlia so inviting to the senses.

Ashdod has another significance in Israel's business relations. Unlike much of the economic structure of the country, which is either government or Histadruth sponsored and owned, the building of Ashdod will be a venture of private capital. The harbor facilities and some of the immigrant housing are the responsibility of the government; the rest of Ashdod will be financed and created through private investment. Credit for this magnificently bold concept is largely due to Philip Klutznick, until recently president of B'nai Brith. The forwarding of the plan has been stimulated by the energy in associating others with him in the furnishing of the requisite financing. In this labor of love he has had the cooperation of B'nai Brith and many of its members who have thus expressed their devotion to, and confidence, in Israel.

In the fact of Ashdod we see another manifestation of that miraculous synthesis in Israel of the past and the future: the creation in the ancient land of the Hebrews of a modern country of Jews where the immortal talents and energies of a people burgeon for the benefit of mankind.

WILLIAM I. SIEGEL

## THE FUTURE STANDS ON THE SHOULDERS OF THE PAST

ROSH HASHANAH celebrating the creation of the world recalls to our minds the fundamental teaching of Judaism that God created the world out of nothingness, out of a void. There is another side to this teaching, often overlooked, that urges

our attention. Man, unlike God, cannot bring anything into being out of nothingness. For man it is given to fashion only out of the materials he has at hand, from the heritage the past hands down to him. In a void,

*(Continued on page 4)*

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# "JUST BETWEEN OURSELVES"

בין ל"ביתנו עצמנו"

*An Intimate Chat Between Rabbi and Reader*

## JOURNEY ABROAD

WE ARE now, at this writing, on the concluding lap of our trip and are ready and eager to return to our home and to greet our near and beloved ones as well as our dear friends at the Center. The European trip, though very interesting, is nevertheless an anti-climax to one's visit in Israel. Here, in Europe, the interest lies in the historic monuments and sites that speak of the past. In Israel, the past also surrounds you on every side and speaks to you in eloquent terms, but you feel the excitement of the present — and, above all, you are constantly beholding a beautiful vision of the future.

We were, of course, interested in Jewish life in European lands. And what strikes the visitor most vividly when he meets the Jews there and discusses with them their problems, is the great effort they are making to preserve their Jewish life, their concern to keep their children within

the bounds of their religion and Hebrew culture. The communities outside of London and Paris are very small but even in the smallest, where there may be only fifty or a hundred Jewish families, you see them building synagogues, trying to give their children some instruction, even if it be just the reading of the prayer-book, and showing concern for the poor. In France alone more than a quarter of its Jewish population, is composed of such refugees. The Joint Distribution Committee, which is part of the United Jewish Appeal, is performing noble and magnificent work in helping these new-comers to re-establish themselves in these new homes. And it is helping them also to rebuild their Jewish lives.

In all European Communities the Jews have two hopes — the success of the Jewish state of Israel, which they feel will always be an inspiration to

*(Continued from page 3)*

humans will only keep going around in circles. Without a past impressing itself on the present man repeats endlessly his follies and his sins.

Noah, in the scheme of the Bible's history, was the second Adam. It was left to him to build a new world without a past. We are familiar with what disasters he met. The complete overturn of what we have, that is the past, can bring only tragedy. It is an arrogant presumption on the part of man to think that he can create anew in a void. We should bear this profound religious truth in mind when we survey the revolutions that erased the past and sought to create new societies. What terror and hatred they brought in their wake!

Abraham was the first to recognize both sides of the story of creation. He wasn't merely an iconoclast, as some legends make him out to be.

He was the world's first teacher, patiently fashioning a new humanity out of the material before him. He built out of the past. Karl Jaspers caught this Biblical teaching in the statement: "It is of the essence of the (human) spirit to be born out of its own past." Here we find the close connection between man as a creator and repentance. Repentance means coming to terms with one's past and thereby building one's future.

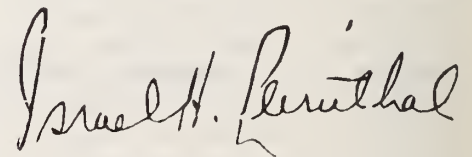
We hear so much these days that what mankind needs for its salvation is to wipe the slate clean and start all over again. This is an arrogance that courts disaster. What man collectively or individually needs is to understand his past, appreciate his achievements, admit to his faults and mistakes and then bring about the "new" future. The future stands on the shoulders of the past.

BENJAMIN KREITMAN

their own Jewish lives, and hope in American Jewry, to whom they constantly acknowledge the great debt for their survival. But they look to American Jewry also for guidance and inspiration. American Jewry, they feel, must show them how Judaism can be made to function in a non-Jewish environment, surrounded by a different civilization. I was struck by the familiarity of American Jewish life which was shown by many of these European Jews, especially the leaders in the various communities. Our own Brooklyn Jewish Center was not unknown to a number of these Jews, and they were anxious to learn more about its functions, its philosophy, its progress and, particularly its ability to attract the Jewish youth.

I mention this fact, because it is an added challenge to us to realize what our Center means not only to our immediate community and to American Jewry, but also as a spiritual lighthouse in the sea of Jewish life, to the dispersed Jewries in other lands.

I shall have occasion, I hope, to speak of these impressions. In the meantime, I want to express the fervent prayer that we may all be blessed with a happy, healthful and prosperous New Year and, above all, with a full appreciation of the great and important role destiny has conferred upon us to be a source of life—physical and spiritual—to all our people, here, in Israel and everywhere, so that the Jew and his faith may become a blessing to himself and to the world at large.



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*Mr. Justman was formerly Director of Press Relations for the Israeli delegation to the United Nations and is now New York correspondent for the Tel Aviv newspaper, Maariv.*

## ***A Review of a Complex Situation in the New State***

# **THE ISRAELI EDUCATION PROBLEMS FACING ABBA EBAN**

By JOSHUA H. JUSTMAN

ON THE day Minister Without Portfolio Abba Eban was named Minister of Education, a cartoon in one of Israel's dailies depicted him as a knight dressed in armor, with shield and spear but vividly frightened, about to engage a herd of fire-spouting dragons—Israel's teachers.

Mr. Eban's appointment climaxed many months of crisis which beset Israel's education scene and which, last April, brought about the resignation of his predecessor, veteran Mapai leader, Zalman Aranne. The crisis remains as yet unresolved and, no doubt, the task confronting Mr. Eban will tax much of his diplomatic skill and ingenuity.

In a way, the issue at stake is one not peculiar to Israel alone: the teacher's pay. However, the dispute has assumed a more basic character, involving the general wage-policy and principles pursued by the General Federation of Labor. To this, one should add the specific difficulties inherent in the rapid growth of Israel's school population.

The main issue centers on the demand raised by the High School teachers that they be recognized by the Labor Federation as a separate union and not, as hitherto, "lumped" together with the Elementary School teachers. The High School teachers, they argue, of whom higher college education is required, have distinct problems and interests of their own which, in the present set-up, are not given proper representation and attention and they therefore insist on a separate status and wage-scale determined along the lines adopted with regard to other professionals holding college degrees, like physicians, engineers etc.

The Elementary School teachers—who have put forward demands of their own regarding higher pay, and who, *inter alia*, also demand the lowering of the number of pupils per

class—vehemently oppose the idea of a separate High School teachers union. Their view is shared by many of the leaders of the Federation of Labor, who consider such a step as running counter to its very principles and as one that might set a dangerous precedent in other fields.

Many months of negotiations, including the direct intervention of Prime Minister Ben-Gurion, failed to produce a settlement. A special committee appointed by the Cabinet to study the matter, has recently submitted its report. Its findings have not yet been made public, but they are believed to have provided ground for a compromise solution. The first indication that a settlement might be in sight came in the recent response by the High School teachers to a letter addressed to them by Mr. Eban. In it, the teachers promise him "full cooperation" in his endeavors to break the stalemate and in ensuring the orderly opening of the schools next month.

The present dispute is but one of the many pangs which Israel's education system has been experiencing for the past twelve years.

While much has been achieved, the growing pains are still there. To a large extent they stem from financial difficulties which find expression not only in recurrent wage disputes but also in the fact that the state has so far been unable to provide full and free education beyond elementary school. Other problems arise from the task of evolving a common high education denominator for the population that is still far from constituting a homogeneous community.

From the very first day of the establishment of the State, education presented one of the most complex and most challenging tasks. The mass im-

migration which over the past twelve years trebled Israel's population, also increased the school population from 100,000 in 1948 to 600,000—a growth which marks a great and in many respects unique achievement, but also one accompanied by many problems, occasional setbacks and inevitable shortcomings.

The disproportionate high rate of increase in the school population was due to two factors: the relatively large number of children in immigrant families from the Middle East and North Africa and the introduction of the Compulsory Education Law in 1949.

The enactment of the Compulsory Education Law made school attendance obligatory for all children between the ages of 5 to 14 (one year kindergarten and eight years elementary school). Tuition fees were abolished and maintenance of the schools became a charge of the Government and local authorities. The Compulsory Education Law also requires all boys and girls in the age group of 14-17 who have not completed elementary education to attend "schools for working youths" during the afternoon and evening hours. This section of the law was intended for those who came to the country at the age of 13 or more without having undergone any schooling.

(Incidentally, at the time when the Compulsory Education Law was promulgated it recognized the three "trends" that prevailed in the Jewish educational system in Palestine under the British Mandate — the General, Religious-Mizrahi and Labor. However, this multi-trend system, linking schools with political organizations, was abolished by the State Education

Law in 1953. Under this law parents are free to choose either a State School or a State Religious School.)

The problems created by the rapid and indeed phenomenal growth of Israel's school population were manifold.

There was the problem of classrooms. During the early years of statehood hundreds of classes were taught under most primitive conditions, in tin huts or tents. These have now been replaced by more than 10,000 new classrooms but many classes in elementary schools are still held in the afternoon because of classroom shortage. Also, many of the classrooms are not as large and equipped as they should be and in most cases they are overcrowded.

Still more acute was the problem of teachers. In 1948 there were about 5,000 school and kindergarten teachers. Today their number is over 20,000. Obviously, the Teachers colleges could not keep up with the increasing need for new teachers. Indeed, they could not supply more than half of the additional number needed every year and even now, while the number of students in teachers training colleges is growing year by year, it has not caught up with the annual increase in the school population.

This inevitably affected the general teaching standards. During the years of mass immigration many of the teachers engaged lacked any adequate training; in many cases it consisted of but a few months of intensive courses, which proved of little value.

Gradually the number of students and teachers training colleges increased, many of the teachers completed their studies and consequently the proportion of unqualified teachers in the elementary schools dropped considerably.

Yet the problem of raising the teaching standards and, moreover, of training more teachers is still a major task confronting Israel but one — it should be added — which is being tackled with much vigor. During the past five years the Ministry of Education has made special efforts to increase the number of classes in the teachers training colleges; the Min-

istry also maintains or subsidizes several teachers colleges for special training in handicrafts, agriculture, music, etc. Also the Army encourages would-be teachers by allowing conscripts to attend evening courses in teachers training. The Ministry also contemplates the extension of the period of the teachers training from two to three years. The School of Education of the Hebrew University in Jerusalem gives elementary school teachers longer training, although the School preoccupies itself chiefly with training secondary school teachers. These are required to have at least a B.A. degree, and those teaching in the upper grades an M.A.

Elementary schooling is being almost fully implemented. Among the Jewish population school attendance is 97%; among the Arab population, which used to offer schooling to but a small proportion of their children, 90% of the boys and 50% of the girls attend school.

However, not all those attending elementary schools reach high school. This is especially true of the children of the oriental communities, since only a relatively small proportion of these can afford to give their children secondary education which is not compulsory nor free. Many of Israel's secondary schools are semi-private and most of them derive almost all their income from tuition fees which are thus considerably high.

It is widely realized that without affording the opportunity of secondary education to all, the youth from the oriental communities would not be able to reach positions of leadership. Consequently a situation might ensue that threatened a division of the new generation into unskilled workers from the oriental communities and leaders and technicians from groups of Western origin. Some time ago two-year State high schools with 30 hours a week of academic study and 12 to 15 hours vocational training were started in the development areas inhabited by new immigrants. However, there are some who doubt the wisdom of this experiment. In their opinion, it is bound to lower the standards.

Various steps have been taken to remedy this situation, mainly through the provision of scholarships. The Government and local authorities now each contribute 20% of the cost of secondary education for able students in need of assistance and under consideration are several projects envisaging an extension of scholarships to as wide a section of the population as will be financially feasible. This cannot provide a full answer to the problem but it will remain the only remedy until the Israel Government is able to assume the heavy burden of free secondary education to all.

Higher education in Israel followed the general pattern of continuous expansion although it does not yet satisfy all of the country's needs. The Hebrew University, established 35 years ago, has an enrollment of over 7,000 students, and the number of teachers has grown from 190 in 1948 to 700. The Technion, Israel's Institute of Technology in Haifa, has in its nine faculties close to 3,000 students and over 400 teachers. The Weizmann Institute of Science, in Rehovot, devoted exclusively to post-graduate research and applied science, is continuously expanding, adding new buildings and equipment to the facilities available. The Hebrew University, the Technion and the Weizmann Institute are heavily subsidized by the Government. The subsidies to the University and the Technion amount to about 40% of their ordinary current expenditure. These institutions also benefit from contributions from well-wishers abroad, making possible their continued expansion.

Other institutions offering higher education are the University of Bar-Ilan, founded in 1955 in Ramat Gan by the Mizrahi organization in America and devoted to the study of Jewish as well as general subjects, and the University of Tel-Aviv, founded in recent years.

In accordance with a law passed by the Knesset (Parliament) a "Higher Education Council" has been formed with the aim of regulating higher

*(Continued on page 38)*



*Following is a condensed version of a pamphlet written by S. L. Hoffman on conditions in the U.S.S.R. as he observed them during several visits there. His report has aroused keen and widespread interest. Mr. Hoffman is a member of the Brooklyn Jewish Center.*

IT IS sixty years since I stepped from the gangplank of the ship that carried me from Czarist Russia. In 1900, when I arrived, the United States had yet to take its place as the richest and most powerful nation on earth. The energetic American people were to come into their own during the early decades of the new century. I am proud to have been a participant in that giant step forward. And now, I am gravely concerned. The backward Russia I left sixty years ago is backward no more. Instead, she is our competitor at every turn. I feel very strongly that it is time we recognized the nature of the Soviet challenge to our way of life.

The Cold War is the long-term reality of our age. It goes without saying that at this stage in our history our military strength must be second to none. But our problems go deeper; the challenge is total. Whether we like it or not, we are in a race that is rapidly accelerating. The loser of this race may well be "buried," to borrow a phrase from Krushchev.

I have watched the Soviet system at close range for many years. Between 1921 and 1959 I visited the Soviet Union on seven different occasions. I was one of the first Americans to make an extended tour of Russia soon after the Revolution. That first visit took place in 1921. Later visits occurred at more or less regular intervals. The last, in the summer of 1959, covered Poland, Czechoslovakia, and East Germany, as well as the Soviet Union. Thus, I have had more opportunity than many Americans to become familiar with Soviet society, and the growing threat it constitutes for us. I am convinced that we can no longer take our own superiority for granted.

## ***A First-Hand and Provocative Report on Russia***

# **OUR RACE WITH THE SOVIET UNION**

By S. L. HOFFMAN

First, let's look at comparative manpower. Russia's population is substantially greater than ours. Russia, according to its last census, numbers 225 million people. The United States has 180 million people.

But population figures alone are not too meaningful. For a real measure of the way in which Russian industrial output challenges our own, it is necessary to examine the working habits of each people more closely. In our country, for instance, working women are employed predominantly in light industry, in clerical work, or as sales clerks, waitresses, etc. In the Soviet Union, women are found in all industrial occupations, no matter how arduous. They are found in substantial numbers in engineering and the sciences. They provide the majority of farm hands. They dominate the medical profession. Moreover, almost all Russian women work, not alone because work in itself is regarded as the highest social virtue, but for an even more compelling reason. Few husbands are paid enough to cover the cost of even a minimal standard of living for a family. In effect, Russian manpower is virtually doubled through the complete absorption of women into the labor pool.

In the Soviet Union every manufacturing activity is a government monopoly. All goods are produced as part of a vast plan. The total needs of the entire Russian nation are charted by social planners, and the entire manufacturing plant of the country is geared to those needs. Of course the "needs" are what the hierarchy says they are.

Whatever the benefits of operating in a free and competitive economy, and there are many, it is surely quite evident that a controlled economy is

far less wasteful of plant, of raw material and of manpower. Nor is this all. Manufacturing for previously specified uses makes it possible for the Russians to eliminate all manner of non-productive and costly enterprises.

A really dismaying contrast between the Soviet Union and the United States lies in the administration of our Unemployment Insurance compensation. The law is a good one designed to help workers who find themselves temporarily unemployed through no fault of their own. But its abuses have defeated its purpose, I believe. In the past five years nearly 12 billion dollars have been handed out under this law. In 1959, one out of every 12 members of our labor force collected an unemployment check. I'll not go into who deserves and who does not deserve this jobless pay. What alarms me is the fact that we are paying ever larger numbers of persons *for not working*, at the very moment that Russia is making an all-out effort to augment her labor force. And of course the huge administrative effort involved in jobless pay is a further drain on our own manpower and resources.

A final word on manpower. From many conversations with officials and ordinary Soviet workers, I suspect that in some measure, Russia's disarmament proposals are genuine. By this I mean that her leaders are eager to release more manpower for commodity production, both to improve conditions at home and to strengthen their competitive influence abroad.

Let's have a look now at our comparative educational programs. We are familiar with some of the troublesome problems of our own system: outmoded instruction, crowded

schools, underpaid, inadequate and too-few teachers.

The Russian picture in education is almost exactly the reverse of ours. In recent years the Soviet educational system has been examined in detail by American students under the cultural exchange program. Our educators have been astonished at the physical plants of the Soviet school system. These were more than complete; they were lavish by comparison with our own.

As for the curriculum in the Soviet school, there is no concern about producing that "well rounded man" our educators like to talk about. The primary purpose of the Soviet school is to turn out proficient men and women whose knowledge and training can be counted on to contribute to the productivity, the achievements, and the military power of the Communist state.

Another contrast in educational procedures: Russian university students are paid while attending school, the rewards being determined by their class standing.

Whereas our young people are permitted a free choice of the fields in which to devote their lives, in the Soviet Union it is the needs of the country which largely determine what students will be doing after graduation.

Clearly this is an integrated, though autocratic educational system. Year after year it produces the trained personnel it needs according to the overall plan for the country as a whole.

To sum up, the *basic* difference in our educational system lies in the fact that whereas in our country there are many roads to "success," the only road to personal advancement in Soviet Russia is education.

Advanced education, already unbelievably competitive by our standards, is being made more so. Only the superior scholars will now be allowed to complete the full 10 year pre-college curriculum before going on to higher education. The others will be put to work in factory or farm at the end of 8 years of study. For the next 2 years, if they show a good work

record they will be permitted to attend school part time. If they can prove themselves at both tasks they may continue with a university career after the 2 year period. This new procedure will swell Russia's working ranks more rapidly, at the same time that it releases the highly gifted students to progress at a greater speed.

Our own Admiral Rickover stated, after his visit to Russia with Vice-president Nixon, "Our really great race with the Soviet Union is in education." Finally, it must be remembered that to the rulers in the Kremlin indoctrination is an essential part of education. Forty-three years of skillful propaganda have proved so effective that you cannot make a Russian believe that there is a National Health Service in England, that there is Unemployment Compensation in the United States, that the recent Hungarian uprising was not a Fascist thrust for power.

The question of labor relations has always been of the greatest interest to me. In my own role of manufacturer I have been engaged, for over half a century, in progressive plant management involving thousands of workers.

The outmoded techniques of our labor-management dealings exact a toll that runs into billions of dollars annually. Even more serious is the tremendous drain on our entire productive system at this emergent stage in our history. The time has come when we can no longer afford such extravagances.

The Russians have unions, too. Our labor unions are contemptuous of them and call them company unions. This is largely true. In the first place they regard strikes as revolutions in embryo, intolerable in their socialist society, but perfectly fine in our capitalist society. Further, Russian unions are primarily concerned with production increases, not production limitations. Racketeering and featherbedding are an impossibility. There is no restriction on the size of a brush a housepainter may use. Nor does a union representative ever set a limit to the number of bricks his men may lay in eight hours. It should be per-

fectly clear what a production advantage this gives the Kremlin.

To continue the comparison, does this mean that the Soviet worker is denied all the benefits which our own industrial workers receive as a matter of course? There is no question, the Soviet worker is ruthlessly exploited. The generation following the Revolution has been used as fertilizer for the generations to come. This was inevitable if the U.S.S.R. had any hopes of overcoming the tremendous head start of the great Western powers. The accelerated growth of the Soviet economy has been made possible at the direct expense of its populace. The hard life and the low living standard of the Russian worker can best be pictured by comparing the value of his labor-time with that of our own workers. An American steel worker can buy a good pair of shoes on the wages of four hours of work; his Russian counterpart must labor sixty hours to buy an inferior pair. In actual wages he gets no more than one-third of what the American worker is paid.

How about his actual working conditions, and how does he feel about them?

To begin with, the prevailing atmosphere in the factories, far from being oppressive, is quite friendly. This was apparent to me from the attitudes of management, and of the workers themselves. I saw them bring their problems to the foreman, and if not satisfied, directly to the factory manager, in much the same way that an employee in my own plant would feel free to bring a grievance or a problem to me. Russia's industrial engineers are well aware that congenial surroundings are conducive to better workmanship and higher production.

Second, the Russian worker receives certain benefits which tend to make his hard life less apparent to him. Medical care is free, from an eye-examination to extended hospitalization, and when he is hospitalized, his salary continues. In the larger plants, ample and skilled kindergarten care



for his children are provided. At the giant auto works in Moscow, there are, in addition to clinics and a hospital, a large Recreation building for sports, movies and lectures, about 30 extremely popular sport clubs, and a number of technical schools, attended, I was told, by more than 1500 workers. Huge plants such as this one also operate housing projects, and augment the Ministry of Health's program by providing rest homes for vacationing workers. Rent, as is well known, is proportionate to salary, so that everyone can afford his apartment. With respect to job security, the labor shortage in Russia is a natural protection, and when there is a temporary dislocation in a plant or industry because of, let us say, automation, the trade union cooperates with the regional economic council in relocating the displaced workers with a minimum of delay.

I have been particularly interested in the recent report by Allen Dulles, director of the Central Intelligence Agency, to a Congressional committee. The final paragraphs of that report contain, it seems to me, a confirmation of my main tenet, that we are in for the fight of our lives:

"If the Soviet industrial growth rate persists at 8 or 9 per cent per annum over the next decade, as is forecast, the gap between our two economies by 1970 will be dangerously narrowed unless our own industrial growth rate is substantially increased from the present pace . . ."

Do we intend to continue with business-as-usual against this setting?

It seems to me that we face a two-fold task: We have to preserve our position of leader in the Free world, and by the same token, preserve the Free world itself. Obviously, a program of such magnitude cannot be improvised. It calls for *all-out planning and direction*. Some will say that this means copying the Russians, surrendering to Socialism. This is the old cry and it is nonsense. Laissez-faire has long since died. Nobody objects to such things as tariffs, support prices, subsidies, mailing privileges and government allowances to their own particular groups. Our capitalist

economy has reached a stage where the business community *requires* national planning.

Further, two giant interests, labor and management, have shown that left to their own devices they may disrupt our economy for extended periods. Our big enemy abroad is disciplined and organized through central planning. "In a world of big challenges, big government is our only safeguard."

To sum up, it seems to me that with our existing plant, our know-how and the prestige we still enjoy the world over, we can meet the Soviet challenge triumphantly. All we need do is to become aware of what our true *needs* are at this stage of our history. After all if we can be made to "need" tail fins and an extra television set for the bedroom, we can be influenced to want the finest housing in the world, the finest educational system, the finest technological and long-range research programs.

## A NEW HEBREW-ENGLISH DICTIONARY

*The Illustrated Hebrew-English Dictionary For Young Readers by Nathan Goldberg (Ktav Publishing House).*

Those who are learning Hebrew will indeed be grateful for this excellent linguistic aid. Students of languages know how frustrating it can be to search unsuccessfully in a dictionary for the meaning of a difficult word. Translations are often ambiguous so that the reader is never sure how the word is to be used. The small print in most dictionaries is another stumbling-block for the novice.

This dictionary happily eliminates such faults. The author lists about 3000 words and phrases of high frequency. Words, other than nouns, are presented in sentence form. The author missed an opportunity here by not using more Biblical sentences such as, "Love your neighbor as yourself;" many of the illustrative sentences lack color. The device of using a sentence context, however, is an excellent one, since words in isolation are often

I think that what has been holding us up is a misconception. We have been told—too often—that these different goals are in conflict with each other; that if we spend money on some of them, we can't afford the others. I think that the facts show otherwise. Our resources are more than ample, if used properly. With all our grumbling about higher taxes and government interference and inefficiency, the American standard of living has steadily risen to historic new heights. To preserve this favored position each of us should be happy to contribute a good deal more than we have so far shown ourselves willing to do.

We are better industrial organizers than the Russians. In our hands the planned economy can achieve an efficiency and tempo which will prove to the world not only that we are powerful militarily and industrially, but also that democracy, not totalitarianism, is man's hope for the future.

meaningless to the student. Derivations are listed under the original word. Thus, the pupil learns the connection between *rosh* (head) and *Rosh Ha-Shanah* (head of the year), between *t'fillah* (prayer) and *t'fillin* phylacteries worn during prayer). He also begins to sense the unique way in which the Hebrew language has been enriched by numerous derivations from basic word roots.

The book, designed by Ezekiel Schloss and illustrated by Arnold Lobel, is beautifully printed in two colors. The illustrations are small but lively. Birds, airplanes and parachutes fly through the pages and share pictorial honors with Bibles, *matzot* and synagogues.

Although the author has prepared other dictionaries for adults, parents as well as children will enjoy using this dictionary. May I suggest this volume as an appropriate Hanukkah or Passover gift.

MORDECAI H. LEWITTES



# NEWS OF THE CENTER

## NEW YEAR GREETINGS FROM OFFICERS AND STAFF

ON THE eve of the Jewish New Year 5721, the officers of the Brooklyn Jewish Center extend to all the members and friends of our institution their best wishes for a year of health, happiness and joy. May we, together with all mankind, be blessed with peace and prosperity.

In this hour, as the New Year is ushered in, we, the officers of this Institution, take this opportunity of thanking all our members for their devotion and loyalty to our Center. We are confident that with the co-operation of our membership the year 5721 will be crowned with new achievements and success in our work on behalf of our community and our people.

*L'shonoh Tovo Tikosevu!*

Dr. Moses Spatt, *President*  
Hon. Maurice Bernhardt, *Vice-Pres.*  
Emanuel Cohen, *Vice-Pres.*  
Frank Schaeffer, *Vice-Pres.*  
Fred Kronish, *Treasurer*  
Harry Blickstein, *Secretary*

### From the Sisterhood

The officers of the Sisterhood ex-

tend heartiest New Year Greetings to all of our members and their families. Sisterhood looks back with pride and satisfaction on its activities during the year 5720 and hopes for an even more successful season in 5721.

With best wishes for a *Shono Tova Umesuka*.

Mrs. Julius Kushner, *President*  
Mrs. Joseph J. Krinsky,  
Mrs. Abraham Meltzer,  
Mrs. Herman Soloway,

*Vice-Presidents*

Mrs. Joseph Levy, Jr., *Treasurer*  
Mrs. Harold Brown,  
Mrs. Bernard Mattikow,

*Recording Secretaries*

Mrs. Fanny Buchman, *Social Secy.*  
Mrs. Benjamin Wisner, *Corr. Secy.*

### From the Center Staff

On behalf of the Center Staff I extend to all the officers, directors and members of the Brooklyn Jewish Center and their families cordial greetings and best wishes.

DAVID M. GOLD,  
*Executive Director.*

## HOLY DAYS SERVICES

### MAIN SYNAGOGUE

#### Rosh Hashanah

Services for Rosh Hashanah will be held on Wednesday, Thursday evenings, September 21 and 22 at 6:45 o'clock, and on Thursday and Friday mornings, September 22 and 23, at 7:30 o'clock. The Torah reading will commence at 9:10 A.M. The shofar will be sounded at 10:10 A.M. All worshippers are required to be in

their seats before that hour. The sermon on both days will be preached at about 10:30 A.M. The doors will be closed while the sermon is delivered. The Musaf services will begin at 11:00 o'clock, and we would like the service to close at 1:15 o'clock.

#### Rosh Hashanah Sermons

The sermons will be preached on both days of Rosh Hashanah at 10:30 o'clock.

Rabbi Levinthal will preach on the first day of Rosh Hashanah.

Rabbi Kreitman will preach the sermon on the second day.

#### Yom Kippur

The Kol Nidre services which usher in the Fast of Yom Kippur will be held on Friday evening, September 30th, at 6:30 o'clock.

Yom Kippur services will begin on Saturday morning, October 1st, at 8:00 o'clock. The Yizkor service will be held at 11:15 A.M.

On Yom Kippur Eve, the sermon by Rabbi Levinthal will be preached immediately after the chanting of Kol Nidre. On Yom Kippur morning, the sermon will follow the Memorial Services.

### Cantor and Choir to Officiate in Main Synagogue

Our Cantor, Rev. William Sauler, will officiate at the services to be conducted on Rosh Hashanah and Yom Kippur in the main synagogue. He will be assisted by the Center Choir under the direction of Mr. Alan Chester.

### AUDITORIUM

#### Rosh Hashanah

Rosh Hashanah services in the Auditorium Wednesday and Thursday evenings, September 21 and 22, at 6:45 P.M., and on Thursday and Friday mornings, September 22 and 23, at 7:30 A.M. Rev. Isaac Leichter will officiate.

#### Rosh Hashanah Sermons

The sermons will be delivered by Rabbi Kreitman on the first day and by Rabbi Lewittes on the second day of Rosh Hashanah.



Rabbi Kreitman will deliver the sermon at the Kol Nidre services in the Auditorium and on Yom Kippur, Rabbi Kreitman will preach before the Neilah services.

### Yom Kippur

The following schedule of services will prevail in the Auditorium:

Kol Nidre Services—Friday evening, September 30th, at 6:30 P.M.

Yom Kippur Services — Saturday, October 1st, will begin at 8:00 A.M., Torah Reading will be at 10:15 A.M., Yizkor services will begin at 11:15 A.M., Musaf services will start at 12 Noon, Study Session 2 P.M., Minha services will be held at 4:15 P.M. The sermon will be delivered at 5:15 P.M. Neilah services will begin at 5:45 P.M.

### Candle Lighting During High Holy Days

Candles will be lit on Friday evening, September 23, at 6:35 P.M.

On Friday evening, September 30, candles will be lit at 6:23 P.M.

### Additional Yizkor Services

For the benefit of persons in the community who have not purchased seats for the High Holy Oays, the Center will conduct special Yizkor services on Yom Kippur, Saturday morning, October 1, in the Dining Room of our building. There will be three such services, at 10:00 o'clock, 10:30 and 11:00.

### YOUTH CONGREGATIONS

The Rosh Hashanah services in the Junior Congregation will be held on Thursday and Friday, September 22 and 23, at 10:00 A.M.

The Kol Nidre services will be held on Friday evening, September 30, at 6:30 o'clock.

The services on Yom Kippur will be held Saturday morning, October 1, at 10:00 A.M. and 3:30 P.M.

### Children's Congregation

In addition to the Junior Congregation Services in the Prayer Room, there will be a special children's service for boys and girls under 11

years of age, attending our Schools. The services will be under the supervision of Mrs. Evelyn Zusman of our Hebrew School Faculty. Admission will be free to pupils of our schools under 11. These services will be held in the Dining Room as per the following schedule: Rosh Hashanah at 11:00 A.M., Yom Kippur at 12 Noon.

### Adult Institute Opens Oct. 26

The 27th year of the Institute of Jewish Studies for Adults will begin with registration on Wednesday evening, October 26 at 8 P.M. This Institute offers courses in Hebrew, History and Religion. In conjunction with the Ritual and Religious Service Committee, the Institute offers a course in the study of the Mishnah. A faculty of the highest quality teachers present these courses. The formal opening of the classes will take place on Wednesday evening, November 2 at 8 P.M. Those interested in getting further information about these courses are asked to apply to Mrs. E. N. Rabinowitz, Registrar, who is on the third floor of our building.

### Mishnah Class

The Mishnah Class of the Brooklyn Jewish Center, which has won recognition for its success in bringing the teachings of rabbinic Judaism to the membership of our Center, will resume its session on Sunday morning, October 23, at 10 o'clock. Please watch the bulletins for further information.

### Holiday Gym Schedule

The Gym and Baths Department will be open on Wednesday, September 21 (Erev Rosh Hashanah) for men and boys from 1 to 4 P.M.; closed on Thursday and Friday, September 22 and 23 and will reopen on Sunday morning, September 25, at 10:00 o'clock for men.

The following week, on Friday, September 30 (Erev Yom Kippur), the Gym and Baths Department will be open from 12 to 3 P.M. for men and boys.

## SABBATH WORSHIP

### Week of September 16

Kindling of Candles: 6:47 P.M.

Services: 6:00 P.M.

SABBATH MORNING SERVICES,

SEPTEMBER 17, 8:30 A.M.

Sidrah: "Nizabim-Vayelech"

Deuteronomy 29.9-31.30

Prophets: Isaiah 61.10-63.9

CANTOR SAULER WILL CHANT  
THE SERVICES

RABBI KREITMAN

will preach

CLASS IN TALMUD LED BY  
REV. BERNARD OKLAN — ONE  
HOUR BEFORE MINHA TIME.

Minha Services — 6:00 P.M.

DAILY SERVICES:

Sunday mornings: 8:30 A.M.

(One Minyan)

Mornings: Monday through Friday  
7:00 and 8:00 A.M.

MINHA SERVICES: 6:55 P.M.

Followed by Maariv Services.

### Week of September 23

Kindling of Candles: 6:35 P.M.

Services: 6:00 P.M.

SABBATH MORNING SERVICES,  
SEPTEMBER 24, 8:30 A.M.

CANTOR SAULER WILL CHANT  
THE SERVICES

Shabbat Shubah

Sidrah: "Haazinu"

Deuteronomy 32.1-52

Prophets: Hosea 14.2-10;

Micah 7.18-20

RABBI KREITMAN

will preach

CLASS IN TALMUD LED BY  
REV. BERNARD OKLAN — ONE  
HOUR BEFORE MINHA TIME.

Minha Services — 6:00 P.M.

DAILY SERVICES:

Sunday mornings: 8:30 A.M.

(One Minyan)

Mornings: Monday through Friday  
7:00 and 8:00 A.M.

MINHA SERVICES: 6:45 P.M.

Followed by Maariv Services.

## APPLICATIONS FOR MEMBERSHIP

The following applicants have applied for membership in the Brooklyn Jewish Center:

AWAND, SAM: Married; Res.: 853 Midwood St.; Bus.: Salesman, 468 Park Avenue So.; Proposed by Dr. Julius Kahn, Robert Gutchman.

BARR, JULIUS: Unmarried; Res.: 4917 Snyder Ave.; Bus.: Cost Estimating, 1531 Covert St.; Proposed by Abe Goldstein, Robert Gutchman.

BERLIN, HARRY: Married; Res.: 1018 Eastern Parkway; Bus.: Fund-raiser, 220 W. 58th St.; Proposed by Dr. Julius J. Kahn.

BLAUSTEIN, NORMAN: Married; Res.: 10 Plaza Street; Bus.: Publishing, 221 4th Ave.

FARB, MAX S.: Married; Res.: 1015 Washington Ave.; Bus.: Teacher; Proposed by Robert Gutchman, Dr. Milton Schiff.

FRIEDMAN, HARRY M.: Married; Res.: 2850 Shore Parkway; Bus.: Metal Products, 476 Flushing Ave.; Proposed by Judge Murray T. Feiden.

FRIEMAN, JOSEPH: Married; Res.: 10 Plaza Street; Proposed by Wm. Smerling, Reuben Frieman.

GREENSPAN, NATHAN L.: Married; Res.: 1722 Ralph Ave.; Bus.: Police Sgt., 73rd Precinct; Proposed by Morris Schechter, Sam Stern.

HIRSH, WARREN: Unmarried; Res.: 530 Dubois Ave.; Bus.: Clothing, 303A Utica Ave.

KALTER, SOLOMON: Married; Res.: 505 Crown St.; Bus.: Manufacturer, 1 Bond St.

KIRSCHNER, HOWARD J.: Unmarried; Res.: 433 Crown St.; Bus.: Dental Student; Proposed by Abraham M. Michelman, Dr. Alfred Kirschner.

LIPSIUS, HOWARD: Married; Res.: 320 Eastern Parkway; Bus.: Lithographing, 635 W. 54th St.; Proposed by Judge Marry T. Feiden.

SCHEIN, SAMUEL B.: Married; Res.: 25 Plaza St.; Bus.: Watch Importer, 15 Maiden Lane.

SCHOCKET, OLIN: Unmarried; Res.: 1025 St. Johns Pl.; Bus.: Executive Training Squad, A & S; Proposed by Robert Gutchman.

SWEETGALL, MURRAY: Married; Res.: 789 St. Marks Ave.; Bus.: Attorney, 52 Wall St.; Proposed by Herman Soloway.

DROGEN, MRS. SADIE: Res.: 765 Eastern Parkway.

GAVURIN, DR. LESTER L.: Married; Res.: 107 Remsen Ave.; Bus.: Teacher, Boys H.S.

GELLER, DAVID: Married; Res.: 1045 St. Johns Place; Bus.: Director, American Jewish Congress; Proposed by David Gold.

OLSHEN, HENRY B.: Married; Res.: 55 Winthrop St.; Bus.: Insurance, 15 Park Row; Proposed by Benj. Markowe.

ROSEN, LEONARD: Married; Res.: 201 East 96th St.; Bus.: Salesman, 5104-8th Ave.; Proposed by Dr. Julius J. Kahn.

### Reinstatement:

KAPLAN, MRS. BELLE: 658 Montgomery St.

JAMES J. JACKMAN  
Chairman, Membership Committee

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## EVERY MEMBER ENROLL A NEW MEMBER

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### Make A Date with SISTERHOOD

to see

the film

### "EXODUS"

on

Sunday Afternoon, Dec. 18, 1960

Call Chairman

Clara Meltzer (PR 2-2049); Faye Gutchman (PR 2-0904), for reservations.

## PAGING SISTERHOOD

Because of the summer news hiatus, the full Sisterhood Column, edited by Mrs. Benjamin Kreitman, will be resumed in the next issue.

**A**NOTHER year has gone by and once again we stand on the threshold of a New Year. Looking backward, it is with a deep sense of gratification that we recall the many successful and stimulating functions of the past year. Looking ahead, ever mindful of our duties and obligations to our Sisterhood, to our Center and to the Jewish community at large, we rededicate ourselves to our task and pray for guidance and wisdom so that we may attain ever higher goals.

At this season we also recall with love and reverence the cherished memories of members and friends who are no longer with us. May their remembrance ever be for a blessing unto us.

As we approach the *Yamin Noraim* we ask God's blessing for good health, contentment and peace for ourselves and for all mankind. Again we pray, "*Katvenu B'sefter Hachaim, lmancha Elohim Chaim.*" Inscribe us in the Book of Life, so that we may live worthily for Thy sake, Oh God of Life.

SARAH H. KUSHNER, *President*

### Great Books Seminar

Do you enjoy discussing the good books you read? Then why not join a Great Books discussion group in the Brooklyn Jewish Center?

The complete First Year Books may be purchased in groups of 12 or more sets for \$8.50 each. Make your check payable to the Great Books Foundation.

This is a tuition-free series of 16 discussion meetings which will begin Monday evening, October 24, and no formal educational requirements are needed to become a member. At this first session the book—Plato: *Apology* and *Crito*, will be discussed.

Applications for admission to the Seminar should be made with Mrs. Ida Rabinowitz, Registrar, Hebrew School.



## OUR CLUBS

WITH the start of the new season at the Center, the best in group work activities is offered our members, their children and friends.

Our club year will commence during the week of September 18th with a program based on the High Holy days observance. Later, there will be Simchat Torah programs in addition to the activities that the younger groups and the senior and college crowds as well love so much. Our aims are high. Our plans are complete. With the help of our members and their freinds, we can make this a banner program year at B.J.C.

Already arranged and scheduled are the different religious observances, ceremonies and festivals identified with each holiday from September to June. To these will be added visits to places of interest and discussions that will assist our members in the better understanding and appreciation of the heritage and the hopes for the future of the Jewish people.

USY Council meetings, the Oneg Shabbat group, the activities of the different clubs are all geared to enrich the program and to implement our social life. The annual Kinus Katan, the Center and Brooklyn Borough Weekend Kinusim and the National USY Convention all supplement our program.

Different lectures on "growing up," such as those on adolescence and dating, career planning, marriage, and other similar topics are being arranged. To these will be added the "Youth Wants to Know" series.

Our club program offers a variety of intra-center and community-wide projects. We will cooperate with the different national philanthropic groups, the Building Spiritual Bridges drive, and most importantly our Centerwide fund-raising activities.

The different specialty groups will assist in club programming. The Israeli and folk dancing ensemble, the dramatic troupe, the coin and stamp and science clubs will function as units, while the photography and

newspaper clubs will be used as an aid for club publicity and to supplement the reports in the official center periodicals. Together, these groups will work with the arts and crafts and fine art clubs to set the stage for teenage dramatic presentations, the sings, the parent-night productions and finally the year-end awards night. The talents of individual club members will be recognized.

Succoth, Simhat Torah, Hanukkah, Hamisha Oser B'Shvat, Purim, Passover, Shavuot, and Lag B'Omer will be celebrated and commemorated with proper programs. The Friday night Lounge will be a new innovation, if enough interest is indicated. Jewish Book, Music and Hebrew months will be featured. Athletic events and gym activities will add to the richness of the program.

We are already on the road to achievement. Our own "Mutti" (Marilyn Raphael) has been named as the Co-chairman of the forthcoming National Convention at the Hotel Morrison in Chicago during the last week in December. Over 1400 teen-agers from all parts of the country, from Canada and, perhaps also, from Puerto Rico, will represent the Conservative arm of American Jewish Youth during the tenth anniversary Convention of U.S.Y.

To be sure, our projected program and the varied activities all stress the U.S.Y. aims—religious, cultural, social, athletic, and community service and philanthropy. These are all to be programmed through the different clubs where youngsters of similar age and like interests and backgrounds meet to enjoy the best that our Center can offer. Our leaders are the best qualified, each with a good background and knowledge of our aims. Each has the ability and know-how as well as warmth to work with the younger set.

We have done our part. The rest is up to you.

Come in! Join up! Bring a friend! Together we can make this a memorable year at B.J.C.

SOL ROSS, *Supervisor, Youth Activities*

## BETTY ROTHBERG OF BLESSED MEMORY

"WHEN a person departs from this world he takes with him neither silver nor gold nor precious stones but Torah and good deeds alone (Aboth VI)."

Even these words of our sages fall short when we think of our beloved Betty Rothberg. It is very difficult to imagine the start of a new school year without her presence in Room 1. Yet, her presence will be felt not only in Room 1, but in every room in every part of the Brooklyn Jewish Center. Every student who has passed through the doors of her room bears the imprint of her personality. Her love and warmth drew her students close to her as though they were her own. Once there, her magical magnetism passed on to them, and spiritual food was fed them in exact measures, and they grew and grew and grew.

Thousands of American Jews developed and progressed under her expert guidance during her short life. Though her years were short she lived a long time. She lived with Abraham, Isaac and Jacob in the Land of Canaan. She was with Moses leading the children of Israel across the Red Sea. She was at Mt. Sinai with the giving of the Decalogue. She went into the Babylonian exile and came back with the return of the captives. She lived the thousands of years of Jewish history and she took her students with her on her journeys.

Now, her journey is at an end; Betty Rothberg is at rest. We shall miss her cheerful smile. We shall miss her sweet sincerity. We shall miss her kind guidance. But, we shall never miss her strong, powerful influence upon us. It shall be ever present, doing its good deeds in the spirit of Torah and Eretz Yisroel. *Yehi Zichrah Baruch.* May her memory be a blessing.

AARON KRUMBEIN

*Acting Principal, Hebrew Schools*

## MEN'S CLUB

IT is the custom at this time to say that now the summer is drawing to a close and we have been strengthened for the coming year's activities, all of you are invited to participate in our program. We believe participations in our Men's Club program will give you a lift and sustain you throughout the year so that you will really enjoy the summer vacation-to-come.

Our Program Committee did not declare a holiday this past summer. Instead, numerous meetings were held during the hot evenings, and vigorous and enlivening programs for the months ahead were devised. We have made arrangements for a weekend in Atlantic City for May 5-17, 1961, at the Chelsea Hotel, that will delight all of us and our friends.

With the coming national elections, we are planning a political forum shortly after the High Holy days.

Those of you who are not members of the Men's Club are invited to our meetings and to actively take part in our program. The dues are only an additional \$5.00 a year to cover the cost of our tasty collations. And if you want to do even more than merely joining our Club, you can help us in the Program Committee and lend us your talents in devising a better and more original schedule.

The year ahead will be highly successful with all of you cooperating in our endeavors.

May we go from strength to strength with the New Year of 5721. *Leshana Tovo Tikosevu.*

THEODORE D. OSTROW, *President*

### Golden Age Club

The Golden Age Club of the Center has resumed its regular meeting schedule. The meetings will continue to be held every Wednesday afternoon at 1:00 P.M. Rabbi Kreitman addressed the group at its opening meeting on September 14.

Best wishes to all for a Happy and Healthy New Year.

MRS. PAULINE GOLDMAN,  
*President.*

## THE CENTER ENDOWMENT FUND

THE campaign to realize a \$300,000 Endowment Fund for the Center is proceeding rapidly and effectively at this time. Recently a group of members and former members of the Center met at a dinner at which Rabbi Levinthal was the principal speaker and at that time a substantial amount of money was pledged.

The purpose of the Fund is to produce a good annual income for the Center as a bulwark for its needs, above and beyond the regular income from such sources as membership dues, Kol Nidre Appeal, Journal Cam-

paign, and catering. The eventual success of the Endowment Fund in no way diminishes the importance of income essential to be received from these regular sources, Synagogues all over the country are now establishing these Funds with the long-range future in mind. Our members will be approached by the committee within the next several months. Please do your share to help to establish the Fund, and to assure that our Center will in the years to come rest on the solid foundation not only of a large membership but of financial solidity as well.

## CENTER MEMOS

### THE YOUNG FOLKS LEAGUE

Invites You and Your  
Friends to Its Annual

*YOM KIPPUR NIGHT DANCE*

Saturday, October 1, 1960  
9:00 o'clock

Contribution—\$3.00

The YFL meets every other Tuesday, starting September 27. All Unmarried Center Members are welcome. Members have full advantage of Center membership.

Dues—Men: \$50      Ladies: \$30

### ANNOUNCING

The New Junior Associate Center  
Membership Open to

UNMARRIED YOUNG LADIES  
AGES 20-28  
AND YOUNG MEN  
AGES 21-30

ANNUAL MEMBERSHIP DUES  
\$20 for girls — \$30 for men

The new Junior Membership group will enable young people to meet socially under Synagogue auspices. The group will meet bi-weekly on alternate Tuesdays starting October 4 in the Center's rooms; members will not have voting privileges as full Center members.

### SISTERHOOD'S ANNUAL LUNCHEON

WEDNESDAY, OCTOBER 26th, 1960  
12:30 P.M.

*Make your reservation with*

Mrs. Benjamin Moskowitz, *Chairman*  
PR 2-1248

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PR 4-4815



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**ISRAEL EDUCATION**  
(Continued from page 6)

education and, of making recommendations to the Government regarding the recognition of institutions of higher learning and their right to confer academic degrees.

In order to complete the picture one should also mention the field of vocational and agricultural education. There are about fifty vocational schools giving three- or four-year courses with close to ten thousand pupils; there are twenty-five post-primary agricultural schools with an enrollment of about 7,000, and twelve nursing schools maintained by the Ministry of Health, Hadassah and the Sick Fund of the Federation of Labor.

In the field of Arts there many music schools have been established including the Academy and Conservatory of Music in Jerusalem and its sister institution in Tel-Aviv, each with over a thousand students. Of the schools for teaching arts and crafts, the oldest one is the "Bezalel" in Jerusalem founded 54 years ago.

Yet another — and very important — field in Israel's educational pattern is adult education. Here the task is not only one of providing higher education for adults wishing to go on studying but of teaching new immigrants Hebrew and the illiterate to read and write

Despite the shortcomings, the overall progress made in the field of education is no doubt a considerable one. In order to appreciate the significance of the progress achieved, one has to bear in mind not only the short space of time in which it has been accomplished, but also the fact that the problem was not one of merely providing more teachers for more children, but of teaching immigrants from various countries and different ways of life and speaking no less than seventy languages.

The task was — and still is — one of averting the danger of a babel of languages and cultures; of forging a modern and homogeneous community.

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SUNDAY EVENING, DECEMBER 11, 1960

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# *Brooklyn Jewish Center* *Review*

DECEMBER 1960  
KISLEV 5721



## THE SEVEN HANUKKAHS

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# THE HANUKKAH FESTIVAL

**H**ANUKKAH is one of the two minor festivals the observance of which is not enjoined in the Pentateuch. It was instituted by the Sages for the purpose of strengthening the Jewish historic consciousness.

Hanukkah commemorates the successful struggle for religious liberty carried on by a small band of Israelites, led by the brave Maccabees, against the vast army of their Syrian oppressors under the leadership of Antiochus, which culminated in the recapture of Jerusalem and the rededication of the Holy Temple (165 BCE).

The celebration of Hanukkah begins on the twenty-fifth day of Kislev (December 14, 1960) the day on which the Temple was consecrated anew to the service of God, and lasts for eight days because the ceremony of rededication and festivities continued for that length of time.

Light the first candle Tuesday evening, December 13.

One of the household kindles the lights with the Shamas light—one on the first evening, two on the second, etc., until on the eighth night of Hanukkah eight candles are lit. As the lights are lit, the following blessings are sung:

1. *Boruch Atoh A-do-noy E-lo-he-nu Me-lech ho-o-lom, Asher kid-d'shonu b'mits-vo-sov vi'tsi-vonu L'had-lik ner shel Hanukkah.*

Blessed art Thou, O Lord our God, Ruler of the Universe, who has sanctified us by Thy commandments and commanded us to kindle the light of Hanukkah.

2. *Boruch Atoh A-do-noy E-lo-he-nu Me-lech ho-o-lom She-o-soh nissim la-avo-se-nu bay-yomim ho-haim baz-z'man haz-zeh.*

Blessed art Thou, O Lord our God, Ruler of the Universe, who wroughtest

miracles for our fathers in days of old, and at this season.

3. The following is said only on the first evening:

*Bo-ruch atoh A-do-noy, E-lo-he-nu*

*M-lech ho-o-lom She-hech'yo-nu, v'k-y' mo-nu v'big-gi-o-nu la-z'man haz-zeh.*

Blessed art Thou, O Lord our God, Ruler of the Universe, who has kept us in life and has preserved us, and enabled us to reach this season.

## THE MACCABEES

**I**T was on the 25th day of the month Kislev, when the officers of King Antiochus of Syria had offered idol sacrifices upon the altar of God. They rent in pieces the books of the Torah which they found, and burned them with fire. And the King gave orders that the people of Judea should forsake their Law and the covenant, eat unclean things, profane the Sabbath and pollute the sanctuary. And many chose rather to die than to forsake the holy covenant.

And in those days rose up Mattathias, a priest from Jerusalem and he dwelt at Modin. And he had five sons, John, Simon, Judah (who was called Maccabeus), Elezar, Jonathan. And he saw the blasphemies that were committed in Judah and in Jerusalem and Mattathias and his sons rent their clothes, and put on sackclothes, and mourned exceedingly.

And the king's officers came to the city of Modin, and they said to Mattathias: 'Thou art a ruler and an honorable and great man in the city. Go, then, and fulfill the king's command as all the heathens have done, and as also many men of Judea and Jerusalem did. So shalt thou be of the number of the king's friends and thou and thy children shall be honored with silver and gold and many rewards.' But Mattathias answered and spake with a loud voice: 'Though all the nations that are under the king's dominion obey him and fall away every one from the religion of their fathers, yet will I and my sons

and brethren walk in the covenant of our fathers. God forbid that we should forsake the Law to depart from our religion either to the right or to the left.' And Mattathias cried throughout the city with a loud voice saying: 'Whosoever is zealous of the Law and maintaineth the covenant, let him follow me.' So he and his sons fled into the mountains, and they went about pulling down the heathen altars, and they recovered the Law out of the hand of the heathens.

—I Maccabees

### Rock of Ages

Rock of Ages, let our song

Praise Thy saving power;

Thou, amidst the raging foes,

Wast our shel't'ring tower.

Furious, they assailed us,

But Thine arm availed us,

And Thy word

Broke their sword

When our own strength failed us.

Children of the martyr-race,

Whether free or fettered,

Wake the echoes of the songs

Where ye may be scattered.

Yours the message cheering

That the time is nearing

Which will see

All men free,

Tyrants disappearing.



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## THE CENTER'S ADULT STUDY CLASSES

THE story is told that Rabbi Akiba studied nothing until he was forty years old. Then he sought out a teacher who would undertake the task of educating him. His first lesson was in the aleph bet, and from the elementary he progressed to the more serious subjects of Mishna and Torah.

We can truly say that Rabbi Akiba is the spiritual mentor of adult Jewish education. It is noteworthy that in *The Ethics of the Fathers* (Pirke Abot) the admonition to study at an advanced age appears early in the first chapter. How fortunate this is for our adults who in studying further learn that our education should begin at an early age so that wisdom and counsel can be our lot at the age when Akiba first started his studies.

From this lesson we feel justified in conducting an active and intensive program for our adults. No man shall be refused an education because he did not begin to study the Mishna at age five. And no woman shall be shunned because her parents followed the old dictum that girls were to be excused from learning.

Here at the Center—for nearly as many years as the Center is old—we have adhered to the desire of Akiba. Men and women have registered in great numbers to study Torah, elementary and advanced Hebrew and Jewish history. Courses are given five days a week, morning and evening, without charge except for a small registration fee.

This year particularly, the lure of outside interests notwithstanding, registration in our adult education

classes is greater than ever. Many registered in these courses for the first time and still more are veterans of our programs.

Adults whose Hebrew education was neglected as children have come forward to emulate Akiba by learning the aleph bet. Those who were fortunate when young to have learned the elements of the Hebrew language, participate in these classes for a refresher.

There are those who have remembered, or who have revived their learning or who in their mature years studied for the first time, and now can carry on a fluent Hebrew conversation.

But for sheer success and continuity, our Mishna class has led in popularity. Already in its fifth year, the registration is at a peak; nearly ninety men and women forego the pleasures

of Morpheus and golf Sunday mornings and come to our hall of learning. The most difficult of Mishnas, Yavomoth, is being diligently studied from the original Hebrew text and translated into English for all to understand. This is no lecture course. The questions come in a constant flood so that progress is made slowly but the talmuddim really learn.

At this time when we rededicate ourselves to the Temple—and things Jewish—we, as the people of the Book, must relearn, restudy or learn anew. As Rabbi Akiba learned from the example of the well, hollowed out of stone by water continually falling upon it, showing that the soft can wear down the hard, conversely, the hard words of study (Torah) can hollow out the heart of flesh and blood. Age is no bar to learning. We can't return to youth for our study. But we can regain our youth by study.

LOUIS KRAMER

## THE MENORAH ON THE COVER

*The Menorah that decorates the front page of this issue is an antique object of an unusual pattern. The design weaves in the various themes found in the Hanukkah story.*

*The upraised parted hands represent the blessing invoked upon Israel by the priesthood. The Maccabbeans or the Hasmoneans were a priestly family who took over the leadership of their people in the time of the threats of the Hellenists to the temple and to the Jewish faith. The crown on top of the priestly hands represents the Kingship of ancient Judea that was assumed by the Maccabbean dynasty. The lions of Judah on the sides of the Menorah represent the main tribal line of the Judean people.*

*There was an under-current of opposition to the Maccabbean priestly family assuming royalty in addition to their priestly leadership. According to prophetic tradition the royal line belongs only to the House of David. It is possible that the artist in placing the lions on either side of the Menorah had reference to this ancient opposition.*

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# "JUST BETWEEN OURSELVES"

בין ל"ביננו עצמנו"

*An Intimate Chat Between Rabbi and Reader*

## MIRACLES AND THE CENTER

THE reader is surely familiar with the story in the approaching Hanukkah festival of the little cruse of oil, enough to burn for just one day, which miraculously burned for eight days. Immediately after the remarkable victory which the Maccabees achieved over their Graeco-Syrian enemies, they rushed to the holy Temple to kindle once more the perpetual light which the enemy had extinguished. They searched for the special pure oil, with the seal of the priest, which was essential for that purpose. But only this little cruse was found, and it burned for eight days until the Jews were able to find more such oil to keep the light burning.

Ancient preachers have noted that the emphasis in the story is placed on the fact that some pure oil was found. Had there been no oil at all there is doubt whether the miracle could have happened. Miracles happen when there is something upon which the transformation can be achieved. Out of nothing, miracles do not occur. That is the Jewish concept of miracles.

An excellent example of this concept of miracles is the Biblical story of the waters of the Red Sea, which miraculously divided to make a dry path for the Israelites to cross when they were pursued by their former Egyptian masters. The Rabbis tell us that it was only when some of the Israelites plunged into the waters and were almost completely covered by them, that the miracle happened and the dry path appeared.

The same truth is revealed in the miraculous victory which Israel of today has achieved in the war for independence, fighting as they did against the combined Arab nations, with all their great resources of men, armies and material. The odds were certain-

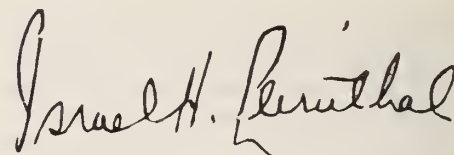
ly against them, and all predictions were that Israel could not succeed. But the miracle occurred and victory was achieved.

The victory occurred because the Jews, though few in number compared in their enemies, were ready to make every sacrifice for the land which they loved.

Miracles do happen when people show a determination to make them happen.

In a minor way, we can see the evidence of this truth in recent events in the life of our own Brooklyn Jewish Center. Just a few years ago, when people began to notice a trend of transformation in our neighborhood, a depressive feeling took hold of many and they felt concern about the future of our great institution. It is true that a number of the wealthier families moved to the suburbs and to the remaining fashionable parts of Manhattan. For a while the change was frightening. But, fortunately for us, those who remained and many new members who entered our ranks, became determined that the Center *must* continue to carry on its great work in behalf of our people's ideals—and a miracle did happen! The Center took on a new lease on life; the activities not only continued, but many increased. What is more, a new group of workers appeared, all of them imbued with great devotion to the institution and with a remarkable enthusiasm to achieve success in all their endeavors. That the Center can, in these days, venture to establish a Foundation Fund of \$300,000, and to raise within a short time more than two-thirds of that sum, is in itself a miracle. But it is a miracle that could happen because our leaders and the rank and file of our membership were determined that it should happen.

And like the light which continued to burn in the holy Temple, so, too, we pray that the light of our faith continue to illumine our Center so that it may brighten the path of Jewish life for our people for many, many more years to come.



## EICHMANN TRIAL

A DOLF EICHMANN, charged with crimes against the Jewish people and with crimes against humanity, will go on trial in Jerusalem on March 6, it was officially announced.

Bureau VI of the Ministry of Police, which was set up especially to conduct the formal investigations in connection with the prosecution of Eichmann, handed over to the Attorney General a sheaf of reports on the Eichmann case. The reports were compiled here on the basis of documentary evidence dug up in Washington archives dealing with the Nazi regime, and in European countries. Some of the material in the dossier came from Eichmann himself, obtained from him during his questioning in Israel.

The independent daily *Ha'aretz*, criticized the agreement concluded between the Government Press Office and the Capital Cities Broadcasting Company of New York, which gave the latter exclusive right to record the trial proceedings on film and videotape. The newspaper noted that only the presiding judge had the right to permit filming or photographing in the court room.

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WHAT is Hanukkah?" asked our Sages in the Talmud. They never asked what is

Pesach or Purim, but what is Hanukkah? It was not as if the Feast of Lights was not familiar to them. For hundreds of years it had been celebrated, though admittedly its observance had not finally crystallised in the form we know it today. But the Talmud abounds in allusions to Hanukkah observances, and special privileges were accorded the Hanukkah candelabrum. In spite of the danger of fire it could be placed outside the market stall. The municipal bylaws of ancient Israel were waived in honor of the Hanukkah light. The Talmudic query concerning Hanukkah comes right in the middle of a discussion of Hanukkah observances, comparing and contrasting the lighting of the Menorah with the precept of kindling the Sabbath lights.

Perhaps we may understand their query by quoting a Midrash that begins, "And how many Hanukkahs are there? After all, Hanukkah was not brought into existence with the feast of the Maccabees. Hanukkah is a Hebrew word used from time immemorial to connote a dedication feast, marking either the inauguration of a project or its completion. There are no less than seven Hanukkahs, says our Midrash. First the Hanukkah on the completion of Heaven and Earth at Creation, commemorated of course, by the Sabbath. Then there is the Hanukkah of the Princess at the dedication of the Tabernacle after Moses had finished it and fully set it up (Numbers, 7). The princes brought their offerings inaugurating the service on twelve consecutive days corresponding to the twelve tribes of Israel they represented. The description of this dedication service forms the subject of the Scriptural reading ordained for each day of Hanukkah in the synagogue today.

The Third Hanukkah was the dedication of the Temple when King Solomon finished all the work and brought all the holy things of his father David into the House of the Lord. On Hanukkah we still recite the Psalm composed by King David to be

## THE SEVEN HANUKKAHS

By ARYEH NEWMAN

sung at the dedication of the Temple for which he had labored but was not granted to build—Psalm 30: *Mizmor shir hanukkat ha-bayit le-David*, "A song for the dedication of the House, by David."

But that first Temple was destroyed. Israel went into captivity but returned again to its homeland to rebuild the Temple and the wall round Jerusalem. Both these events were the occasion for ceremonies of dedication described in the books of Ezra and Nehemiah: "And the children of Israel, the priests and Levites and the rest of the children of the captivity kept the dedication (*Hanukkah*) of this house of God with joy. (Ezra 6: 13-18)"; "And at the dedication of the wall of Jerusalem they sought the Levites out of all the places to bring them to Jerusalem to keep the dedication with gladness, both with thanksgivings, and with singing, with cymbals, psalteries and with harps . . . And they offered great sacrifices that day and rejoiced; for God had made them rejoice with great joy; and the women also and the children rejoiced, so that the joy of Jerusalem was heard even afar off (Nehemiah 12: 27-42)."

At last we come to *Hanukkat Hacohanim*, the rededication of the Temple by the Maccabean priests described in the Book of Maccabees when Judah and his followers cleansed the Temple after its defilement by the heathen "And they took whole stones according to the Law and constructed a new altar like the former one. They built the sanctuary and the interior of the Temple and halloed the courts and made new holy vessels and brought the candlestick, the altar of incense and table into the Temple. They burned incense on the altar and lit the light in the Temple . . . They brought in bread upon the table and hung up the curtains and finished all the work. On the 25th Kislev they arose early and offered sacrifice . . . At the same time and on

the same day on which the heathen had profaned it, on that very day it was consecrated with song and harps and lutes and cymbals. All the people fell on their faces and prostrated themselves and uttered praises to heaven who had caused them to prosper. They celebrated the dedication of the altar for eight days . . . Thus was great joy among the people and the reproach caused by the heathen removed. Judah and his brothers and the entire congregation of Israel decreed that the days of the dedication of the altar should be kept with gladness and joy at their due season, year after year, for eight days on the 25th Kislev (Maccabees 4)."

But the question still remains to be resolved. What is Hanukkah? What was the distinctive feature of the Maccabean Hanukkah which merited it being commemorated in such a signal manner down the ages? To this the Talmud replies quoting from the cryptic official gazette of Israel's national fasts and feasts: "On the twenty-fifth of Kislev begins Hanukkah, eight days, on which mourning is forbidden. When the Greeks entered the Temple they defiled all the oil and when the Hasomonean house vanquished them they searched and found only one cruse of oil with the seal of the High Priest that was undefiled. But it contained only one day's supply for the Temple candelabrum. A miracle was performed and oil lasted eight days . . ."

The special prayer we recite in the synagogue during Hanukkah, *Al Hanissim*, does not allude to this miracle but briefly refers to "the miracles, redemptions, mighty deeds and saving acts wrought by the Almighty as well as the wars He waged for our fathers in days of old at this season." It refers to the efforts made by the Hellenists to eradicate Judaism—"But Thou in Thine abundant mercy delivered the strong into the hands of the weak,

(Continued on page 23)

**T**HE BETH ISRAEL Community Center is the beacon for Judaism in Mexico," said Rabbi Maurice Pomerantz, spiritual leader of this Conservative Center, located in the exclusive Lomas Chapultepec district of Mexico City

That the approximately 24,000 Ashkenazim, Sephardim and "Arab" Jews in Mexico's capital will not subscribe to Rabbi Pomerantz's statement does not detract from his sincerity. The members of the 145 families—mostly Americans—that comprise his vigorous and wealthy, congregation enthusiastically echo the Rabbi's belief.

It is the most fluid group in Mexico. Many of the men, sent down by United States corporations, manage branch factories, or are other types of executives. After a few years they may be shifted to other posts in Latin America; or becoming tired of the Mexican environment may pull up stakes and head back for the States.

What is the basis for the Rabbi's fervent conviction?

In his words, "It is the activities of the membership, their whole-hearted participation in the religious services, their study groups, the consciousness that the Center gives a purposeful direction to their contacts with other human beings."

This non-orthodox, and youngest, Jewish community in Mexico, has an interesting history. It started nine years ago as a small social group of Americans. They knew only English and Spanish and had no desire to fraternize with their Yiddish brethren. Incidentally it might be mentioned that the majority of the Orthodox — the older generation — migrated from inhospitable Russia and Poland in the 1920's.

In 1954 the Americans felt the need to form themselves into an organization and rented a room on Puebla Street for social meetings and religious services. One of their number would lead the services. And then with the approach of the High Holidays came an overwhelming desire to have a rabbi officiate. So the Jewish Theological Seminary was solicited. It sent a rabbi.

*"A Beacon for Judaism" in Latin America*

## A JEWISH CENTER IN MEXICO

By SAMUEL KAPLAN

The Americans were mostly young men. Many intermarried with English-speaking Mexican Jewish girls. With children gracing these unions came the urge to give them religious training. And why not also receive the benefit of a full-time rabbi? In this happy idea other Americans, married and unmarried, joined them.

Rabbi Everett Gendler, from the Jewish Theological Seminary, was the answer to their request. He served for two years. Rabbi Pomerantz, also a graduate from the Seminary, took over July 1959.

"It is understandable," said Rabbi Pomerantz, "that English-speaking Mexican Jewish girls (from Ashkenazic and Sephardic homes), married to Americans, bring other English-speaking Mexican Jewish girls, and young men, into the membership. Why, you ask?

"Because they find the religious services and the activities of the Center more to their liking than the older Mexican synagogues. They like the decorum of the service in Hebrew and English. They like the fact that it is comprehensible to them." Rabbi Pomerantz explained that by comprehensible is meant that his exegesis of the Torah appeals to their reason as well as imagination.

More and more young American couples are being attracted to the Center. Aside from the American Club there are no other organizations to speak of where these young married people can make contacts with other Americans. (The Ashkenazim and Sephardim, and also the "Arab" Jews, are Mexican citizens who, literally and figuratively, do not speak the same language.)

Rabbi Pomerantz emphasized that there is a great cohesiveness among the members of the Beth Israel Center. "The fact that they are Jews seems stronger here than when they were in

the States. There the Jew may not be interested in joining a congregation when so many organizations of all types are available. In many cases couples join congregations largely for social reasons."

What about the Center's services? There is mixed seating. The men wear hats or *yarmulkes*. The Silverman prayer book is used "It is indeed gratifying," Rabbi Pomerantz observed, his eyes kindling, "that the proportion of Hebrew in the service is constantly increasing."

As with all Conservative congregations in the States (the Center is affiliated with the United Synagogue of America), the Beth Israel sends delegates to all conventions, receives materials and assistance from the United Synagogue.

"It is my sacred duty and pleasure," said the Rabbi, "to make our tradition part of the lives of all the members of Beth Israel, to stress the meaningfulness of all aspects of Jewish life and observance. There is the matter for instance, of maintaining a kosher household. Plainly visible to the membership are the Center's strictly kosher kitchens. At all our functions — socials, dinners, suppers, everything is in conformity."

From the kosher standpoint the Rabbi has set himself a formidable task. There is a multiplicity of fine restaurants in Mexico City but they serve *traife*. Good kosher restaurants are scarce. So the Conservative couples who dine out often have a difficult time to find a suitable eating place, a situation that does not further the Rabbi's hopeful goal of a kosher kitchen in their homes.

In the "Jewish Ways and Means" discussions the Rabbi has introduced,

*(Continued on page 23)*



**A**CCORDING to an ancient custom, it was forbidden to imitate the Menorah, the 7-branched candlestick of the Temple. However, there was no such ban on fashioning of a lamp of similar shape having a lesser or greater number of branches than the original. This permission encouraged the designers of the lamp for the Hanukkah service to utilize the Menorah motif and modify it for the peculiar needs of the eight-day festival. Instead of three semi-circles, four were fashioned—the central shaft being used for the Shammash (servant) by which all the wicks were kindled.

The most ancient lamp which might have been used on Hanukkah was discovered in Palestine and dates back to the first century of the Common Era. It is molded of clay and is typical of the Graeco-Roman period. It contains eight wicks and a single large opening for oil.

No Hanukkah lamp of a vintage of the period between the first century and the latter part of the middle ages has as yet been discovered. Those now on view in museums date from the time of the Renaissance and are in its spirit. But in the meantime a change had developed in the design of the Menorah mainly because the festival of Hanukkah had become a home and family celebration.

Nowadays in the House of Worship, which according to the Talmud is the Temple in miniature, an eight-branched candelabrum graces the southern wall; sometimes it stands in front of the Ark. Sometimes two are used, one on each side of the Ark. As it was not considered fitting to have an eight-branched Hanukkah lamp and a seven-branched Temple lamp rivaling each other in glory, the one chosen to become the Menorah of the Synagogue was that which in shape and pattern included both—the eight-branched Hanukkah Menorah.

In the synagogue the Hanukkah lamp had to maintain the erect position of the Menorah. Not so in the home. It was natural to fashion it so that it could be suspended from a

## HANUKKAH AND THE MENORAH

By DR. PAUL ROMANOFF

wall or placed on a window-sill. The hanging lamp required a back of sufficient size to support it. This presented a surface on which to mold symbols in high-relief or in bas-relief. The palm tree, the grape clusters, represent the fruit of the sacred soil of Palestine; the Lion of Judah, the dove and the eagle often appear next to the Crown of the Law to represent the union of law with the people. Lions hold between them a replica of the original Menorah of seven branches. On some lamps the Ark of the Covenant is embossed; on others, Moses and Aaron stand on either side of the Ark.

In the hanging lamps there are many variations in the shape of the eight containers for oil. Some are vials, others have the form of lions' heads with wicks projecting from their open mouths. Still others have assumed an oval shell-like shape. These cups are set along a rail in the front of the lamp. Sometimes each is on its own individual bracket. Beneath the eight receptacles, small dishes—differing in shape in different lamps—are attached to collect the dripping oil.

The metals used in the construction of the Hanukkah lamp are pewter, brass, silver, often completely or partly gilded.

The standing lamp also underwent a change. The tripod from which the stem and the branches emanate became a round or angular foundation. Carvings, reliefs, enamels, miniatures, and anaglyphics, figures and ornaments of biblical motifs and symbols made the base interesting. Ornamental figures, embossed in relief were sometimes added to the central shaft giving additional height and striking dignity. A unique figure on some candelabra is that of the famed Judith standing triumphantly on the central shaft, clutching a dagger in one hand and in the other holding the head of

Holofernes. For her act of bravery, tradition has graciously exalted her to the plane of the family of Macabees.

Hanukkah lamps can be traced to the countries of their origin by certain characteristic ornamentation. The Moorish and the arabesque shapes reveal the work of northern Africa, western Asia or some islands in the Mediterranean. The Gothic imprint shows itself in a combination of various styles. Baroque and rococo appealed to the imagination of Jewish artists and silversmiths. Thus at times either in addition to or in lieu of Jewish symbols, there appear cupids, cherubs with horns of plenty, garlands, and baskets heaped with fruit. The influence of different lands and periods sometimes appear in a single lamp. The art of each country has left such definite traces on the Hanukkah lamps that determining their historical and geographical background makes an inexhaustibly fascinating study. Jewish symbols prevail. Even those lamps which have used characteristics of the countries in which Jews made and used them, subordinate the local characteristics to the Jewish characteristics and conceptions.

The Menorah, in its original design, or in modified form, has been used by Jews in every place of their settlement. In Africa—in imposing Alexandria, down the Nile at the Cataracts, in busy Carthage, and the populated coast; in Asia—in Yemen, Babylon, Persia, Palmyra, and on the border of the desert, in the Decapolis and Pentapolis, in the Greek colonies in Syria and Asia Minor; in Europe—in aristocratic Athens, in patrician Rome, in the Islands of the Mediterranean, the Menorah became the symbol of its people. It shone in the syna-

*(Continued on page 23)*

NEW discoveries of natural gas and of larger proved oil reserves have now produced a far brighter outlook for Israel's fuel supply than had been anticipated even a year ago.

In addition to discovering oil outside of the previous limits of the Heletz field, thus proving its reserves to be much larger than hitherto estimated, another oil field was discovered to the north-east of Heletz. The field, discovered when the Negba III well struck two layers of oil, is believed to be even more important than Heletz.

Further east, early finds of gas at Zohar were extended into a major field; another gas field was discovered at Kidod—and geologists were certain that the area running from Kidod-Zohar south and southwest, for some 45 miles, contained gas and oil traps of considerable commercial value.

These discoveries led to some consolidation in the work of the oil companies operating in Israel.

As a result of these, various American and Israeli groups merged to form Lapidot-Israel Oil Prospectors, which owns Heletz and discovered Negba and whose shares have been trading actively "over the counter" in Israel; the holdings of private investors (the "Miami Group") were put into Israel American Oil Corporation (Listed on the American Stock Exchange) and it is now a diversified investment company holding 20% of Lapidot; and Lapidot, in turn, acquired control of Israel-Negev Petroleum Corporation (trading "over the counter" in New York) which holds the promising gas/oil license areas in the Dayah, Rekhma and Boker areas. These adjoin the gas fields of Neptha Oil Company (traded "over the counter" in Tel-Aviv).

Also operating in Israel is the National Oil Company, by participating in exploration carried out by others as well as by drilling in its own concession areas.

Here the details of these developments:

## ISRAEL'S OIL RESOURCES

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"Economic Horizons"

Further drillings of the area of the Rosh Zohar gas field which was discovered early last year by the *Naphta Oil Company*, have brought in powerful new jets of 95 per cent pure methane gas. New strikes at Kidod, 2½ miles north of the Zohar field, indicated the presence of an extensive deposit with an estimated reserve equal in calorific value to one million tons of oil.

Moreover, geologists now seem confident that the Zohar field itself is but the tip of an unusually promising structure extending for some 45 miles in a south-westerly direction in the form of an "L"—starting with Kidod in the north, then running south through Zohar and turning south-west through the *Dayah*, *Rekhman* and *Boker* petroleum concession areas. The latter are held by an American company, *Israel Negev Petroleum Corporation*, a major interest in which has just been acquired by *Lapidot Oil Company* (owners of the Heletz Oil field).

In the *Dayah* area, *Naphta* and *Israel Negev* have each thrown-in land to make up a 50,000-acre joint development area and standing plans for drilling there have now been stepped up. Meanwhile, plans were also stepped up for the formation of a special corporation to lay and operate gas pipelines from the discovery sites. But whereas plans hitherto were limited to a pipeline to supply gas to the Potash Works at Sdom only, the new discoveries now call for the laying of two more pipelines—one to the phosphate mines at Oron and another to Beersheba, for use as fuel at a central Negev electric power-station and possibly even for home use.

The Heletz oil field, whose production in 1959 surpassed 1958 production by 46%, is apparently much more extensive and its reserves much larger than previously estimated.

This conclusion was reached after well #26, drilled some distance north

of well #25, repeated the striking of rich oil deposits in limestone. Experts of the field's owners and developers, the *Lapidot Israel Oil Prospectors Corporation*, pointed out a double significance of the two new strikes: First, that they were both well outside the previously established boundaries of the Heletz field, thus indicating that the field extended farther and wider. Secondly, that the powerful jets of crude oil were flowing out of limestone strata, whereas the search for oil so far concentrated in Israel in sand strata where the first oil finds of Heletz took place. This led to a reappraisal of the search for petroleum in Israel and to the belief that some of the past drillings declared "dry" when no finds were made in sand strata—may yet prove producers if drilling goes after limestone strata.

The *Israel-American Oil Company* and the *National Oil Company* signed an agreement for four test drillings in the Ramleh area, where gas shows were encountered before, and *Lapidot* started last week drilling at *Mavki'im*, south of Ashkelon. At the beginning of the year six companies, with 37 licenses covering an area of 3 million acres, were actively searching for oil and gas.

The most recent discoveries are expected to bring Israel's own contribution to its fuel needs to 25 per cent of the total, compared with 10 per cent based on the previously known output of the Heletz field alone.

The balance of the country's requirements will be supplied via a new 16-inch pipeline linking the southern port of Eilat and Beersheba, and connecting with the existing 16-inch line from the Negev capital to the Haifa refineries.

(Continued on next page)



Completed in June, the new pipeline replaces the 8-inch line laid shortly after the Sinai campaign. It was taken over by a group of foreign investors who put more than \$20 million into the project in return for a 49-year concession. Headed by Baron de Rothschild of France, the group also includes American interests represented by the Palestine Economic Corporation and the Israel Investors Corporation.

Annual capacity of the line will at first be 1,700,000 tons, which can be gradually expanded to about 7,600,000 tons through construction of new pumping stations and other improvements. This peak capacity is well above Israel's present requirements, and it is expected that shortly Israel will again export refined petroleum products for the first time since 1948. To anticipate this, work will be started this fall on a large-diameter underwater pipeline from the oil port in Haifa Bay to an anchorage about two miles out at sea, making it possible to serve far larger tankers than can enter the port at present.

The Beersheba-Haifa portion of the pipeline, it should be noted, picks up the oil from the Heletz field on the way.

The Haifa oil refineries, with a capacity of refining 4,000,000 tons of crude oil annually, have been operating at about one-fourth of this capacity. Now, however, preparations were under way of utilizing more refining units, with a view to *resuming exports* of refined petroleum products from Israel. Exports of asphalt (mainly to Turkey) have already taken place.

Besides gradually discovering oil and gas for its own needs, Israel thus made big strides towards becoming a factor in the Middle East's transportation and refining of petroleum.

## UNITED STATES URGES A SOLUTION OF THE ARAB REFUGEE PROBLEM

THE United States Government has pressed the Arab states and Israel to make "reasonable proposals" to solve the Arab refugee problem in the Middle East and to "take greater initiative in the attainment of a solution" of the refugee problem.

That stand was taken by Francis O. Wilcox, Assistant Secretary of State for United Nations affairs, in an address to the General Assembly's Special Political Committee as it went through the annual debate on the Arab refugee problem. This debate, based on the annual report of the United Nations Relief and Works Agency for the refugees, has become a yearly forum for standard Arab charges of "Zionist aggression."

The present "impasse" in regard to the Arab refugee problem, Mr. Wilcox maintained, is "not fair to the people of the Middle East, who could profit so much from an era of tranquility and progress," is unfair to the United Nations, unfair to the contributing states that have given so much money to aid the refugees, and unfair to the refugees themselves.

Mr. Wilcox pointed out that the United States has spent \$232,000,000 to aid the Arab refugees—more than 70 percent of the total expended on their behalf. He chided "certain states"—obviously meaning the Soviet Union—for having contributed nothing to help the refugees.

The Arab states and Israel, whom he called "the governments concerned directly," have not utilized the services of the Palestine Conciliation Commission to effect a settlement of the refugee problem, Mr. Wilcox said. As a member of that commission (with Turkey and France) the United States, said Mr. Wilson "would welcome and carefully consider any reasonable proposals by any of the parties concerned for possible courses of action."

In his address, Mr. Wilcox referred to the fact that there are "irregularities" in distributing relief to Arab refugees, and said "progress" had been made to eliminate these prac-

tices. The fact that there are many Arabs on the relief rolls, obtaining relief without being entitled to it, was the subject of a report made to Washington last year by two American Senators who investigated the situation.

Preceding Mr. Wilcox, Hassan Salah el-Din Gohar, of the United Arab Republic, addressed the committee. He repeated the old accusations of "Zionist imperialism" in the Palestine area, and blamed Israel for the misery of the refugees.

Two Arab spokesmen warned that if the Arab refugees were not taken back to the "Palestine areas now governed" by Israel, they would fight their way back. The spokesmen were Ahmed Shukairy, chairman of the Saudi Arabian delegation, and Emile Ghory, a representative of the former Grand Mufti of Jerusalem. Ghory made his threat in the name of a so-called "Palestinian Arab delegation."

Shukairy told the committee that it should revive and enlarge the moribund Palestine Conciliation Commission. This commission, which he said should "repatriate" the refugees, should be expanded to include nine members. Of the six members to be added, he stated, three should represent members of the Soviet bloc, and three the "uncommitted nations" in Asia, Africa and Latin America.

The reorganization and expansion of this body, Shukairy held, "can start the beginning of the solution of the refugee problem within the framework of the UN." But, he added, "if we fail to act within the framework of the UN, a solution to the problem would be sought outside the UN." He then proceeded to spell out that "solution" as "a matter of peace or war."

"If we in the United Nations don't answer these questions," he thundered, "the refugees are bound to answer them themselves. If we do not protect their right, they are bound to protect themselves.

*From the Jewish Telegraphic Agency*

**I**N THE early 1800's there lived in New York City a young Polish Jew who sometimes claimed to be the son of the Polish Prince Radziwill and a Jewish mother of the Warsaw Jewish ghetto and at other times professed to be simply a Polish nobleman. His very name proclaimed him a Jew, and it is generally acknowledged that he was a Jew. His career was in the fullest sense of the word an adventure story, with chapters in Poland, in New York City, in Latin America, in Cairo, in Egypt, in Persia and in Afghanistan. From a ghetto youngster he rose to the rank of a Persian general.

There is no doubt that Isidor Borowski was one of the most glamorous Jewish soldier-adventurers in modern times. His chief claim to fame is that he was a gallant fighting comrade of Simon Bolivar y Ponte, renowned as the Liberator of Latin America.

Borowski's life is still largely shrouded in a sort of a haze, but the high-lights of the story may be found in a volume by Joseph Wolff which appeared in New York over 100 years ago under the title, "Narrative of a Mission to Bokhara." That was only some eight years after Borowski's death, and the author had first-hand knowledge of Borowski.

Borowski was apparently regarded by Jewish historians as an interesting, if not prominent, personality since even as late as 1898, almost 100 years after his birth, an important Polish encyclopedia still thought it proper to record his biography. Pieter Wiernick, author of the earliest American Jewish history, wrote about him in the Jewish Encyclopedia just half a century ago in some detail.

It is true that the records of all the Spanish American Wars for Independence are heavily sprinkled with the names of fighters descended from old Marrano families. General Jacob Baiz fought in the Central American battles for freedom and Captain Luis H. Brie in South America. However, Isidor Borowski was the only Jewish soldier to serve on Bolivar's personal staff. He was then a very young man.

## *The Story of the Polish Jew Who Aided Simon Bolivar*

# A GLAMOROUS ADVENTURER – ISIDOR BOROWSKI

By LEON SPITZ

Borowski was born in the city of Warsaw in 1803 and was reared in the United States. What brought him to America we do not know. The fact that he later on joined the Spanish American liberating army suggests the possibility that he may have followed in the footsteps of the heroic Polish General Pilsudski, who came here with Marquis de Lafayette to fight with Washington at Valley Forge, or it may have been the example of that other patriotic Polish Jew, Hyam Salomon, who preceded him to America by almost half a century. In any event Poland, under the yoke of the Tsar of All the Russias, was by no means an inviting land for one who was both a Pole and a Jew.

He may have encountered Simon Bolivar while the latter visited New York and spent time studying the workings of our American Constitution there. At any rate, while still a young man, Isidor was lured by Bolivar's call for American volunteers for his army, sailed for Bogota, the capitol of Colombia, enrolled in the President's personal staff and fought in numerous bloody battles in the South American jungles under his command.

In time, Bolivar's revolution triumphed, but he soon sickened and died. The young soldier ventured forth seeking adventure—and without doubt glory and wealth—in the exotic Orient. He came to Cairo.

Egypt was then a Turkish dominion ruled by the Pasha Mehemet Ali as Viceroy, but actually the Viceroy was an independent sovereign and completely ignored the overlordship of the Porte at Istanbul. Ali was celebrated as a reformer and Westernizer. Borowski, at the time, seemed unable to secure a worth-while post at the Palace, and supported himself for two years by giving lessons to the offspring of Egyptian Beys and Pashas in mathematics and English. He de-

cided to leave Egypt and to go to Persia. In 1831 he arrived at Bushire, the city of gardens.

In Persia Borowski finally launched his brilliant career with the assistance of Sir John Campbell, the British Minister to that country, who commended him as capable and energetic to Prince Abbas Mirza, the ambitious son of Shah Fath Ali. Borowski soon displayed great military abilities in the service of that war-like Prince. England exerted political influence over Persian affairs but maintained a continual rivalry with the Russian Tsar's interest in the land. Borowski was generally accepted as an Englishman because the Persians could hardly make a distinction between English and Americans. Borowski even wore the uniform of a British General.

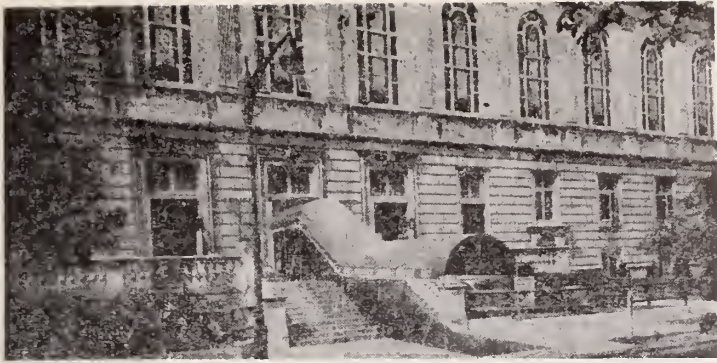
Bearing aloft the banner of the Persian lion at the head of a Persian army, he engaged in many military expeditions for his prince. First he captured the stronghold of Cochran in Khorassan, then he took the castle of Sarakhs and made prisoner the rebellious Sultan of the Turkomans.

And now political fortune smiled on him, too. After the death of his patron, Prince Abbas Mirza, he helped the latter's youthful son, Mohamed Mirza, engineer a military coup and ascend his grandfather's throne, Borowski then became a powerful personage at the Court.

For a reason which has never been adequately explained, General Borowski suddenly left his English friends and benefactors and espoused the Pro-Russian interests in Persia. Shortly thereafter he led a military expedition into Afghanistan and was killed at

(Continued on page 23)





# NEWS OF THE CENTER

## Rabbi Levinthal's Sermon on Israel

This Friday, December 9, weather permitting, Rabbi Levinthal will deliver his sermon on the subject "Only in Israel" in which he will portray some of the unique features which one can see only in the land of Israel. This address was scheduled for the opening service, Friday, November 11, but due to Rabbi Levinthal's indisposition, the date of the sermon was postponed.

## Late Friday Night Services Dec. 16

Next Friday, December 16, Rabbi Kreitman will discuss the subject "Do the Jews Have a Mission?" Recently there has been a revival movement to bring Jewish teachings to the non-Jewish world and even to bring non-Jews to the belief of Judaism. Rabbi Kreitman will bring out the meaning of this revival in its historical context.

## Golden Age Club

The Golden Age Club has had a very successful season and the members have enjoyed many varied programs, which included holiday festivities and parties celebrating members birthdays and anniversaries. The following programs have been scheduled for the remainder of the year.

December 7: Guest Speaker, Rabbi Benjamin Kreitman.

December 14: Israeli Movie.

December 21: Annual Hanukkah Party. Entertainment by our own Cantor William Sauler.

December 28: Birthday Celebration.

Senior members of the community are invited to join the group and participate in their programs.

## YOUTH CONGREGATIONS

TRADITIONALLY, with the new year, the two Youth Congregations, Junior and Children, meet regularly every Sabbath and Holiday morning. This year they have attracted over 300 children and young people to their services. The Center takes pride in sponsoring such activities as part of its educational program. Opportunities for active and creative participation in Synagogue service are afforded to the congregants; and thus, a training for future association with a Jewish Center is provided.

Mr. Leo Shpall, supervisor of the Junior Congregation, has announced that at a recent election of officers the following members were chosen: President, Arthur Penn; Vice Presidents, Jay Gutchman, Allen Rosenthal, Jay Safier; Phyllis Berman, Bianca Sauler; Gabbaim, Alan Horowitz, Emanuel Thorn.

Special Sabbath services are being planned to honor Young Adults, Fathers and Sons, and Mothers and Daughters. These functions are innovations in the long history of Junior Congregation. We believe they merit the interest and support of the community.

The Children's Congregation, supervised and guided by Mrs. Evelyn Zusman, conducts an inspirational service for over 100 children every Sabbath morning. On October 29, 1960, the new students attending our Hebrew School in the first grade met with the Congregation and were officially inducted into the School and Synagogue.

To the many sponsors of *kiddushim* for the enjoyment of the youth congregations we say *Todah Rabbah*.

HARRY GOLDSTEIN, *Chairman*  
*Youth Congregations Committee*

## SABBATH WORSHIP

Friday, December 9

Kindling of Candles—4:09 P.M.

Services—4:15 P.M.

Late Friday Night Services  
8:30 P.M.

RABBI LEVINTHAL

will speak on

"ONLY IN ISRAEL"

CANTOR SAULER

WILL CHANT THE SERVICES

The *Oneg Shabbat* will follow  
the services

Sabbath Morning Services

December 10, 8:30 A.M.

Sidrah: "Vayesheb"

Genesis: 37:1-40:23

Prophets: Amos 2:6.16-3.18

RABBI KREITMAN

will preach

The Bar Mitzvahs of Steven David, son of Mr. and Mrs. Hy Silverman; and Paul, son of Mr. and Mrs. Samuel Feinstein, will be celebrated.

*Class in Talmud led by*

Rabbi Jacob D. Gordon

one hour before Minha

Minha Services—4:15 P.M.

## DAILY SERVICES

*Mornings*

7:00 and 8:00 o'clock

*Sunday Mornings*

8:30 A.M. (one Minyan)

Mishnah Class conducted by Rabbi Kreitman—10:00 A.M. The Breakfast on December 11 will be sponsored by the Wolfe Family.

## MINHA SERVICES

Week of Dec. 11—4:15 P.M.

Followed by Maariv Services

## OUR CLUBS PROGRESS REPORT

**C**RITICAL self appraisal is always in order. We must not, as parents or as members of the Center, sit back and expect others to take up where we left off. There is still very much that must be done before we can rest on our laurels at the end of the season.

It was only because the parents showed interest, and were willing to work, that we have achieved so high a registration. We can also be proud that we have nine clubs now functioning that we may be able to organize one or two more, and that we may yet achieve six U.S.Y. charters this year.

It was because parents and Youth Activity Committee members took an interest in the type and quality of our teenage program that we had the splendid *Simchat Torah* program, and the now famous Election Eve dance.

Our youth are now embarked on a full U.S.Y. type program—religious, social, cultural, athletic, community service and charity. They do all these things in their spare time, and not at the expense of their school program or studies.

\* \* \*

We excluded our quota of delegates to the *Kinus Katan* on November 13. As future U.S.Y. leaders, these delegates participated in the religious program at Bnai Jeshurun and then spent a rewarding afternoon at the Jewish Museum. They studied the Arts—music, dance, literature, sculpture and painting—and then put their exuberance to good use—Israeli folk dancing. Three hundred strong, they enjoyed themselves fully, dancing in a closed-off street.

The next U.S.Y. activity, is the National Convention in Chicago. 1500 delegates from the United States and Canada will gather at the Hotel Morrison. Our delegates, together with those from nearby regions, will board a chartered train on Wednesday, December 28. The tenth anniversary, Torah Convention, will convene Thursday morning, December 29, for study, plenary sessions, a gala New Years Eve celebration, and following

a closing Sunday morning session leave for home.

As a synagogue we emphasize that religious study and activity are integral phases of our club program and meant to supplement the Saturday morning and holiday Youth Congregation services. This is accomplished in various interesting ways (discussions, socio-dramas, forums and charades). Our Oneg Shabbat groups with the other Center clubs, participated in the Thanksgiving Youth service on November 26. The Friday nite Kum Sitz is a recognized, accepted way of celebrating the Sabbath. Our teenagers have these programs. Other groups are planning like programs as well as father-son and mother-daughter spiritual get-togethers. These will be culminated by our Center-wide Week-end Kinus. This program is tentatively scheduled for February. The theme will be "The Role of the American Jew in the growth of our Republic."

A combined Hanukkah program and National Convention celebration is scheduled for December 27. As presently planned this should prove a very enjoyable and educational program. The Purim Carnival, a tradition for our youth, will take place early in March, to be followed by the Passover Model Sedorim and the Lag B'Omer outing.

Nor have we neglected our youth's social requirements. Center-wide dances, club parties, socials, outings and hikes, games and all types of programs in and away from the Center are now on tap for youth club members and their families.

\* \* \*

The Center's expanded gym and swim program is now a fact. Not only have we been able to schedule inter-club basketball and other athletic activities, but our Center house teams are now playing in the Brooklyn Boro U.S.Y. League. These are to be supplemented, where possible, by a basketball game and dance between Center groups. Our sports activities also

include bowling, games, and outings away from the Center.

Our community service and fund-raising program started with the Election Eve dance and continued with the sale of Hanukkah candies.

How well are you acquainted with our teenage program? Have you enrolled your children with us? Are you helping us implement our activities? Are you contributing your time, your knowledge, your assistance in making ours a better activity for your children and their friends? Are you assuring that our Center's reputation will always continue to be very high, a credit to you and your family?

SOL ROSS, *Supervisor*

## CENTER GYM NEWS

The BJC Boys Teams have been organized. The youngsters of the Brooklyn Jewish Center are taking advantage of the opportunities offered in swimming and basketball to develop their talents in these sports. Uniforms have been given to all, practice sessions have been arranged and schedules are being drawn up so that our boys can participate in these competitive activities.

Rosters of the teams are as follows:

### Sr. Basketball

Howard Goldstein, Mark Naison, Jay Kolotkin, Mark Shpall, Myron Druxserman, Emanuel Thorn, Peter Alexander, Joe Blond, Jackie Shuman, Rubie Moskowitz.

### Jr. Basketball

Brian Berke, Jerry Wolfe, Sol Tiegerman, Mark Blumenkranz, Steve Silverman, Barry Krieger, Philip Beckerman.

### Swimming Team

Ernie Horowitz, Jerry Hackman, Ed Cook, Steve Silverman, Harry Horowitz, George Szekely, Louis Gelbert, Steve Rosen, Harris Reiser.

### Father and Son Gym Sundays

The first and third Sundays of each month are set aside as Father and Son gymnasium day. Fathers and sons ten years and over are invited to come and enjoy this delightful activity together.



# PAGING SISTERHOOD!

MRS. JOYCE KREITMAN, Editor

*"Though all the nations that are under the king's dominion obey him, and fall away every one from the religion of his fathers, we will not hearken to the king's words, to go from our religion either to the right hand or to the left." Thus spoke Mattathais. To conform would have been easier than to resist. But the Maccabees resisted, and their example of courage and loyalty to our faith served our people as a source of inspiration for all succeeding generations. And Hanukkah will continue to serve, as it has done for over two thousand years, to keep alive the eternal hope that God will not forsake His people, that right must triumph over night.*

*For centuries our beautiful Hanukkah Menorah burned constantly. "In its light a nation walked. By its inspiration a people lived."*

*Happy Hanukkah to all.*

SARAH H. KUSHNER, President

On October 10 we held our installation of officers and board members. The meeting was opened by Cantor Sauler singing the anthems accompanied by Mrs. Milton Schiff. The invocation was delivered by Rabbi Kreitman. Mistress of Ceremonies, Mrs. M. Robert Epstein, in her welcoming remarks, spoke of the greatness of the Daughters of Israel and extolled Mrs. Julius Kushner as being an illustrious representative. Mrs. Kushner reviewed Sisterhood's activities of last year, and thanked those who participated in the programs. She also enumerated Sisterhood's contributions to various charities.

Rabbi Levinthal used as the text of his message a statement found in the "Song of Songs," "You are beautiful," repeated three times. According to Rabbinic sages this is taken to mean as being beautiful in appearance, as being a good homemaker, and as being a helper in the community. During Sisterhood's forty years, its members have been outstanding in all three areas. Mrs. Kushner was cited as an

example of this threefold interpretation of "You are beautiful." Mr. Jack Goldstein, music teacher of our Hebrew School entertained us with spirited songs.

Mr. Frank Schaeffer, a Vice President of the Center, served as installing officer for the Executive Board and the officers of the Sisterhood.

Mrs. Julius Kushner, graciously accepted her re-election as President and urged all to keep up the good work during the coming year.

Our thanks to Mrs. Charles Marks and her aides for serving the refreshments at the close of the meeting.

## Annual Sisterhood Luncheon

Sisterhood's 24th annual luncheon was held on October 26. The room was festively decorated by florist Hyman Spitz and the delicious roast chicken dinner was prepared, literally from soup to nuts, by our own Kotimsky and Tuchman. At each place setting were found favors—a ball point pen with Sisterhood of BJC engraved on it, a floral rain bonnet and a mending kit. The program and menu were printed on El |Al stationery. Our thanks to Cantor Sauler for the anthems and for the *Birkat Ha Mauzone*. Mrs. Frank Schaeffer delivered the invocation.

In anticipation of the fashion show, Rabbi Kreitman re-told ancient Biblical and Rabbinic accounts dealing with the beautifying of women. This is the warrant of tradition for a fashion show in the synagogue. There is even deeper significance in the presentation of such a show in the precincts of the Synagogue. Fashions signify change while the Synagogue as such represents the unchanging and the permanent in life. The interaction of both of these forces is what gives relevance and urgency to the message of Judaism. The fashion show was presented by courtesy of Minna Katz and was obtained for us by Mrs. Frank Wolk. We were fortunate to have Minna herself as the commentator. The exquisite dresses were coordi-

nated with bags by Anne Schenker, and with hats by Florence Koenigsberg. Musical atmosphere was provided by Gunther Sprecher. Our own charming and professional-looking Sisterhood women modeled. Our thanks to Roz Bady, Barbara Bady, Doris Mattikow, Laura Rubin, Marcia Ostrow, Ethel Dan, Sylvia Horowitz, Jean Wolk. The wonder afternoon was climaxed by the awarding of door prizes to many women. The profit on this luncheon came to approximately \$500.

Israel will celebrate its Bar Mitzvah this year—its 13th anniversary. Symbolically it is a time of the attainment of maturity—a time of rejoicing and dedication. You can herald this milestone and participate in this celebration by purchasing an Israel bond. It was through past investments that Israel was able to develop economically and progress as a forward-looking democracy. Remember this is not a gift but an investment, paying substantial interest rates. Purchase a bond for Hanukkah for the man or woman who has everything. Each bond purchase entitles you to attend the Hanukkah Festival at Madison Square Garden on Monday, December 19 or Monday, January 2 at 8 P.M. Marlene Dietrich, Edward G. Robinson, Jan Peerce, Rise Stevens, Mike Wallace, David Bar Ilan and a host of other celebrities will be on the program. Aid Israel and enjoy a wonderful evening of star-studded performances. Contact Mrs. Bernard Weissberg (ST 3-0639).

FLASH! Watch for our "White Elephant Sale" in mid-January. Merchandise will be greatly appreciated. Mrs. Louis Kramer, chairman; Mrs. Julius Dan, co-chairman.

## Book Month

We are in the midst of Jewish Book Month. A book is always a perfect gift for any occasion. Some of the latest books recommended for gift-giving are: "The Magician of Lublin," a fascinating novel by Isaac Bashevis Singer, "Across the Threshold," an excellent book for brides describing Jewish customs and holidays and ceremonies by Shonie Levi, "The Faithful City," the siege of

(Continued on page 22)

## THE HEBREW SCHOOL

THE children who have begun the study of Hebrew this year in our Hebrew School were honored guests, together with their parents, at special induction ceremonies at the Children's Congregation on Saturday morning, October 29. Mrs. Evelyn Zusman of our Hebrew School faculty was in charge of these services. Mr. Julius Kushner, chairman of the School Board, inducted our future scholars and made a very strong impression on the young, keen minds. Mrs. Sylvia Moskowitz, president of our PTA, greeted the children and their parents at a Kiddush given by the PTA following the services.

We have recently received the following from the Hebrew High School of Greater New York:

"Dear Mr. Krumbein: Needless to say I am pleased with the fine enrollment from the Brooklyn Jewish Center in our Aleph Class. I am even more pleased with the excellent

scholastic achievement of that group. Please convey this to your faculty and Board.—Matthew Mosenkis."

Reports such as these makes us all feel very proud of our school, faculty and students. We are firmly dedicated to the ideal of continuation of Hebrew Education in the Hebrew High School.

Future events of our Hebrew School are:

1. Our annual Hanukah entertainment, Sunday morning, December 18 in the auditorium. A beautiful program has been arranged by our music instructor, Mr. Jack Goldstein.

We are pleased to announce that we have made arrangements with Radio Station WMCA and WOR to announce school closing of our Hebrew School in case of very bad weather. Please listen to the regular programs that announce public services on days of inclement weather.

## MEN'S CLUB

THE Men's Club began its season with a most impressive program on the night of October 17, Leonard Spigelgass, the noted playwright, drew a standing room only crowd as guest speaker of the evening.

For our next session held on Tuesday, November 29, we had an expert from the Social Security Department who addressed us on this very important subject. The evening included a film showing the activities of Social Security. A question and answer period followed. Many facets of Social Security are applicable to our members and this was a fine opportunity to elicit answers from an outstanding authority.

Although the time seems distant, we ask you to make a mental note of our scheduled weekend at Atlantic City, May 5, 6, 1961. The Hotel Chelsea, a modernized beautiful hostelry, will be our host. You may invite your friends if you so desire. Soon you will receive literature and brochures from the hotel. Please give this your early attention.

For our program in December we are planning a debate concerning capital punishment. The subject involves an individual whose crimes shocked the world. In a later announcement you will hear more about this.

We cordially invite all male members of the Center to join our group. You will benefit greatly from association with other men of the Center. Regular announcements of our meetings will be found in the *Bulletin*.

THEODORE D. OSTROW, *President*

## Young Folks League

The Young Folks League will continue meeting at the Center every other Tuesday evening until further notice. The next meeting is scheduled for Tuesday evening, December 20 at 8:30 P.M.

## Congratulations

Our heartiest congratulations and best wishes are extended to Mr. Morris Kramer of 345 Clinton Avenue, on the celebration of his 70th birthday on November 27.

## IMPORTANT!

### LET'S CONTINUE OUR CAMPAIGN FOR MEMBERSHIP

Exert yourself just a little—bring your friends and neighbors into our building; introduce them to all of our membership activities.

Talk membership — think membership—carry around application blanks and our brochure — there are many advantages to Center membership.

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### LET'S HAVE A RECORD ENROLLMENT TO BEGIN THE NEW YEAR WITH!

#### REMEMBER

Membership is the Lifeblood of  
Every Institution  
*Membership Rates*

\$75 per year for married members  
\$50 per year for single men  
\$30 per year for girls

JUDGE MURRAY T. FEIDEN,  
*Chairman, Emergency Campaign*

JAMES J. JACKMAN,  
*Membership Chairman*

### The New Junior Associate Center

Membership Open to  
UNMARRIED YOUNG LADIES  
AGES 20-28

AND YOUNG MEN  
AGES 21-30

### ANNUAL MEMBERSHIP DUES

\$20 for girls—\$30 for men

Next Meeting Tues. Eve., Dec. 13



# ANNUAL REPORT OF THE BROOKLYN JEWISH CENTER

BY ITS PRESIDENT DR. MOSES SPATT

ON OCTOBER 27, 1960

*This is the eighth time that I am privileged to report on the progress and activities of our beloved Center. Our 41st year is another milestone in our history, and our Officers, Trustees and Governing Board are giving much thought to our past accomplishments, and a re-evaluation and review of our future role in the community.*

## CENTER FINANCES

**E**ACH year, I believe, it is important to remind our membership of the four main sources of income for the Center. First, the dues, which we receive annually from the membership; second, the income from our Kol Nidre Appeal; third, the income from our Journal-Dinner-Dance; and fourth, the income from our catering department.

The income from dues and from our catering department are the main sources of revenue for the operating expenses of the Center. What we receive from the Kol Nidre Appeal and from our Journal-Dinner-Dance are voluntary contributions from our members and friends, for which we conduct our two major annual fundraising campaigns.

I think it is important for our members to know that at the end of the last fiscal year—that is, the year which ended June 30th, 1960, our Center audit showed an end-of-the-year-operating-deficit of \$19,000.00. This deficit would have been considerably larger had we not derived the income of approximately \$55,000.00 from our Kol Nidre Appeal and from the Annual Journal-Dinner-Dance. I am happy to report to you that our Kol Nidre Appeal this year produced the sum of about \$32,000.00, and I wish to express our thanks and deep appreciation to Mr. Emanuel Cohen, our Chairman, our co-Chairmen, Mr.

Abraham Lindenbaum, Mr. Abraham Meltzer, Mr. Abraham W. Slepian, and Mr. Aaron Gottlieb, and our Vice-President, Mr. Frank Schaeffer. I also wish to extend my thanks to Judge Maurice Bernhardt, who conducted the appeal in our Synagogue, and to all those men who assisted that night. As previously done, we shall list all contributors in the December issue of our *Review*.

## JOURNAL-DINNER-DANCE

**I** HAVE previously indicated how vital the income from our Journal-Dinner-Dance is to our institution. We continue to rely upon the loyal members of the Center to give their most wholehearted support to the Chairman of the Journal-Dinner-Dance Committee, Mr. Julius Kushner, and his Co-Chairman and Vice-Chairmen for the forthcoming event, which will be held on Sunday evening, December 11th, 1960. Our goal this year is to raise \$40,000.00.

This year, we will honor the past Presidents of our Sisterhood. They have rendered loyal and dedicated service to our institution since its inception. We trust that all of the members of the Center will give unstintingly of themselves in support of this event to honor these ladies.

## MEMBERSHIP

**M**EMBERSHIP drives have become a byword with us now that our membership drive is of twelve months' duration. There is hardly a time during the year when our membership committee and our members generally are not actively seeking new prospects to add to our roster. We now know that we dare not relax our constant quest for new members. However, this year we have entered into an Emergency Membership Drive, with Judge Murray T. Feiden acting as Co-Chairman with Mr.

James J. Jackman, the Chairman. We have set a goal of 250 to 300 new members during the coming year, and we feel that this is a possible and probable accomplishment. We look to the very many families in the neighborhood who are not affiliated with any religious institution. We also look forward with great interest to the potential membership that we may derive from the buildings to be constructed at the site of former Eb-bets Field. I know that the Committee will do its utmost to take advantage of these possibilities.

## ENDOWMENT FUND

**D**ESPITE all efforts for a balanced budget, we find that the Center is in need of additional income. The Board of Trustees, therefore, resolved to establish an Endowment Fund of at least \$300,000.00, which would be invested, and the income, but not the principle, used for the maintenance of the various activities of the Center, thus really effectuating a balanced budget. The success of this venture is a "must" for the welfare of our institution. I am happy to report that we have, as of this date, received pledges amounting to about \$205,000. I urgently and respectfully ask that each of us do all in our power to successfully conclude this program. Many of us will be approached by the members of the Committee, and I do hope that you will earnestly listen to their plea.

I am deeply grateful to Mr. Edward Isaacs, Chairman, Judge Emanuel Greenberg and Judge Maurice Bernhardt, Co-Chairmen, and the members of the committee for their services in this most important undertaking.

Of course, I am cognizant of the fact that all of us owe a debt of gratitude to Dr. Levinthal, who at a recent dinner, so beautifully portrayed the

place which the Center holds in the hearts of all of us.

## CENTER ACTIVITIES

IT IS most interesting that although our neighborhood has changed, and many of our members have moved away, the activities of the Center are greater than they have ever been. A reading of our *Bulletin* and *Review* will make you aware of the nature of the activities which take place almost every night of the week.

Naturally, our religious services are first and foremost in our interest. Our services are most inspiring and our Sabbath services particularly attract large number of worshippers. Our standards for the conduct of our services are high, and will be maintained in this same fashion. The sermons delivered by our distinguished Rabbis, Dr. Levinthal and Dr. Kreitman, are noted for their scholarship and lucidity. At this time, I extend to our Cantor William Sauler and to the Choir our deep appreciation for their devoted service and for the beautiful manner in which they conducted the services. We are also deeply grateful for the fine services which have been rendered to us during the past year by Rev. Adolf Kaufmann.

Since reporting to you last year about Mr. Meyer Rogoff, he has retired from active work at our Center. For the full year he was ill, he received his full salary. As of the 1st of September, and we hope for many years to come, Mr. Rogoff, now in much better health, will receive an annual pension of \$2,400 from the Center.

I also wish to extend my thanks and appreciation to Mr. Abraham W. Slepian, Chairman of the Ritual Committee, who has rendered devoted services in this all important area. Mr. Slepian was responsible for the recommendation to the Board of Trustees for the creation of a Synagogue Maintenance Fund to be expended under the auspices of the Ritual and Religious Services Committee. I wish to thank Mr. Slepian and the members of the Committee for their outstanding services. I am deeply grateful to Mr. Max Goldberg,

Chairman of all religious activities of the Center for the services which he has rendered in this connection.

## EDUCATIONAL ACTIVITIES

THE educational activities for adults and young people at the Center are divided into the following categories: The Hebrew School, The Institution for Jewish Studies for Adults, the Forum Lecture Series, the Library, Center Publications, Junior and Children's Congregations and our Youth Clubs.

Our Hebrew School classes are conducted on a 3, 2 and 1 day a week basis. This year, reversing the trend of the past few years, our first year enrollment has increased. We attribute this to the excellent reputation which our Hebrew School and its teachers have earned. Our teachers are experienced for work with the new and the advanced student. This year, Rabbi Lewittes is on leave, and the responsibilities for acting principal have been assumed by one of our most capable teachers, Mr. Aaron Krumbein. Our Chairman of the Hebrew School Department is Mr. Julius Kushner. Mr. Kushner continues to give his most valuable services to the Center in many ways, and for his constant and untiring work and devotion, I express the thanks of all the members.

The most important adjunct of our Hebrew School is the Parent-Teachers Association. This year, the president of the P.T.A. is Mrs. Benjamin Moskowitz. Mrs. Moskowitz is one of the most active ladies in Sisterhood, and in many other aspects of Center activity. We look to the P.T.A. as a good source of membership. We hope that under guidance of Mrs. Moskowitz our registration will continue to grow. We are grateful to her for her devoted services in setting up a bus service for children attending the Hebrew School from distant points.

## INSTITUTE OF JEWISH STUDIES FOR ADULTS

OUR Institute for Jewish Studies for Adults has entered upon its 28th year, and its program of studies is open to members and non-members.

Its Chairman, Dr. Reuben Finkelstein, continues to guide the program, as he has done for many years. The program itself is under the direct supervision of Rabbi Kreitman, aided by a most competent faculty. Our thanks to all for their services.

## LECTURE FORUM

FROM time to time during year, the Forum Committee of the Center, independently, and in conjunction with other groups, sponsors certain special events—forum discussions and lectures which are of vital current interest to us as Jews and as Americans. Our Forum Committee, headed by our Mr. Harry Blickstein, brings to our members notable intellectual stimulation. We are indeed grateful to Mr. Blickstein and his committee for their continued fine efforts.

## THE LIBRARY

SINCE my last report, we have suffered the loss of our beloved Rabbi Rabinowitz, Librarian of the Center. We all know the devotion and understanding that Dr. Rabinowitz gave to our library. It was his department from its establishment; he built it and created a Synagogue Library second to none in this country. With his passing, we lost a devoted scholar; a saintly Jew. Our library continues to function, even though at the present time, on a curtailed basis, with Dr. Finkelstein as our Chairman.

## CENTER PUBLICATIONS

THE Center *Review* has gained for itself a world-wide reputation. Authors continue to send in manuscripts from all over the world for publication in the *Review*. I hear that our Rabbis receive wonderful comments from readers from all over the country. Our thanks are extended to Mr. Louis Gribetz and Mr. William I. Siegel, the Chairman of the *Review* Publications Committee, for continuing to bring the *Review* to us. The Center *Bulletin* continues, as in the past, to bring to the attention of the membership day-to-day information concerning the activities of the Center. Mr. Louis Kramer, *Bulletin* Chairman, zealously tries to make it



a more appealing publication to all of our members.

#### JUNIOR and CHILDREN'S CONGREGATIONS

THE most important training grounds for our young people at the Center, to guide them in the proper forms of religious worship, are our Junior and Children's Congregations. These Congregations, under the aegis of our Youth Congregations Committee, are most ably supervised by Mrs. Evelyn Zusman and Mr. Leo Shpall. The Chairman of the committee, Mr. Harry Goldstein, keeps a most watchful eye on the weekly activities of our two Congregations. All of us are deeply indebted for the fine efforts of Mr. Goldstein and his committee, and to the supervisors in this important area of Jewish Education.

#### YOUTH ACTIVITIES

DURING the past year, certain changes were made in our Department of Youth Activities. With the resignation of our supervisor, the Center was fortunate in obtaining the services of Mr. Sol Ross, whose experience with children makes him ideally suited to carry forward our program. After a complete analysis of this work by a committee headed by Mr. Harry Blickstein, our Board of Trustees authorized certain changes in the method of operation and in the content of the program. As is always to be expected in matters of major change, a period of adjustment has to be weathered. We hope that the children of our members will continue to participate in this program. Through our Chairman, Mr. Harry Goldstein, and his supervisory committee, all of whom are keenly aware of the importance of this work in our community, we hope to maintain a thriving and meaningful Youth Activities program.

#### SOCIAL COMMITTEE

THE Social Committee of our Center continues under the Chairmanship of Mr. Carl Kahn. We deeply appreciate the work of Mr. Kahn and his committee in this vital area of activity. To meet and to get to know members socially makes your membership here more significant.

#### PHYSICAL TRAINING DEPARTMENT

THE Physical Training Department is continuing to function as one of our most popularly attended membership activities. We know that this department is a major factor in attracting new members to our institution. The department, and the supervisory committee, under the Chairmanship of Mr. Seymour Glass, realize more and more the responsibility for making it a greater source of membership and income to the Center. Specialized programs are planned for all members and children by Mr. Harry Moskowitz, director of the gymnasium.

#### HOUSE COMMITTEE

OUR magnificent building requires constant attention, and we are very fortunate to have Mr. Aaron Gottlieb as the Chairman of our House Committee. Mr. Gottlieb literally devotes many hours of his time to supervise the maintenance and general improvement of our structure. I think we all agree that for an edifice 41 years old, and which hears the traffic which ours does, it is kept in beautiful condition. This is a tribute to the original builders and to our devoted chairman of the committee.

During the past several years, however, despite our constant effort to keep maintenance costs down, we find that we have to undertake certain major improvements. These crop up in different forms each year. We must make arrangements to do work in connection with our electrical and sound systems. A word of thanks is due to our superintendent Mr. Ambrose Hoolahan, and his staff, for the daily work they handle in the building.

#### THE SISTERHOOD

THE Sisterhood of our Center is a major branch of our general activity. Under the continued guidance of Mrs. Julius Kushner, her officers and Executive Board, the Sisterhood continues to flourish and to develop its programs and areas of interest. Though it concentrates its efforts on activities for the wives of our members, the

Sisterhood is at all times concerned with the general welfare of the Center. We extend our deep appreciation to the ladies for their assistance, cooperation and constant devotion.

#### YOUNG FOLKS LEAGUE

THE Center has maintained a Young Folks League, its organization for unmarried members, since the inception of the institution. In the course of these many years, even like the Center itself, the Young Folks League has had its periods of ups and downs. For many years before the war it was a comparatively small organization, and most of its members were children of our own families. Immediately after the war, with the return of men from service, and the subsequent phenomenon, which we all witnessed, of a nationwide return to the Synagogue, our Young Folks League developed into an organization of more than 800 members. It flourished in this fashion for a number of years.

However, like our own extremely large membership, a certain amount of fall-out was to be expected as the years passed. Many of these young people married and moved away. In recent years the League became sharply divided into two distinct groups, one in its early 20s and the other above 30. After consideration and consultation with the leading members of the League, our Board of Trustees, under the terms of our Center's constitution, organized a Junior Associate Membership in an effort to bring younger unmarried persons under the influence of the Synagogue and into our Center at membership rates more in line with their ability to pay. This new associate membership is open to young ladies aged 20 to 28, and young men, aged 21 to 30, at annual rates of \$20 and \$30.

The responsibility for starting this group has been accepted by Rabbi Kreitman, Mr. Sol Ross, our Youth Supervisor, and several members of our regular Young Folks League, whose experience in working with young people qualifies them to lend a hand to this project. I am grateful to them for their assistance.

Our regular Young Folks League, therefore, will continue to function

for the older age group. It is imperative that a Jewish religious organization do its utmost to bring these people into the sphere of the Synagogue and permit them to meet others of the Jewish faith in congenial surroundings. Much of the attempt to solve this social problem is being done by Jewish groups on a commercial basis. It is incumbent upon us at the Center to provide such a group, which in turn, if successful, will work for the benefit of the Center. Therefore, our Young Folks League will continue to meet, and, we hope, flourish again in future years.

I want to thank Mr. Arthur Vidars, the president of this group, his officers and executive committee, for their efforts on behalf of the Young Folks League. I might add that the League during the course of the past year, has contributed close to \$2,000 to the Center.

#### THE MR. & MRS. CLUB

OUR Mr. and Mrs. Club is a small but energetic group comprised of the younger married members of the Center. The program of this group is designed to appeal to the young married people who wish to meet at a Synagogue and to participate in a program of social and cultural interest. I urge all of our younger married members to join this group and take part in its activities.

This year, the president is Mr. Stephen Goldberg, who, with his officers and executive committee, is designing a program to carry out the aims and objectives of the organization.

#### GOLDEN AGE GROUP

OUR Golden Age Group, which meets regularly at the Center, continues to flourish and grow. The inauguration of this group several years ago was a distinct service to the community. This year, we are privileged to have as its president, Mrs. Pauline Goldman. We extend our deep appreciation to Mrs. Goldman and her officers for their very fine efforts in promoting the activities of the Golden Age Group, the senior citizens of our community. We are cognizant of the personal interest that Rabbi Kreitman takes in this very important activity

of our Center.

#### MEN'S CLUB

I SHOULD like to urge all male members of the Center to join in the activities of our Men's Club. The Men's Club is a relatively recent undertaking at our Center. It serves as a focal group for the male members to meet in a most congenial atmosphere and participate together in many notable programs. The president of the Club, Mr. Theodore D. Ostrow, has proven to be a dynamic leader and has received notable support from his officers and executive committee.

#### COMMUNITY ACTIVITIES

IN acknowledgement of our responsibilities to many Jewish causes, we continue to aid many Jewish and national organizations. Our Committees participate fully in fund-raising campaigns in behalf of the United Jewish Appeal, the Federation of Jewish Philanthropies, the Jewish Theological Seminary of America, and the organization devoted to the sale of Israel Bonds. As always, our branch groups at the Center will continue to support separate functions for each of the drives. The Jewish National Fund has received approximately \$1,800 during the past year, as an adjunct to the sale of High Holy Day Tickets.

It is my sad function at this time to recall the Center members who have passed away during the year. We have made special reference to them in our Annual Memorial Service. However, on behalf of the officers, trustees and members, I want to again extend to the bereaved families our deepest sympathies and to indicate how greatly each of them will be missed. Our thanks are extended to Mr. Abr. Meltzer and his visitations committee for their visits to members and families of members on behalf of our Center.

I should like to express my thanks and appreciation to all those who have worked so diligently in conducting the daily affairs of our Center. I extend my wholehearted thanks to my fellow officers, Judge Maurice Bernhardt, Mr. Emanuel Cohen, Mr. Frank Schaeffer, our Vice Presidents, Mr. Fred Kronish, our Treasurer, and

to Mr. Harry Blickstein, our Secretary.

We are thankful that we are blessed with the presence and inspiration of our spiritual leader, Dr. Israel H. Levinthal. During the past year, we all know, Dr. Levinthal and Mrs. Levinthal spent more than six months travelling through Israel and Europe. We were thankful that they were able to venture on this voyage, and that they returned to us in good health and in fine spirits. Those of us who have heard Dr. Levinthal's sermons and remarks since his return, know that we, as well as the Levinthals, have profited from their trip.

I want also to extend my thanks and appreciation to Rabbi Benjamin Kreitman for his devotion to our institution and for the wonderful progress made by all departments which he supervises. During Dr. Levinthal's absence, Dr. Kreitman filled in on a most heavy schedule to take care of every aspect of our institution which requires rabbinical guidance. Dr. Kreitman's Sunday morning Mishnah Class has again started its studies of Jewish Law.

My special thanks are extended to our Honorary President, Judge Emanuel Greenberg, of whose experience, help and counsel, I have availed myself over the years. I wish to express my gratitude to the members of the Board of Trustees, the Governing Board, all the Chairmen and Vice-Chairmen, members of all committees, officers and Board of the Sisterhood, Mr. & Mrs. Club, the Young Folks League, the Men's Club, the Parent-Teachers Association and the Golden Age Group.

I want to again express my appreciation to Cantor William Sauler for the magnificent cantorial direction which he offers to our weekly and holiday services. We appreciate the continued work at the Center of Mr. Sholom Secunda, our musical director, and Rev. Kaufmann, our Sexton. Our special thanks are offered to Mr. Benjamin Markowe, who continues as Chairman of our Budget Committee, and who, along with our officers, continues to maintain special control over the manner in which our finances are conducted.

*(Continued on page 22)*



# OFFICERS, MEMBERS OF THE BOARD OF TRUSTEES AND GOVERNING BOARD OF THE BROOKLYN JEWISH CENTER FOR 1960-1961

## OFFICERS

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Crawford, Max	Kaplan, Benjamin	Michelman, Abraham	Spiegel, Ike D.
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Epstein, Mrs. M. Robt.	Kaufmann, Leo	Morris, Joseph	Strongin, Harry
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Gartenberg, Samuel	Klinghoffer, Mrs. M.	Moscowitz, Ralph	Viders, Arthur J.
Glass, Seymour	Kopp, Alexander	Moskowitz, Mrs. Benj.	Weiss, Samuel
Glickman, Alvin	Kozinn, Maurice	Ostrow, Theo. D.	Windwer, Dr. Chas.
Goldfein, Dr. Milton	Kramer, Israel	Palley, Samuel	Wisner, Benj. H.
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Goldstein, Harry	Kramer, Morris	Ratner, Abr. E.	Yaffe, Maurice

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Charles Fine			Samuel Stark
			Harry Zucker

## SUSTAINING MEMBERSHIP

\*To be elected to the Honorary Board.

The following is a list of the sustaining members of the Brooklyn Jewish Center.

We are thankful to them for their fine spirit of cooperation and loyalty in voluntarily paying the higher rate of membership.

Aaron, Mrs. Hyman	Goldstein, Morris E.	Kramer, Israel	Rubin, Irvin I.
Aaron, Mrs. Joseph I.	Goodstein, David	Kramer, Louis	Saffer, Louis
Albert, Maurice J.	Goodstein, William	Kronish, Fred	Salwen, Mrs. Nathan
Amster, Philip	Gottlieb, Aaron	Kushner, Julius	Schaeffer, Frank
Ballas, Max	Gottlieb, Irving J.	Leventhal, Harry	Schiff, Lawrence
Benis, Samuel	Greenberg, Hon. Emanuel	Leventhal, Julius	Schiff, Dr. Milton
Bernhardt, Hon. Maurice	Greenberg, Jos. L.	Leventhal, Stephen	Schless, Chas. J.
Blacher, Charles	Gross, Henry	Levin, Philip A.	Schneider, Louis
Blank, Samuel	Halperin, Louis	Levin, Samuel	Schoenbach, Jacob
Blumberg, Mrs. Joseph N.	Harmatz, Jacob	Levine, Philip	Schwartz, Harry
Booth, Benj.	Heimowitz, Max	Levy, Abraham	Shorin, Abraham
Brenner, Phillip	Herzfeld, Max	Lippman, Isaiah	Siegel, Hon. Wm. I.
Burros, Elias	Holtzmann, Hon. Jacob L.	Lowenfeld, Mrs. Isador	Slepian, Abraham W.
Cliffe, Lewis	Hoffman, Jacob	Madfes, Samuel	Slow, Milton
Cohen, Emanuel	Horowitz, Dr. Irv.	Markoff, Mrs. Samuel T.	Spatt, Dr. Moses
Cooper, Harry	Horowitz, Irving S.	Markowe, Benjamin	Spiegel, David
Danziger, Sidney	Horowitz, J. L.	Miller, Mrs. Morris	Spiegel, Ike D.
Elowsky, Samuel	Horowitz, Dr. Jos.	Moscowitz, Ralph	Spiegel, Mrs. Simon
Farber, Dr. David	Hutt, Nathan	Moskowitz, Benj.	Steingut, Mrs. Irwin
Feiden, Hon. Murray T.	Isaacs, Edward	Nelson, Dr. Louis S.	Steingut, Hon. Stanley
Feldt, Mrs. Joseph	Jackson, Nathaniel H.	Ostow, Kalman I.	Sterman, Jack
Finkelstein, Dr. Reuben	Kamenetzky, Samuel	Palley, Samuel	Stone, Benjamin
Fortunoff, Jacob A.	Kaplan, Benjamin	Pomerantz, Samuel L.	Teicher, Maxwell M.
Freedman, Mrs. Harry	Katz, Irwin I.	Rachmil, Hyman	Thorn, Dr. Leon
Friedberg, Nathaniel	Katz, Mrs. Samuel	Radutzky, Harry	Weinstein, Mrs. A. A.
Frieman, Reuben	Kershner, Dr. David	Ratner, A. E.	Weitzman, Dr. Chas.
Frommer, Dr. Moses	Kline, Mrs. B. J.	Rosen, Morris W.	Wender, Mrs. Morris D.
Gabriel, Mrs. Barnett	Klinghoffer, Morton	Rosenman, Mrs. Lena	Windwer, Dr. Chas.
Goldberg, Max	Koch, Mrs. Louis	Rosof, Mrs. Irving L.	Wolk, Frank
Goldsmith, Herman	Koven, Max N.	Rous, Ben	Zirn, Samuel

# KOL NIDRE DONORS FOR 1960

## CENTER MEMBERS

Family contributions, except in few instances, have been listed in one name because of space limitations.

Aaron, Joseph H.	\$25	Douglas, Dr. Harold	\$36	memory of Samuel & Mollie Gottlieb, Heyman and Lena A. Schrier)	\$100	Kaplan, Mrs. Belle	\$18
Aaron, Mrs. Jos. I.	\$25	Drogin, Mrs. Sadie	\$10	Gottlieb, Samuel	\$100	Kaplan, Hyman	\$10
Aaron, Mrs. Hyman	\$50	Dvorkin, Nathan	\$10	Gould, Bernard	\$36	Kaplan, M.	\$18
Abrams, Meyer	\$25	Dyner, Mrs. Armand (In memory of brother, Wm. B. Davis)	\$10	Grabisch, Eva	\$5	Katz, Rev. Morris	\$10
Ackman, Paul	\$10	Epstein, Morris	\$50	Graff, Saul (In memory of parents)	\$100	Katz, Sidney M. (In memory of parents)	\$18
Adelmann, B. J.	\$150	Epstein, M. Robt.	\$15	Green, Harry	\$36	Kaufmann, Leo	\$10
Albert, Louis	\$18	Erber, H.	\$10	Greenberg, Judge and Mrs. Emanuel (In memory of beloved parents and sister Frances Rand)	\$100	Kay, Gilbert	\$10
Altman, George	\$25	Farb, Max	\$15	Greenseid, M.	\$18	Kayser, Mrs. Henrietta E.	\$25
Aminoff, Michael	\$10	Feit Sisters	\$10	Greenspan, Irving	\$500	Kershner, Dr. David	\$50
Amster, Philip	\$10	Feldman, David	\$25	Gribetz, Abraham	\$10	King, Mrs. Henry K. (In memory of husband)	\$10
Amster, Sol	\$25	Feldman, Geo.	\$10	Gross, Henry H.	\$25	Kirschner, Dr. Alfred	\$25
Arkin, Jacob	\$18	Feldman, Philip	\$25	Gumeiner, Mrs. Bertha	\$10	Klein, Mrs. Lilian C. (In memory of beloved husband, Louis Klein)	\$10
Atkins, Mrs. Gertrude	\$25	Feldman, Samuel	\$25	Gutchman, Robert	\$18	Klein, Robert	\$25
Barshay, Judge Hyman	\$25	Feldt, Mrs. Jos. (In memory of husband)	\$10	Gutis, Irving (In memory of mother)	\$15	Kline, Mrs. Benj. J.	\$100
Bass, Dr. Frank	\$50	Fine, Chas.	\$15	Haber, Leonard	\$18	Klinghoffer, Morton	\$25
Bassuk, Jacob	\$126	Fine, Samuel	\$25	Hackman, A.	\$10	Koch, Mrs. Louis (In memory of husband)	\$100
Beame, Hon. Abr. D.	\$50	Finkelstein, Dr. Reuben	\$25	Halper, Aaron	\$25	S. Koff (Pews)	\$55
Becker, George	\$10	Fishman, Arthur	\$25	Halperin, Louis	\$100	Konigsberg, Jerry	\$5
Beldock, Hon. George	\$100	Fleischman, Samuel (In honor of birth of grand-niece Ruth Hillary Zirb)	\$18	Halperin, Nathan	\$25	Konovolloff, H.	\$10
Benjamin, Judge A. David	\$36	Fortunoff, Jacob A.	\$1000	Harmatz, Jacob	\$50	Kopp, Alexander	\$25
Berke, Barney	\$25	Fox, Wallace	\$36	Harrison, Emanuel	\$25	Kornstein, Dr. A.	\$18
Berk, Dr. Louis	\$10	Freedman, Mrs. Harry A.	\$25	Haupt, Joseph	\$50	Koss, Herman L.	\$25
Berkson, Bert S.	\$18	Friedman, David	\$10	Heimowitz, Max (In memory of partner Jack Bloom and beloved friend, Mrs. Ray Silverman)	\$50	Koven, Dr. Benj.	\$25
Berlowitz, Dr. Harold	\$18	Friedman, Hyman	\$100	Heller, Jacob	\$25	Kovolick, Max	\$5
Berman, Dr. and Mrs. Harry (In memory of mother, Fannie Kasinetz)	\$50	Fried, Wm.	\$25	Heller, Joseph	\$25	Kozinn, Maurice	\$100
Bernhardt, Hon. Maurice	\$100	Freiman, Joseph	\$50	Herzfeld, Max	\$200	Kramer, Israel	\$50
Blacher, Chas.	\$100	Frieman, Reuben	\$500	Hirschhorn, Mrs. Frank J. (In memory of husband)	\$10	Kramer, Louis	\$50
Blaustein, Norman	\$50	Frommer, Dr. Moses	\$18	Hochman, L.	\$18	Kramer, Dr. Milton (In memory of Marjorie Kramer)	\$25
Blickstein, Harry	\$50	Frucht, Mrs. Rose (In memory of brother, Joseph S. Kalb)	\$5	Hoffman, Jacob	\$100	Kramer, Morris	\$50
Block, Bert	\$10	Fruchtmann, Carl J.	\$50	Hoffman, Leon	\$100	Krawitz, Leonard	\$25
Block, Dr. Morris	\$25	Gabriel, Mrs. Frances (In memory of husband)	\$50	Hoffman, S. L.	\$100	Krimsky, Joseph J.	\$50
Bloom, Jeremiah B. Hon.	\$18	Gallant, Samuel	\$10	Holtzmann, Hon. Jacob L.	\$500	Krimsky, Dr. Nathan	\$10
Blumberg, Mrs. Lena	\$25	Gartenberg, Samuel	\$18	Honig, Lou	\$10	Kronish, Fred	\$1000
Booth, Ben	\$10	Geller, Samuel	\$15	Horowitz, Dr. David	\$18	Kuhn, Mrs. Wm.	\$18
Bram, Nathan	\$18	Gellis, Mrs. Jennie (In memory of beloved ones)	\$100	Horowitz, Dr. Irving (In memory of Sol & Yetta Horowitz)	\$500	Kushner, Julius	\$500
L. Brenner (Pews)	\$68.75	Gerber, Harvey	\$18	Horowitz, Irving S.	\$25	Lazarowitz, Joseph	\$25
Brenner, Phillip	\$100	Gittleman, Dr. Isaac	\$18	Horowitz, Isaac	\$25	Leaks, Miss Dora	\$50
Bresnick, Stanley	\$10	Gitelstein, George	\$50	Horowitz, Dr. Joseph	\$100	Leibler, Roy	\$25
Brief, Albert (In memory of parents)	\$25	Glasser, Abraham	\$50	Horowitz, Samuel	\$100	Liess, Albert	\$10
Brief, William	\$10	Glovinsky, Tobias	\$20	Hurwitz, Mervin	\$25	Lemberger, Jacob	\$10
Brimberg, J. (In memory of father, Henry)	\$25	Goetz, Meyer A.	\$250	Hutt, Nathan	\$100	Lemler, Samuel	\$24
Bromberg, Mrs. Rose (In memory of husband & parents)	\$10	Gold, David M.	\$10	Isaacs, Edward	\$1000	Levenson, Dr. Samuel M.	\$10
Brown, Harold M.	\$18	Goldberg, Abe G.	\$18	Itskowitz, Herman (In memory of son Jesse Morton)	\$10	Leventhal, Harry	\$750
Brown, Irving (In memory of Jay Brown)	\$25	Goldberg, Max	\$150	Jackman, James J.	\$15	Leventhal, Julius	\$350
Browman, Dr. H.	\$10	Goldberg, Morris	\$10	Jackson, Nathaniel H. (In memory of beloved parents, Isidor & Rebecca Stricks, Harry & Sadie Jackson)	\$36	Levi, Dr. Oscar G.	\$18
Buchman, Mrs. Fannie	\$10	Goldberg, Samuel H.	\$15	Jarrett, Dr. Irving J.	\$10	Levin, H.	\$25
Buck, Bernard L.	\$35	Goldfein, Dr. Milton	\$25	Jerrold, Dr. Harry E.	\$50	Levin, Mrs. Maurice (In memory of husband)	\$15
Burickson, Muriel	\$5	Goldman, Louis A.	\$18	Joffe, Philip	\$25	Levin, Morris	\$100
Buxbaum, Sam	\$50	Goldman, Maury	\$10	Kahn, Carl A.	\$18	Levin, Philip A.	\$100
Caplow, Samuel N. (In memory of Florence E. Caplow)	\$18	Goldman, Mrs. Pauline (In memory of parents)	\$10	Kalb, Harold	\$25	Levine, Dr. Abraham	\$50
Carmely, H.	\$10	Goldsmith, Herman (In honor of 7 grandchildren)	\$126	Kamenetzky, Samuel	\$25	Levine, Dr. David	\$25
Christenfeld, Stanley	\$50	Goldstein, Harry	\$25	Kaminsky, Jack	\$10	Levine, Harry M.	\$25
Cliffe, Lewis	\$100	Goldstein, Joseph	\$12	Kaplan, Benjamin	\$100	Levine, Louis	\$10
Cohen, Emanuel	\$1000	Goodman, Nathan	\$10	Kaplan, Mrs. D.	\$5	Levy, Abraham	\$100
Cohen, Dr. Irv. L.	\$10	Goodstein, David	\$100			Levy, Arthur M.	\$5
Cohen, Milton	\$10	Goody, Charles	\$100			Levy, Mrs. Jeremiah (In memory husband)	\$10
Cohen, Sol	\$25	Gottesman, Dr. Jos. L. (In memory of Anna & Jacob Gottesman, Samuel Levine)	\$18			Levy, Joseph, Jr.	\$10
Cooper, Harry	\$100	Gottlieb, Aaron	\$300			Levy, Mrs. Margaret M.	\$15
Crawford, Max	\$10	Gottlieb, Irving J. (In				Levy, Mrs. Sarah (In memory of parents and sister)	\$10
Cutler, Samuel C.	\$36					Levy, Samuel (In memory of parents)	\$18
Dan, Dr. Julius M.	\$10					Lindenbaum, Hon. Abr. M.	\$150
Dannenberg, Mrs. Max (In memory of Dr. Max Dannenberg)	\$15					Lipshutz, Philip L.	\$25
Danziger, Sidney	\$100						



Lipson, Sidney J.	\$25	memory of wife, Amelia)	\$100	Shirk, Lester	\$5	Tanenbaum Pews	\$45
Loomis, Irv. B. (In mem- ory of father Jacob and sister, Dorothy)	\$100	Raeder, Dr. Arthur	\$10	Siegel, Mr. and Mrs. Harry (In loving memory of our dear parents Morris & Clara Siegel, Herman & Sarah Safier)	\$25	Teperson, Dr. H. I.	\$100
Lovett, Max	\$36	Raphael, Jack	\$10	Siegel, Wm.	\$50	Thaller, Jacob (In memory of mother)	\$5
Lopatin, N.	\$10	Raphaël, Solomon	\$25	Siegel, Hon. Wm. I.	\$25	Thaller, N.	\$10
Lowenfeld, Mrs. Isador (In memory of beloved hus- band and parents)	\$36	Ratner, Abr. E.	\$36	Silverman, Mrs. Celia	\$10	Thorn, Dr. Leon	\$10
Lubart, Jacob	\$10	Rawick, Julius L.	\$10	Silverman, A.	\$10	Tiegerman, Simon	\$10
Irving Lurie (Pews)	\$120	Reiser, Louis	\$50	Sklar Family (Pews) (In memory of parents Betsy & John Sklar)	\$60	Traub, Morris	\$10
Magner, Max	\$18	Riifman, Elmer	\$25	Slepian, Abr. W.	\$50	Viders, Arthur J.	\$25
Males, Abram	\$18	Robin, Morris J. Dr.	\$18	Smerling, Morris (In memory of nephew, Paul)	\$1000	Wagner, Edward	\$25
Mandel, Dr. Wm.	\$50	Robbins Family (Pews)	\$55	Smerling, Wm. C.	\$150	Waldman, Dr. Samuel (In memory of Louis & Min- nie Waldman)	\$25
Marcus, Henry	\$25	Robbins, Sidney	\$36	Smerling, Samuel	\$200	Wasserman, Rabbi Morris (In honor of Mr. & Mrs. Abraham Levy & Family)	\$18
Marcus, Dr. Lazarus	\$85	Rogovin, Barney	\$15	Smulow, Dr. Bernard	\$50	Weinberg, Benj.	\$18
Margolin, Akiba	\$15	Rose, Charles	\$10	Soifer, Jacob	\$10	Weinberg, Morris	\$150
Mark, Nat (In memory of father, Herman Wm.)	\$5	Rosen, Abraham N. (In memory of Meyer A., and Susan Rosen)	\$350	Soloff, Mrs. Florence	\$5	Weinstein, Celia & Stephen	\$10
Markel, Mrs. A. J. (In memory of husband)	\$25	Rosen, David	\$25	Solovei, Joseph A.	\$100	Weiser, Benj.	\$10
Markoff, Mrs. Samuel T. (In loving memory of husband)	\$25	Rosen, Mrs. Gitta	\$15	Soloway, Herman	\$50	Weiss, Samuel	\$50
Marks, Chas.	\$50	Rosen, Morris	\$100	Sorscher, Nathan	\$25	Weiss, Wm. F.	\$36
Markowe, Benj.	\$100	Rosenberg, Abraham	\$25	Spatt, Milton	\$100	Windwer, Dr. Chas.	\$25
Maslow, Harry	\$100	Rosenberg, Dr. Benj. A.	\$10	Spatt, Dr. Moses	\$1250	Winter, A.	\$10
Maslow, Dr. and Mrs. Herman (In memory of Mr and Mrs. Simon Halperin)	\$25	Rosenfeld, Irving	\$100	Spiegel, David	\$100	Wohl, Mr. and Mrs. Irving (In memory of dear parents, Goodman & Sarah Levy)	\$10
Mattikow, Dr. Bernard (In memory of Sarah and Isaac Schrier and Esther and Samuel Mattikow)	\$100	Rosenfeld, M.	\$25	Spiegel, Simon	\$25	Wolfe, Max	\$18
Meltzer, Abraham	\$18	Rosenfeld, Michael J.	\$10	Spiegel, Emanuel (In memory of Sylvia K. Spiegel)	\$10	Wolfe, Nathan	\$25
Meerbaum, Mrs. Tillie R.	\$50	Rosenman, Mrs. Fannie (In memory of husband, Jacob)	\$10	Spitz, Henry	\$200	Wolfe, Dr. Samuel A.	\$36
Meyer, Lawrence	\$10	Rosenthal, Hugo (In memory of parents)	\$10	Stang, Jack	\$5	Wolff, Mrs. Louis	\$20
Michelman, Abraham	\$25	Rosenwasser, Maurice	\$25	Steinberg, Irving	\$200	Wolfson, Saul (In memory of Samuel & Rose Wolf- son)	\$10
Miller, Abraham H.	\$25	Rosof, Mrs. Irv. L.	\$100	Steingut, Hon. Stanley S.	\$50	Wolk, Frank	\$150
Miller, Mrs. Morris (In memory of husband)	\$25	Rothkopf, Abraham	\$100	Steinhardt, Joseph	\$18	Yaffe, Maurice	\$250
Mindlin, Dr. Allen	\$25	Rothstein, Wm.	\$25	Sterman, Jack	\$200	Zahler, J.	\$18
Model, Mrs. Harry I.	\$25	Rowen, Jack	\$10	Stoloff, Mrs. Benj.	\$10	Zankel, Max	\$50
Moody, Harry A.	\$18	Rottenberg Family (Pews) (In memory of parents)	\$40	Stone, Benj.	\$25	Zinn, Martin	\$100
Morris, Joseph	\$50	Rubenstein, Chas. (In memory of beloved father)	\$18	Sufrin, Isidor	\$50	Zirn, Abraham H.	\$25
Morse, Robert	\$50	Rubenstein, David	\$100	Sussman, David	\$25	Zirn, Samuel (In memory of parents Joseph & An- nie Zirn)	\$250
Moscowitz, Ralph	\$150	Rubin, Irvin I.	\$50	Sussman, Mrs. Sol (In memory of husband)	\$50	Zohn, Dr. Benj.	\$50
Moskowitz, Benj.	\$25	Sackedorf, Dr. Isadore H.	\$50	Taft, Max	\$25	Zusman, Morris	\$36
Nelson, Dr. Louis	\$50	Safier, Arthur	\$25	Tanenbaum, M.	\$18	Young Folks League	\$839.86
Neuschatz, Jacob	\$10	Salomon, Mrs. Eva (In memory of Herman Salomon)	\$25				
Nisselson, Ellis	\$25	Salter, Mrs. Mina	\$10				
Otsrow, Barney	\$25	Salwen, Mrs. Nathan (In memory of mother, Mary Lewis, husband, Nathan and son, Harvey)	\$15				
Ostrow, Theodore D.	\$25	Schaeffer, Frank	\$50				
Ottenstein, Morris	\$100	Schaeffer, Sam	\$15				
Palatnick, Louis J.	\$18	Schatzow, David	\$25				
Palevsky, Philip	\$18	Schauber, Morris	\$18				
Palley, Nathan	\$25	Schein, Budd and Mrs. Mary (In memory of husband and father)	\$18				
Parnes, Louis	\$100	Schiff, Lawrence	\$200				
Parnes, Mrs. Rose (In memory of husband, Is- aac and daughter, Irene P. Levy)	\$10	Schiff, Dr. Milton	\$50				
Pashenz, Herman J. (In memory of parents)	\$18	Schless, Chas. J.	\$50				
Pincus, Dr. Joseph	\$75	Schneider, Samuel A.	\$25				
Pincus, Jonathan	\$10	Schneider, Rose	\$5				
Pincus, Matthew	\$5	Schoenbach, Jacob	\$15				
Pinkwasser, Abr.	\$25	Schorr, Mrs. M.	\$5				
Pinkwasser, Morton	\$25	Schutzer, William	\$18				
Pinkwasser, Edward (In memory of a loved one)	\$5	Schwartz, Arthur	\$25				
Polan, Nathan	\$150	Schwartz, Sigmund	\$100				
Pomerantz, Samuel	\$100	Schwartzwald, Hon. Jacob J.	\$100				
Popolow, Mack J. (In memory of parents)	\$20	Sclar, George	\$10				
Posner, Dr. Leonard	\$5	Seidenfeld, Samuel	\$25				
Potashnick, A.	\$25	Seril, Abraham	\$18				
Prince, M.	\$100	Servetah, Fred	\$18				
Puchkoff, Abraham	\$100	Shapiro, Jacob (In memory of Dr. David Shapiro)	\$18				
Rabkin, Hy	\$10	Shapiro, Nathan D.	\$350				
Rachmil, Hyman (In		Shapiro, Samuel N.	\$25				
		Shapiro, Thomas A. (In memory of David and Bella Shapiro)	\$25				

## NON-MEMBERS

Ager, George	\$25	Fine, Mrs. Ida M.	\$25
Allen, A. D.	\$5	Fishman, David	\$5
Altman, Lloyd S.	\$50	Forsted, H.	\$10
Applebaum, D.	\$10	Frankford, N.	\$36
Artzis, Abe	\$10	Friedland, Irv. D.	\$10
Auerbach, Chas.	\$18	Friedman, Bessie S.	\$10
Bass, A.	\$10	Friedman, I.	\$10
Belfer, Chas.	\$50	Freilich, Dr. Dennis B.	\$10
Berman, Isidore	\$10	Gaberman, Morris	\$18
Bernstein, Sam	\$10	Gamernish, C.	\$5
Bernstein, Estelle	\$10	Goell Pews	\$120
Block, Leon	\$10	Goldman, Paul	\$10
Bloom, W.	\$10	Goodman, S.	\$10
Blumberg Pews	\$60	Gordon, Mrs. A.	\$10
Bombart, Max	\$10	Gorelik Pews (In memory of Morris and Bertha Gorelik)	\$27.50
Brand, Mrs. Meyer	\$10	Gould, David	\$5
Bresler, R.	\$18	Grodzicker, Dr.	\$18
Breslow, Mrs. Anna	\$10	Gross, David	\$10
Brown, J.	\$10	Grossman, M.	\$18
Bruckner, Louis	\$5	Haber, Sigmund	\$10
Caplan, M.	\$10	Hamada, Joseph	\$18
Chaiken, S.	\$18	Heilbraun, Wm.	\$10
Davick, Dr. George (In memory of father-in-law Jacob Heilbraun)	\$10	Heller, Carl	\$10
Dulberg, Jacob	\$18	Hellman, L.	\$18
Eisenstein, Milton	\$10	Hintz, Mr.	\$10
Elowsky, Bernard	\$18	Hoffman, Herman	\$10
Eurman, A.	\$10	Hoffman, L.	\$10
Feinberg, Chas. M.	\$10	Horowitz, Abr.	\$10
Feldman, Louis	\$10	Isaacs, Hyman	\$100
Fergana, Frank	\$10	Isaacs, Jed	\$50
Filstein, S.	\$10	Kahn, W.	\$18

(Continued on page 22)

## PRESIDENT'S REPORT (Continued from page 18)

Our thanks to Mr. Morton Klinghoffer, and the members of his Membership Retention Committee. The little publicized work of this committee has proven, over the course of years, to be a tremendous boon to the Center. In brief, Mr. Klinghoffer and his committee work over a period of many months during the year to persuade members who have moved from the neighborhood or who, for other reasons, do not desire to maintain their Center membership to continue on as members.

I want to thank Mr. David M. Gold, our Executive Director, and the entire administrative staff for their services in handling the daily problems of our institution. The problems, some large and some small, are time-consuming, requiring patience, devotion and experience. During the past year, Mr. Gold has been ably assisted by Mr. Melvyn May to accomplish the desired results.

I wish to reiterate emphatically that our institution pledges itself to be ever aware of the many requirements of the community, and not to lessen our zeal to satisfy these requirements. We shall continue to serve the community, but only with your aid, encouragement and devotion. We shall look forward with renewed confidence and enthusiasm to accomplish the goals for which this center was built. Any thoughts that, because of a change in the community, the Center should lessen these services, is, to my mind, contra-indicated. I know that you will all agree that the reputation of the Center as a Conservative Synagogue has been enhanced rather than lessened both nationally and locally.

This then is the record of the accomplishments at our Center during the past year.

**MAY G-D BLESS THE MEMBERS OF OUR CONGREGATION, OUR PEOPLE, OUR GLORIOUS COUNTRY, AMERICA AND THE STATE OF ISRAEL.**

## GREAT BOOKS SEMINAR

Fifth Session

Monday, December 19, 8 P.M.

Book Under Discussion

THE BOOK OF ECCLESIASTES

## KOL NIDRE DONORS

(Continued from page 22)

Kamelhar, George	\$5	Loeb, Mrs. Sarah	\$5	Scherer, Mr.	\$10
Kanner, Dr. Nathan	\$25	McCarthy, Daniel J. (In		Schiff Family (In memory	
Kanter Pews	\$50	memory of Barnett		of parents, brothers, sis-	
Kaplan, Harry	\$18	Gabriel)		ter, husband, Michael)	\$18
Katz, Irving	\$10	Macklin, Lester	\$10	Schildner, Paul	\$10
Kaufman, A.	\$18	Mandell, Louis	\$10	Schulman, Martin	\$18
Klebanow, N.	\$18	Mantell, Lester J.	\$5	Schwager, Benj.	\$10
Klein, I.	\$10	Marquit, A. M.	\$10	Schwartz, Samuel M.	\$10
Klein, M.	\$10	Maron, S.	\$10	Segal, L.	\$28
Klein, Sam	\$10	Mattikow, Alfred H.	\$18	Seife, Chas.	\$10
Klevin, Mrs.	\$10	Melchuck, Sam	\$13	Seldowitz, Dr. Morton	\$25
Kolodney, M.	\$10	Minzler, H.	\$18	Shuter, Dr. M.	\$10
Komito, Adolph	\$5	Mishler, A.	\$5	Simon, Isaac	\$10
Kravitz, Leo	\$18	Morgenbasser, Mrs.	\$10	Simon, Jack	\$10
Kritzman, Gustave	\$18	Morgenstein, M.	\$10	Simon, Mrs.	\$5
Kronbach, I.	\$10	Mosevitzki, M.	\$10	Simon, Samuel	\$5
Kuflik, Mrs. A.	\$25	Mutnick, Irving	\$25	Spevack, Gertrude	\$5
Lamont, Gertrude	\$18	Nass, H.	\$18	Sprey, Mrs. Rose	\$5
Landers, H.	\$10	Noce, J.	\$25	Stadin, R.	\$10
Landstein, David	\$18	Noveck, Ralph	\$50	Stark, E.	\$10
Langsam, Lillian	\$5	Orovitz, Mrs. Regina	\$10	Stern, E.	\$10
Laskow, Jane (In memory		Panish, Harry	\$5	Strelzin, S. H.	\$10
of husband, Jack)	\$10	Picker, Chaim S.	\$10	Tanenzapf, Max	\$10
Last, Edward	\$10	Plotkin, J. B.	\$10	Tanz, Philip	\$18
Lavine, Henry	\$18	Pruzan, Mrs. S.	\$18	Teitelbaum, Alex	\$10
Leavitt Pews (In memory		Pollack, Solomon (In		Umans, A.	\$10
of Marcus Leavitt)	\$75	memory of parents)	\$18	Wasserman, Mr.	\$10
Lebo, Mary	\$10	Posner, Joesph Pews	\$110	Weber, Mrs. Fannie	\$10
Lechuck, S.	\$10	Prensky, Frieda	\$10	Weinstock, Morris	\$18
Levensohn, Mrs.	\$10	Radin, A.	\$25	Wenitsky, Mr. I.	\$10
Levenson, Mrs. Ida	\$25	Robbins, M.	\$10	Weiss, P.	\$18
Leventhal, Norman	\$50	Rosen, Abe	\$25	Weiss, Pauline	\$5
Lavin, Ida	\$10	Rosenthal, Mr. and Mrs.		Weiss, Benj.	\$10
Levine, Al	\$10	Albert S. (In memory of		Wichner, Abe	\$10
Levine, Julius	\$10	their fathers)	\$10	Wolf, Julius	\$25
Levy, Mr.	\$10	Rubin, Julius	\$28	Younker, Martin	\$25
Levy, Bertha	\$10	Rutstein Pews (In memory		Yazawitz, L.	\$10
Libow, A.	\$10	of parents)	\$120	Zankel, Chas.	\$25
Light, Mr.	\$10	Saks Pews	\$10	Zaretsky, Harold	\$10
Lipschitz, S.	\$10	Sanders, M.	\$10	Zechnowitz, Jacob	\$25
Lissauer, Samuel	\$18	Scharf, P.	\$10	Zelig, Shunever	\$10
Litto, David & Sara (In		Schell, Eva	\$18	Ziegler, Leo	\$10
memory of their parents,		Scheller, Samuel	\$5	Zwerdling, J.	\$5
Mr. Louis Schein and		Scher, Arthur			
Minnie Litto)	\$18				

## PAGING SISTERHOOD

(Continued from page 13)

Jerusalem during 1948 War of Independence by Dov Joseph, "Ahad Ha Am," a biography by Sir Leon Simon. These books as well as religious articles may be purchased through our gift shop chairman, Lil Lowenfeld.

## Federation Drive

Our drive for Federation is on. A telephone has been installed in the Center for your Federation calls. Mrs. Herman Soloway, chairman and Mrs. Emanuel Cohen and Mrs. Milton Spatt are co-chairmen.

Remember Tuesday, December 13, the date of our Gala Hanukkah Celebration at the Center, 8 P.M.

## Employees' New Year Fund

In view of the fact that the employees of the Center are prevented by rules of the institution from accepting gratuities throughout the year, the Center has established an annual New Year Gift Fund. Please contribute to this fund. Mail your checks to the Center.

## New Year's Eve at the Center

Members and friends are cordially invited to attend the New Year's Eve party at the Center to be held under the auspices of the Men's Club, Sisterhood and Social Committee on Saturday evening, December 31. Reservations may be made at the Center or through Mr. Bob Gutchman (PR 2-0904). Subscription is \$8.00 per person and includes food, drinks and dancing. Admission will be by advance reservation only.



## A JEWISH CENTER IN MEXICO

(Continued from page 6)

he has this in mind: that they should speedily eliminate Jewish illiteracy among the members. Preceding every meeting of the Men's Club, a discussion, under his direction, points up how each member may conduct himself intelligently and confidently at every synagogue function — for example, not to fear being called up to the Torah.

And speaking of the Men's Club, visitors of greater or lesser distinction frequently address the members. Recently one of them was William O'Dwyer, former Ambassador to Mexico and before that Mayor of New York. O'Dwyer led off, smilingly, with an anecdote in Yiddish. As his diction was hardly 100 per cent perfect, and his Conservative audience knew no Yiddish, there was a long moment of silence when he finished. He hastily went on with his major topic — in English.

The Rabbi is proud of the choir he organized, the only synagogue mixed choir in Mexico.

Equally proud is Rabbi Pomerantz of the adult study group, which delves into the sacred literature of Israel; the Religious School, where the children learn the Bible stories, prepare for Holiday celebrations and practice and enjoy Hebrew reading and singing; the teen-age group, which meets bi-weekly under the guidance of the Rabbi, his wife, and sisterhood chairman of the youth group.

There is a Beth Israel Committee for Keren Kayemeth (for the Jewish National Fund), which plans special programs for raising funds. The Center's branch of Wizo (Hadassah) sponsors many money-raising activities for Israel. The Center contributes funds to the Jewish Central Commit-

tee of Mexico and has representatives on that body.

Among the membership are some

the many into the hands of the few." There were many miracles on Hanukkah but that of the cruse of oil epitomized all of them—the mortal danger of complete annihilation which the Jewish people faced, confronted by the hitherto unconquerable power of Greece, particularly the attraction of the Hellenic culture which was sweeping the Mediterranean and reaching as far as the gates of Asia and Africa. The very Temple itself, the central symbol of Judaism both in its national and religious aspects had been defiled. Only one cruse of pure oil remained. Only a handful of people remained loyal to their ancestral faith. Even the priests of Israel had been affected. Judah and his family were the only priests who re-

the siege of Herat.

Several years before his death he had married a captive of war, a girl from the neighboring land of Georgia. Borowski's body was interred in the Royal Garden and the Shah allotted the widow a pension in recognition of her husband's service.

gogue, it glowed in the home, it guided the faithful Jew through this life and accompanied him in the hereafter, as a symbol on his tombstone.

The Menorah was regarded as the symbol of light and truth. It gleamed in the open air. It was kindled and protected in the home. Behind the walls of the ancient Ghettos tiny wicks glowed. In its reflection the adults forgot their fears and the children

of the country's biggest industrialists.

In short, though the smallest organized Jewish group south of the Rio Grande, the Beth Israel Community definitely makes itself important.

## THE 7 HANUKKAHS

(Continued from page 5)

fused to bow to the will of the tyrant. A miracle occurred—they triumphed; the Temple service was renewed. They were not cowed by numbers, by overwhelming odds, but had faith in their mission. This was the message of Hanukkah that deserved commemoration down the ages.

Before we conclude let us refer to the seventh and last Hanukkah mentioned in the Midrash. The Hanukkah in Time to Come, also distinguished by light and alluded to in the first stanza of *Maoz Tzur*—"Let my house of prayer be restored and I will there offer Thee thanksgivings, when Thou shalt have utterly destroyed the blaspheming foe, I will complete with song and psalm the dedication of the altar."

## ISIDOR BOROWSKI

(Continued from page 10)

Isidor Borowski's career was adventurous and almost fantastic. He was a gallant soldier but a mercenary—a knight of errand of the early nineteenth century who lived and battled in the era of political upheaval in the West and of social awakening in the East.

## HANUKKAH AND THE MENORAH

(Continued from page 7)

were told why the lights were lit, and heard the tale of the miracles and the valor of the heroes who had died for the faith of their fathers.

From generation to generation the flame of the Hanukkah lamp awakens memories of an heroic past, rekindles an ancient hope, and sustains a faith in the future, as pure as its sacred oil.

*Reprinted from "The Feast of Hanukkah"*

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# הַיִּשְׁרָאֵל הַשְּׁתָּא עֲבָרֵי לִשְׁנָה

## חֲבָאָה בְּנֵי חוּרְדִּין

רמט"ק מוזג  
כוס טיגל של י  
יין לפדף לאחד  
יש מליך



אמר מזה בשומע  
בנין יפה ובנין  
לשכה ולום לבד  
השם יתאכל בשל  
בשבת אם בשבת  
למזל ולאכל אם  
אשרקמן קודם חג  
חגות ושומע בזה  
הלילה יתור בכמה  
דברים ורקח

נְשִׁתְנָה הַ

הַלִּילָה הַזֶּה

מִבֶּל הַלִּילָה

שֶׁבֶל הַלִּילָה וְתֵּנוּ אֲנוּ אֲנִי בְּלִי

חֲמִיץ וּמִצֵּה הַלִּילָה הַזֶּה

בְּלוּ מִצֵּה שֶׁבֶל הַלִּילָה

אֲנוּ אֲנִי בְּלִי שֶׁאֵר יִרְקוּת הַ

הַלִּילָה הַזֶּה מִרְדּוֹר שֶׁבֶל



PAGE CONTAINING THE FOUR QUESTIONS FROM  
AN ANCIENT HAGGADAH IN THE ARCHIVES  
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PRESIDENT KENNEDY, YOUTH AND A  
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THE JEWS THROUGH THE AGES

Excerpts from a Monumental Work

GRANDPA'S NEW LIFE

By JOAN SHAPIRO

# PASSOVER SYMBOLS



*The symbols, in the plate:*

A—Eggs, B—Shank Bone,  
C—Bitter Herbs, D—Lettuce,  
E—Charoseth, F—Horse Radish.

## PESACH—PASSOVER

Pesach is a Hebrew word derived from a root meaning to pass or skip over. The Bible tells that when the Angel of Death caused the first-born in every Egyptian home to die, the Jewish homes were not touched. The Angel of Death passed over the Jewish homes.

## SEDER

Seder is also a Hebrew word meaning order or procedure. On the first two evenings a special order or service known as the Seder is conducted. When our ancestors left Egypt they celebrated their freedom with a special ceremony. Ever since then this ceremony has been observed by Jews.

## THE SEDER TABLE

The following articles are grouped on the Seder Table: Three matzos placed in the center; a dish containing bitter herbs, horse radish, celery, parsley, lettuce, charoseth—a mixture of scraped apples and raisins, pounded almonds and other nuts, sugar and cinnamon; an egg which has been roasted in hot ashes; a roasted lamb bone (the shank is generally used); special wine used for Pesach.

## MATZOS

When our ancestors left Egypt they had no time to bake their bread in an oven, so they took along dough and baked it in the sun while traveling. The matzos remind us of the bread of affliction or suffering which our ancestors ate in Egypt and of their haste to flee from the land of slavery. The three matzos used at the Seder commemorate Abraham's hospitality to the three visitors who, our Rabbis tell us, visited him during Pesach. Said Abraham to Sarah:

"Make quickly *three measures of fine meal*; knead it and make three cakes." The three matzos symbolize these three measures.

## WINE

The wine symbolizes joy; "And wine that maketh joyful the heart of man." (Psalm 104:15) We drink four cups of wine because of the four promises made to our ancestors when they were freed from Egyptian slavery.

"And I will take you out" of the land of bondage.

"And I will save" you.

"And I will free" you from slavery.

"And I will take" you to be a Chosen People.

## MOROR

We eat a bitter vegetable, usually horseradish, as a remembrance of the bitter life of our forefathers when they were slaves in Egypt. Moror in Hebrew means bitter.

## THE EGG

The egg is a symbol of the new life the Jews were to enter. The people were about to burst the shell of slavery and enter the period of liberation. It is also the symbol of the free-will burnt offering brought each day of the Passover Feast during the existence of the Temple in Jerusalem.

## CHAROSETH

Charoseth is made of nuts, apples, raisins, cinnamon and wine. It has the color of clay or mortar. We eat

it to remember the bricks our ancestors made in Egypt and the mortar they used in building palaces and temples for the Pharaohs. It is also used as a symbol for the sweetness of freedom.

## ROASTED BONE

The Lamb Bone reminds us of the sacrifice on the first Passover (Exodus 12:3-10). God commanded each Israelite family to make a burnt offering of a lamb. The bone of a Lamb, an animal worshipped by the Egyptians, is placed on the table to show that idols are powerless to help or to injure.

## THE AFIKOMEN

Afikomen is of Greek origin which means after the meal or dessert. It, too, reminds us of the way Passover was celebrated in olden times. At the end of the Seder each person received a small portion of the Paschal lamb for dessert.

## CUP OF ELIJAH

There is a beautiful legend that before the Messiah appears to lead the Jews back to Palestine and to establish everlasting peace in the world, the prophet Elijah will appear to announce the coming of the Messiah. We express our wish and hope for the arrival of this glad messenger by providing a special cup of wine and by opening the door to admit the expected guest.

## LEST WE FORGET

*The following is a prayer suggested for the Seder Services*

IN this night of the Seder we remember with reverence and love the six million of our people of the European exile who perished at the hands of a tyrant, more wicked than the Pharaoh who enslaved our fathers in Egypt. Come, said he to his minions, let us cut them off from being a people, that the name of Israel may be remembered no more. And they slew the blameless and pure men and women and little ones, with vapors of poison and burned them with fire. But we abstain from dwelling on the deeds of the evil ones lest we defame the image of God in which man was created.

Now, the remnants of our people who were left in the ghettos and camps of annihilation rose up against the wicked ones for the sanctification of the Name, and slew many of them

before they died. On the first day of Passover the remnants in the Ghetto of Warsaw rose up against the adversary, even as in the days of Judah Maccabee. They were lovely and pleasant in their lives, and in their death they were not divided, and they brought redemption to the name of Israel through all the world. And from the depths of their affliction the martyrs lifted their voices in a song of faith in the coming of the Messiah: And though he tarry, None the less do I believe! And though he tarry, None the less do I believe! I believe, I believe, I believe! I believe, I believe, I believe! With perfect faith, with perfect faith In the coming of the Messiah I believe!



# Brooklyn Jewish Center Review

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No. 3

## THE FIRST AMENDMENT TODAY

*"Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof . . ." U.S. Constitution, First Amendment.*

THIS fundamental precept of our government is the classic statement of separation of church and state in the United States. Although some have viewed it narrowly as a restriction only on congressional action for preferential treatment of a particular religion, the traditional and majority interpretation is of a broad prohibition against any government aid, encouragement or interference in religious affairs. This position recognizes the danger of any breach in the strict separation to both the stability and unity of the nation and to the security and freedom of the individual.

In these days, the area of conflict and controversy over this principle grows wider and more intense. Issues arise in many fields of human activity — education, adoption, marriage and divorce, birth control, censorship, Sunday "blue laws", etc. Many of these issues become clouded by complex arguments of policy and economics. Questions of temporary social advantages, "common core" traditions and public morality have blinded many Jews to the crucial concepts at stake in the resolution of these controversies. State action in support of state aid to religious schools is now even justified as essential to the national security and scientific progress. More and more, the separation of church and state in education is being eroded by schemes of apparent good intent and noble motive. But leg-

islation and other governmental action which depart in even minor respects from the traditional view of the First Amendment must be carefully scrutinized. A pattern of growing encroachments on a secular society can only be checked by vigilance and prompt protest.

In recent years we have seen many successful challenges to the American notion of a neutral educational system. The totality of these encroachments makes each seem more dangerous than when they are viewed separately — indirect aid to religious institutions of higher learning by land condemnations, scholarship grants and construction subsidies; released time programs in the public schools; holiday observances at Christmas; prayer reading and bible distributions in public schools; bus transportation for parochial schools; nativity

scene displays on public property; religious pageants on school property. The list is a growing one.

We should not feel that our insistence on the preservation of the constitutional wall between church and state involves any shirking of our religious duty as Jews. Religious education is a solemn responsibility of the Jewish parent and the Jewish community — but as a voluntary activity in the home, in the synagogue and in the Jewish school. Our historical experience has always been that religion flourishes best in an atmosphere free of state interference, whether positive or negative. We must be aware of the events which challenge this free atmosphere and we must meet their challenge. We must then fulfill our personal and communal obligations to insure the education of our children in the tradition of Judaism and in the precepts of democracy.

MORRIS L. COHEN

## THE CLASSICS AND JUDAISM

LAST year, as an experiment in Adult Education classes, a course in the Great Books was started by the Center. Feelers were put out and a demonstration session was called for an evening in May. Nearly fifty men and women showed up to participate in a discussion on the Declaration of Independence.

The enthusiasm was so great that most of these people ordered sets of the books for the first year's study at a cost of \$8.50. No fee was to be charged for the course as long as the student invested in a set of books.

In October, when the classes started, it was necessary to divide the group

into two sections—one under the leadership of Rabbi Kreitman, the other led by Mr. Leo Blond, a member of the Center. Both had been trained as leaders of the Great Books Seminar.

Discussions were held on classics such as Plato's "Apology and Crito," Shakespeare's "Macbeth," "The Prince," by Machiavelli, and a number of others, sufficient to cover sixteen two-hour sessions.

During the discussions so many questions arose on religion, and more particularly on Judaism, that the leaders worked out a method whereby each section met for an hour and a half for discussion and then held a

*(Continued on next page)*

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# "JUST BETWEEN OURSELVES"

בין ל'עצמנו' (ב'עצמנו')

*An Intimate Chat Between Rabbi and Reader*

## THE HIDDEN MATZOH

I RECALL a brilliant address that I was privileged to hear in Israel in 1934, delivered by the revered Chief Rabbi Kook, of blessed memory. He was telling of the great sacrificial service that was being rendered to Israel by many of the refugees from Germany, some of whom were altogether alienated from their faith and people while living in their native country.

It was Passover time, so the Rabbi took as his theme the Seder ritual. "Twice is the Jew enjoined to eat *matzoh* on Passover eve: at the beginning of the meal and at the end, when he takes the *afikoman*—known in Rabbinic language as *tzofun*, 'hidden.' Which of these two *mitzvot* or duties is the more important?" Thus he began with a simple discussion of

Jewish law, and after a display of fine legal reasoning, he proved that the latter—the *mitzvah* of *tzofun* was the more important. "These two *matzot* represent mystically two types of Jews: the Jew whose Judaism, like the first *matzoh* attractively displayed on the Seder table, is always visible and always to the fore, and the Jew whose Judaism, like the *tzofun matzoh*, is hidden and almost unknown. Times come when that hidden spark suddenly appears and assumes the aspect of a might flame of loyalty and devotion."

This thought of the hidden spark of Jewish loyalty in the heart of many a Jew which suddenly reveals itself in beautiful fashion, came vividly to my mind on our recent stay at Miami Beach. Within five or six days—immediately after our arrival—we attended three impressive gatherings. On the Monday of that week there was the Convocation and Dinner of the Jewish Theological Seminary; on Tuesday, the dinner in behalf of the Yeshiva University, in honor of its 75th anniversary, and on Saturday night came the dinner marking the formal opening of the National State of Israel Bar Mitzvah year Drive. All these gatherings were well attended by Jews from all over the land, and the financial response for each of these causes was remarkably successful.

The interesting feature of all of these assemblies—as I watched the men and women who contributed very substantial sums—was that many of these people a decade or two ago were far removed from active affiliation with Jewish causes, certainly the cause of higher Jewish education. But the spark of Jewish devotion, though

*(Continued on page 23)*

## THE CLASSICS AND JUDAISM

*(Continued from page 3)*

joint session with Rabbi Kreitman who discussed the Jewish aspects of the subjects.

The desire to learn from this type of discussion was a pleasant modification of the Great Books seminar. For example, the study of the "Areopagitica" of John Milton, with its impassioned condemnation of the prior licensing of printing, resulting in censorship, evoked a discussion of the censoring of films in the United States. This in turn led to a discussion of the

attitudes found in the Bible and the Talmud on suppressing heretical material.

Other congregations would do well to emulate our example. The study of the classics appear to be forbidding, but the manner in which we have undertaken the seminar makes of it an exciting experience—thoughts are expounded on the ideas expressed in the books as they apply today, and Judaism is enhanced in ways the authors of these classics never envisaged.

Louis Kramer

## IN AFFECTIONATE CELEBRATION

THE entire membership of the Brooklyn Jewish Center rejoices that its beloved spiritual leader, Rabbi Israel H. Levinthal, reached the fiftieth anniversary of his ordination as a Rabbi. During the course of this half century of a rich and eventful ministry, Dr. Levinthal has become one of the leading voices in the American Rabbinate and one of its most popular and admired personalities.

The Brooklyn Division of the Jewish National Fund marked this occasion in Rabbi Levinthal's life by devoting its annual dinner in his honor and announcing at that time the establishment of a project in Israel in his name.

The Board of Trustees, at its last meeting, unanimously passed a resolution congratulating Rabbi Levinthal on this anniversary and hailed the project, which is to establish a Foresters' Village in the American Freedom Forest, now being planted in Israel. It will be named the Rabbi Israel H. Levinthal Village. The Trustees assured the Jewish National Fund that the Center membership will do its utmost to co-operate with it to make the project a success.

We ask God's continued blessings on Rabbi Levinthal and Mrs. Levinthal, and may his leadership inspire us for many years to come.

BENJAMIN Z. KREITMAN

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Brooklyn Jewish Center Review



The following is an excerpt from a sermon preached on Sabbath Besulah, January 28, on the occasion of the 60th anniversary of Rabbi Levinthal's Bar Mitzvah.

IT IS now long after the Presidential election. Whether we are Republicans or Democrats, all of us, in the true American spirit, accept the verdict of the electorate and join in the fervent prayer that Heaven's blessings may accompany President Kennedy in all his paths of duty, and that he may succeed in strengthening the role of genuine democracy in our land and bring the world nearer to the goals of universal peace and human brotherhood.

It is the accepted rule for clergymen not to take an active part in political campaigns unless a great moral issue is at stake. Throughout my ministry I have adhered to this rule. But now that the election is over, it is not out of place for a clergyman to comment on certain phases of the campaign.

One of the factors that struck me as strange was the emphasis which the Republican leaders had placed upon Senator Kennedy's youth. I recall reading in the press that at the first meeting of the Republican Strategy Committee, immediately after the presidential nominations, it was unanimously decided to issue a directive to all Republican speakers that they should never refer to the Democratic nominee as Senator Kennedy but always as the *young* or *youthful* Senator Kennedy, implying of course that being young means being immature, inexperienced, naive.

That a man of 43 should be regarded as a youth was something that I could not comprehend. In our Jewish tradition, a lad of 13 is regarded mature for the performance of our religious duties. At 18, according to the Rabbis, he is ready to marry and to assume the responsibilities of family life. At 30, a man is deemed to the height of physical vigor, and at 40, to attain the full strength of mind and understanding. In fact, in an interesting passage in our ancient rabbinic literature there is a discussion on this

## PRESIDENT KENNEDY, YOUTH AND A REFLECTION ON JOSEPH

By DR. ISRAEL H. LEVINTHAL

very theme: "Unto what age can a man be called a *naar* (a youth)?" Rabbi Akiba said: up to the age of 30; Rabbi Meir said: up to 25; and Rabbi Samuel said: They are both wrong, only up to 20 years of age." To the Jewish mind it would be absolutely incomprehensible to speak of a man of 43 as young or as a youth.

Now what is wrong or bad in being young? It seems to me, as one who has already reached the age of the hoary head, that youth is one of man's greatest blessings and that youth offers a man great creative opportunities. Lord Beaconsfield, from the richness of his experience, cried out: "We must be young to do great things!" And William Hazlitt, the celebrated British critic, gave as his judgment that "almost everything great has been achieved by youth!" Allowing for exaggeration in these statements, we certainly cannot agree that being young is synonymous with immaturity, or that in itself, it makes one unfit for leadership. Furthermore, there is a difference of only 3 or 4 years between the ages of Kennedy and Nixon; and if at 43 one is young, and at 46 or 47 one is fully grown, the question arises: what year is the dividing line when one passes from youth to ripened age?

It is interesting to note that in this Sabbath's Scriptural reading there is a reference to the great Biblical character, Joseph. Today the reading deals with the account of the exodus from Egypt and the passing of the Israelites through the Red Sea. But in the midst of today's portion we are again reminded of Joseph: "And Moses took the bones of Joseph with him."

Let us turn for a moment to the early phase of Joseph's life. You recall the story: how he was imprisoned in Egypt, how — while a prisoner — he interpreted correctly the dreams of Pharaoh's butler and baker. And how Pharaoh dreams a dream which no one can interpret for him. The butler reminds himself of his own dream while imprisoned and how

Joseph's interpretation was fulfilled. He forgot the promise that he had made to Joseph that he would remember him and speak well of him to the Egyptian authorities; but now the opportunity was his to serve his master and to win his favor. And so he approaches Pharaoh and tells him of his own experience: "And there was with us *naar ivri* — a Hebrew youth who interpreted for us our dreams."

The Rabbis were surprised that the butler referred to Joseph as a *naar* — a youth. The Bible itself tells us that he was thirty years old when he stood before Pharaoh — and how can one speak of a man of 30 as a *naar*? But the Rabbis have a ready answer: the butler referred to him in a derogatory sense — *k'shoteh* — a foolish, immature, inexperienced lad — *v'en ravi ligdulah*, unfit for position of greatness of leadership.

Pharaoh, however, at the first meeting with Joseph, immediately recognized his greatness, and appointed him to the high position of vice-ruler of the realm. And the masses of Egypt also recognized his qualities of leadership, and they called him *avrech* — a strange word, which the Rabbis translated as *av b'chochmah v'rach b'shanim* — "patriarch in wisdom and youthful in years." It was this combination which Joseph possessed — maturity in wisdom and youthfulness, not so much in years, but, as one commentator notes, *B'tiveo*, in his nature, in spirit — that captivated the minds of the ruler and the masses of Egypt!

I have the feeling that what helped President Kennedy more than anything else was that millions of our citizens recognized in him this remarkable combination of *av b'chochmah* — rich maturity in wisdom and *rach b'shanim*, a youthfulness in his very nature and spirit. One may be old in

years and yet be blessed with such youthfulness in spirit. Moses, the Bible tells us, was 80 years old when he undertook the difficult task of delivering his people from their Egyptian bondage. In our own day, we see Ben Gurion, at 74, yet blessed with the spirit of youth in directing the affairs of the state in Israel.

As a matter of fact, the Bible often uses the term *naar* not in the sense of youth but in that of *youthfulness*, and thus refers to a number of the ancient heroes as *naar*, though they were advanced in years. "And Joshua, his servant, *naar*" and the Rabbis tell us that he was then 42 years of age. David speaks of "my son Solomon *naar*" — and again the Rabbis tell us he was 43 years old. Speaking of the spies whom Joshua sent to investigate the city of Jericho, the Rabbis tell us that they were Caleb and Pinchas, and that Caleb was then 78 years old. Yet the Bible speaks of them as *naarim* — youths, and the Rabbis continue in their comment: "The Bible calls them *youths*, *shehayu zerizim k'naarim*, because they were as energetic, as enthusiastic, as zealous as young men." The Prophet Hosea, speaking of God's love for Israel, tells us: *ki naar Yisrael, v'ohavehu*, usually translated, "When Israel was a youth, I loved him." I think the meaning of the verse is: "Because Israel is *youthful*, I loved him."

Though Israel is among the oldest of the world's peoples, it is today again revealing its spirit of youthfulness, its power of creativity in every field of human endeavor.

And this is what America, as well as the world at large, needs and craves for: the spirit which youth typifies — vigor, enthusiasm, adventure, and daring to translate into action the ripe wisdom and experience which a leader may possess. Such is the quality of leadership which the American people have recognized in President Kennedy, and which has won their hearts.

And now we can better understand the deeper meaning of our text in this Sabbath's Scriptural lesson: "And

Moses took the bones of Joseph with him." The Rabbis were puzzled by this verse *Mai immo*, they ask, "Why did Moses have to carry the bones of Joseph *with him*?" Could he not have assigned other Jews to perform that task? Many are the interpretations which the sages offer. I think the answer is simple. Moses was quite old at the time — past 80 years of age. But he held on to the body of Joseph as a constant inspiration and challenge that he needed to retain the spirit of youthfulness which Joseph typified. For he realized that once that spirit of youthfulness departed from him his power of leadership would also depart.

If I may be permitted, I should like to add a personal word. This Sabbath has a special significance for me. It is my *Bar Mitzvah* Sabbath. Many years have passed since that eventful day in my life, sixty to be exact. I realize that I have long passed the stage of *naar*, of a youth. I have already passed the stages of *ziknah* and *sevah*, by which

the Rabbis designate one's 60th and 70th years. But, like Moses, I, too, symbolically speaking, want to cling to the bones of Joseph and retain his spirit of *naarut*, of youthfulness and to be *zariz k'naar*, to retain the zeal, the vigor, the enthusiasm of youth, so that for years to come you may be able to say: *ki naar yisrael* — for Israel is still young in spirit, and therefore I may continue to have your regard and your esteem.

And thus we offer a fervent prayer this Sabbath to our Heavenly Father, first, in behalf of our new President, that he may ever be blessed with the gifts of *av b'chochmah*, maturity in wisdom, and of *rach b'shanim*, the spirit of youthfulness in years. And for myself and for all the older men and women in our congregation, I pray that we may be enabled to be *zerazim k'naarim* — active, vigorous, energetic like the young, so that we may continue to serve better our faith, our people, our beloved America and all mankind.

## ISRAEL CLOSES EICHMANN INVESTIGATION BUREAU

ISRAEL'S famed Sixth Bureau, set up last May to collect and prepare the evidence to be presented against Adolf Eichmann for his crimes against humanity and crimes against the Jewish people, was formally mustered out recently.

In its nine months of existence, the bureau collected evidence against the Nazi executioner on three continents which will be the basis for the charges Eichmann will be called upon to answer when he goes on trial in Jerusalem next month. The documents recording its activities and findings were described as exceeding one ton.

The bureau worked through 20 departments, each concerned with one country under Nazi occupation or one land where Nazis or their victims may have taken refuge. Its investigators had German Foreign Office files and other German archives weighing more than 400 tons to sift through as well as documentary material supplied by other governments and anti-

Nazi organizations. They also studied the records of the Nuremburg and other war crimes trial.

Some of the information obtained by the Sixth Bureau investigators dealing with war crimes did not involve Eichmann but other Nazi war criminals.

Witnesses will be people who came into direct contact with Eichmann in Germany, Austria and Hungary and Nazi victims. He said no Nazi war criminals would be called to testify against Eichmann although their testimony in other trials may be introduced in the Jerusalem proceedings.

Only one man questioned Eichmann during his long detention here, Deputy Commander Avner Lev. He met with the prisoner six hours a day, almost every day. Lev's questions and Eichmann's answers were recorded on tape and later transcribed. The typed pages were submitted to Eichmann for correction and signature.



AT THE recently held World Zionist Congress the Prime Minister, Ben Gurion, delivered an epoch-making address. His words aroused controversy, both in Israel and this country. To whatever faction of the Jewish people one belongs or whatever might be one's version of Judaism, Ben Gurion has a unique place in our hearts. Even if we disagree with him, we look upon him with reverence and admiration. If Theodor Herzl is considered the Moses of political Zionism, then Ben Gurion is the Joshua — the strategist, the practical leader who was able to weld the disparate tribes into a unity to cross the Jordan into the promised land. During the thirteen years he has been at the helm of the new Jewish state, he has infused his practical achievements with the zeal of the ancient prophets. Though an avowed secularist, he has in our day sanctified the name of God by helping to resurrect a people that lay prostrate at the feet of their enemies. All Jews everywhere are beholden to Ben Gurion for the inspired leadership he has given the Jewish people.

Ben Gurion has had violent differences with the leaders in the Zionist movement, even with the leaders of his own Mapai Party. He has never hesitated to speak his mind about any of the issues confronting Zionism and the Jewish people. And we cannot help but admire his forthrightness and his courage although there were times, we must admit, when his statements were tactless.

The main theme of his address at the Zionist Congress was a plea for *aliya* — the settlement of the Jews from the Diaspora, particularly from America, in Israel. While developing the arguments for his plea, he turned to what he calls the religious minority, referring, as we can judge from the context of his statements, to the Orthodox Jews, saying that it is incumbent upon them, more than any other segment of the Jewish population living outside of Israel, to settle now in the Holy Land. He called to their attention the importance of the *mitzvah* of *Yishuv Eretz Yisrael*—the sacred command to dwell in the land of Israel.

## A Comment on Ben Gurion's Address to the World Zionist Congress

# ISRAEL AND THE WORLD JEWISH COMMUNITY

By DR. BENJAMIN KREITMAN

He quoted the words of an ancient sage in the Talmud that "Whoever dwells outside of Israel is as if he had no God." Examining the entire text of the address, we readily see that these few words, directed to the religious minority, and the quotation from the Talmud were only rhetorical flourishes. It is these few sentences that were exaggerated by the newspapers and that angered so many Jews. Certainly a secularist like Ben Gurion was not concerned with the omission of a *mitzvah* on the part of Orthodox Jewry. This was his way of goading some Jews to settle in Israel. It was most unfortunate that these sentences were taken out of context and distorted. They did great damage to Israel's cause. It is equally unfortunate that his brilliant arguments for *aliya* and his lengthy analysis of the predicament of the Jews outside of Israel, particularly in America, were submerged by these two or three statements made in an offhand manner.

Turning to these incidental remarks, we of the Conservative movement in Judaism who consider ourselves like the orthodox "Shi'nei Mitzvot," loyal to the commandments, should be disturbed by this charge of neglect. The fact is that the sages in the Talmud challenges the original statement that "He who lives outside of Israel is as if he had no God," and finally revised it to say that "He who lives outside of Israel is as if he served strange gods." The impact of the statement from the context of the Talmud is clear: the Jew living outside of Israel is likely to be subjected to foreign and injurious influences. In that very same section of the Talmud the Rabbis elevate Babylon to a sanctity almost equal with, for in that land great academies of Jewish learn-

ing were established, Jewish religious life flourished, and piety was deepened. Attention should be called to the different points of view of Rashi and the Rambam on the "mitzvah" of dwelling in the land of Israel. These differences are summarized in the commentary on the Rambam known as the "Lachem Mishneh." It is Rashi who again and again emphasizes the sanctity of Babylon because of its great Yeshivot and the devotion to learning manifested in that country. Rashi, no doubt, in repeating these statements, had in mind the great Yeshivot and schools of learning in Provence. Throughout our sojourn, the Jew has brought sanctity to foreign lands by his cultivation of the Torah and piety. Again, it was not so much the Talmudic lesson for world Jewry that Ben Gurion was concerned with as a strong reminder that we, living outside of Israel, should not forget the centrality of Zion. This was all a part of his major thesis that only *aliya* can be the salvation of the Jews in Israel and the Jews of the Diaspora. The development of this thesis can be distilled into these four major arguments:

1. Looking at it from a practical viewpoint, Israel is a new country. It is constantly expanding its economic enterprises and must pioneer new methods for technological expansion. It therefore needs the technical know-how that only Western Jewry can bring it.

2. To avoid becoming a Levantine state with a narrow and sterile culture, Israel needs Jews to come to her not out of desperation, but voluntarily, leaving secure positions and prosperity behind.

3. Diaspora Jewry is facing extinction in the future, and those who want their descendants to remain Jews should seize the opportunity now to settle in Israel. The dangers that Ben Gurion sees on the horizon is physical and spiritual. Viewing western Jewry from the vantage point of Israel, he feels that what happened in Germany only a short while ago can happen again in other western lands, even in America. And if physical extinction is avoided, then Jewry outside of Israel faces extinction through assimilation, whether it be active or passive.

4. If there is any hope for Diaspora Jewry to escape the kiss of death of assimilation, it can be done only through a special form of *aliya*, whereby young Jewish men and women would go to Israel to live for a few years and then return to their own countries. This would be a bridge between the Diaspora and Israel through which Jewish consciousness and the Jewish will to survive would be strengthened.

Instead of criticising Ben Gurion for his ill-advised statement directed to the religious minority, we must take to heart his analysis of the Jewish predicament and come to terms with his forecast of the future of those Jews who live outside of Israel. We, who are in New York, have been lulled into a sense of security about American Jewish life, but there are ominous shadows cast over American Jewry. Inter-marriage is increasing at an explosive rate. Indifference towards their Jewish heritage and identity in one form or another is the prevailing attitude of a great part of American Jews. It is the nature, too, of American democracy, embracing so many minorities, that there be a transcendent identity which unites them all, and that is being an American. Unlike preceding periods in Jewish history when a Jew could not leave his Jewish identity unless he embraced another faith, the Jew, here in America, can in actuality leave his Jewishness without any overt act but simply by becoming indifferent to his Jewish

origin. He is satisfied by the transcendent identity of being an American.

What can keep alive American Jewry? What can secure the future of American Jewish life? Ben Gurion looks upon our peoplehood as an end in itself. Though he speaks of the Messianic mission of the Jewish people, he means not its classic formulation but "a natural active, deliberate and planned direction" of our national loyalties to attain our national goals. In reality this is the same as saying that our nationhood is the essential goal of our being. Religion and religious values are only incidental for him. They are the byproducts of national consciousness. A people for him is sustained by its sense of oneness, by its pride in its past and hope for its collective future, and by defying and resisting its enemies. Viewing American life from the distance and in cold, realistic objectivity, the national consciousness of the Jews of America must necessarily be subordinated to their American consciousness — a subordination that spells its eventual disappearance. There is no real force outside of a doubtful temporary *aliya*, that can support and brace the national consciousness of the American Jew. Even though the threat of physical extinction is ruled out, as we must rule it out, Ben Gurion pronounces doom concerning the future of American Jews. Can we conceive of a living community that is founded only on the visits of its young to the land of Israel? This is the real issue raised by Ben Gurion in his address before the World Zionist Congress. If we accept Ben Gurion's contention that our peoplehood is an end in itself and that end cannot be achieved outside of Israel under the circumstances as they have developed today, then our only course, if we take our Jewishness seriously, is "to Zion" — settle permanently in Israel. But if we believe that concomitant with our nationhood the Jew possesses other major goals — and this is what makes the Jewish people unique among the nations — then American Jewry does have hope for the future; the same hopes that the

sages had for the Jewish people in whatever land they lived. We must, first of all, assert our faith in American democracy. If American democracy should go under the entire world would go up in a barbaric conflagration. The Jewish future in any part of the world would indeed be a doubtful one under such circumstances. Secondly, we must recognize that the Jewish community as it has evolved in this country is no longer merely an ethnic group. Will Herberg has persuasively demonstrated in his book "Catholic, Protestant and Jew" that the Jewish identity in this country is mainly a religious one. This being so, to whom the goals of Torah and of the Jewish religion are precious, feel that the Jewish settlement in this land is far from doomed. The Torah here can become our great cohesive force. It is our beliefs and our convictions that can alone support our Jewish consciousness. This in no way means rejecting our peoplehood. Long, long ago, the apostle Paul held up before his people the temptation to represent the universal religion if only they would deny their peoplehood. Well did the Jews know that without a people and a nation, the Torah becomes a disembodied doctrine. Our slogan has always been and always will be "the Only One, blessed be He, Israel and Torah are one." Here in this land, however, and at this juncture in our history, the Torah must be given precedence. It is our essential power of survival.

This presents American Jewry with a gigantic task fraught with many dangers. If the main support of our Jewish consciousness is through our religion, then all challenges against religion quarters as such endangers the life and being of the Jew. These challenges come from many quarters. Science today claims that religion is irrational; materialists claim it is irrelevant; pragmatists, that it is sentimental, and one-half of the civilized world under communist domination accuses religion of being a deception. All these claims not only challenge religion but threaten the existence of the Jew.

(Continued on page 18)



GRANDPA always was stubborn. "You can't tell Poppa anything," my mother used to say with a mixture of exasperation and affection. And she had a variety of anecdotes to illustrate how nothing could ever deter Poppa once he had made up his mind. Like the time, when my mother was just a girl, that Grandpa decided to buy the blacksmith shop which had been an old stable, although everyone told him it was a poor investment and the building was so dilapidated that it had been condemned.

My grandmother had shaken her head. "No, Abraham, don't buy it," she had pleaded quietly. And when the struggling business had fallen suddenly with the collapse of a rafter that injured two workmen and when the small savings he had hoped to invest in its growth were swallowed by the hospital bills he insisted on paying, Momma just nodded her head again sadly. "Abraham was stubborn. He would not listen."

Even after Momma had died and grandpa surprised us children by crying pitifully, like one of us, at the funeral, the refrain "Poppa is so stubborn" was taken up by his four daughters. First, there were the false teeth that Poppa needed, and refused to buy. They coaxed and wheedled and even, finally, threatened him. "It's bad for your gums, Poppa, without teeth. How can you eat?"

"You'll look like a young man, Poppa, with teeth again." But he shook his head almost in bewilderment at this forceful crowd of people, his children, who seemed always to be urging something. "I get along without teeth," he said finally, sighing a little, and getting up from the stiff bridge chair which each household kept for him in a corner of the parlor since the family had decided a hard chair was "better for Poppa's back." He trudged off silently into the kitchen, his lean frame bent forward a little, half in stubborn opposition, half in helpless resignation. His head was sparsely covered with fine white hair and his eyes were an almost childish blue. When I had studied about Lincoln in history class, the long, thin

face of the great man in the text reminded me of grandpa. "My grandpa's name is Abraham, too", I had said.

But now a bent old man walked past us in Aunt Becky's parlor. The sisters looked at each other and Uncle Morris shrugged his shoulders helplessly. "Unreasonable, just plain unreasonable, like a child," one of them would explode suddenly and then, quickly silenced by reproachful glances, she would conclude defensively and with a little sniff, "It's for his own good, you know." I sat among the stoutish, comfortable people who were my aunts, reading one of my cousins' "joke books" or looking at the pictures in a television guide, stuffing myself with salted nuts from the lavish spread on the coffee table, and it seemed that they were all against grandpa. The old man seemed happiest when he was left alone. I used to hear him humming to himself, after he had left the crowded room now smoke-filled from one of Uncle Frank's black cigars, to make himself a cup of tea. He would sit, alone in the kitchen, leafing through the pictures in an old *Life* magazine cousin Bernie had subscribed to because he could get a discount through his high school. Aunt Becky had decided that it would give Poppa something to do when he came to visit. "Keep him out of mischief."

Then a voice in the adjoining room would be heard, rather shrill over the murmur of conversation, "Where's Poppa?" And one of the aunts would hurry into the kitchen to see what he was up to.

"Tea, Poppa? Why didn't you call me? Spill that out. It's all cold."

"It's all right, Becky."

"Here, let me do it. You're so stubborn, Poppa." Then grandpa would stop humming and patiently allow his daughter to wait on him.

Grandpa liked to take long walks. Alone, he would explore the crowded, curving streets of the city, and I

## GRANDPA'S NEW LIFE

By JOAN SHAPIRO

used to wonder what details of the scene would be singled out by those aged blue eyes behind the bi-focals. I invented a little game of pretending I was grandpa but it would never work; I soon became bored with being old and ran off to join the children who were playing with marbles that shone like mysterious jewels in the sunlight of the spring afternoon.

But grandpa never had such freedom. He came to live with Aunt May, his oldest daughter. Every Sunday afternoon the family assembled in her cozy parlor to gossip about distant relatives, to watch the afternoon television programs, to eat the cold cuts brought up from Uncle Frank's delicatessen store for dinner, and in general, to visit with Poppa. Uncle Morris discovered that Poppa enjoyed the old western movies on television. The old man's hearing was getting weaker now, although his eyes were still keen, without sound. The sight of cowboys and he could follow these movies and Indians galloping across the west-

Every couple of weeks one of the aunts would suddenly get an idea and, at the words "I think Poppa could use —" "I could see the old man shift uneasily in his seat with eyes still glued to the moving figures on the screen. Uncle Morris decided that grandpa needed a hearing aid and this time the struggle against "Poppa's stubbornness" lasted for eleven months. The family at last succeeded in purchasing the magnificent ivory contraption but it remained in the top drawer of Poppa's dresser. From time to time the family would remember, and someone would say in the loud voice we now addressed him with, "Poppa, why don't you wear your hearing aid? Your HEARING AID, Poppa, where is it?" He would shake his head with a little sound of disgust. "What do I need it for?" he would say, with that singular expres-

sion of bewilderment on his face, "Do I go anywhere?"

Grandpa's first great-grandchild was born during the fall that I went away to college. In one of my letters home I couldn't resist remarking "Now maybe the family will stop pestering poor grandpa." But I was mistaken, for the family circle was soon involved in another discussion with him as its theme. Since I was going to be out of town most of the year my mother had suggested, wouldn't it be a good idea for Poppa to move in with us? In this struggle, however, the battle line was not clearly drawn between grandpa and the family. My letters from home resembled legal briefs, going into the intricate details of each argument.

Strangely, it was Aunt May who provided the opposition to this new idea. "What? Go out and live in the country like that — Poppa? Away from the whole family? He'd hate it." Each sister, as usual, contributed her share to the discussion. "But Rose works. Who'd give Poppa his lunch?"

"May has to watch the baby now, anyway."

"But Poppa will be so lonesome without the rest of us."

"He might like it in the suburbs — he's always going for those long walks." Grandpa was finally the one who made the decision.

"I think I would like to try it," he said, quietly. And because of their inability to take a common stand the family yielded. The next few letters from home related the moving of his few belongings, and finally, of the old man himself. They began to sound like progress reports on a unique social experiment.

"Yes, he does rather enjoy the garden."

"No — he doesn't seem to be lonesome, yet —"

Grandpa decided, quite suddenly, to improve his English. He asked my mother to bring a few elementary books home from school and every evening he spent an hour or two bent studiously over the third-grade spellers. The rest of the family looked on with suspicion.

One day I found a letter in my mail-box addressed to me, although the name was spelled "john" instead of "Joan" and the handwriting was scratchy and strange. Puzzled, I opened it and read:

"I am very much thankful to you for letting me live in your room since you will be away. I am glad you have good marks in College. Keep up the good work and be happy. I fill fair in healt myself. I remain with love your grandfather, Abraham Cohn."

I was thrilled with the letter. From it grandpa emerged as a real person. He himself had learned to write it, and had decided what to say. That evening I typed a simple reply.

Our correspondence continued until the mid-semester vacation. My parents went to work each morning and my mother explained that grandpa had created a schedule for himself: a daily walk, a daily television program, a time to heat up the lunch she had prepared and left for him, a time to study and to write letters.

Grandpa actually wore his hearing aid at dinner the first night I was home. "I want to hear all about college", he had said with a smile. And my mother whispered to me "He's been wearing it more often lately. I think it's that club he goes to at the community center. He enjoys it so much that he wants to know what's going on." He hummed all the time. That week I was home, and he was always busy. It was as though the smokey city air had been stifling him and now the freedom of the country was permitting a new growth within the old man.

When I got up from the dinner table and started clearing the dishes to wash them, he got to the sink before me. He looked at me so indignantly for daring to interfere that I mumbled apologetically "I haven't done dishes in so long, I wanted to see what it was like again." Later mother explained that grandpa had started by doing dishes for himself and she had once complimented him on his neatness. Since then the dishes had become his exclusive responsibility.

My family had other stories to tell about grandpa. Before he came, our neighbor, a kindly old Scottish lady, had taken in the garbage disposal cans placed on the street curb every other day, after the garbage collectors had gone, because no one was home and the cans were left standing all day. Now every garbage day was a race between grandpa and our neighbor to see which of them would manage to reach the cans first. "You should see him go," my dad told me one afternoon when I had just missed the performance. "He peeks through the glass in the front door and as soon as the truck goes by, he's off down the driveway. She's had years of practice but I'll bet on Poppa's perseverance any day."

Back at school I didn't hear from grandpa for several weeks. I was surprised, since I had become quite close to him during my week at home. I couldn't believe that he had abandoned his literary efforts so quickly. My birthday came in April and at the bottom of the pile of white envelopes in my mail-box there was one addressed in grandpa's unmistakable hand. The card was not a printed one. It was rose note paper and on the blank inside he had copied with meticulous care the following little verse:

"Making good wishes for someone like you

Is always a pleasure and privilege, too,

So this brings a lot of good wishes your way

For every good thing you could wish for today."

Since then grandpa has been my most regular correspondent. His spelling is improving with every letter and he doesn't seem to mind when I keep telling him that by my next birthday I'll expect him to compose his own poem. He's feeling quite proud of himself these days as he has a new job around the house. My neighbor finally gave up and now he's our exclusive garbage-can collector too. So, you see, you never can tell about that original poem I expect. Grandpa always was stubborn.



# THE JEWS THROUGH THE AGES

## *Excerpts from a Monumental Work*

The third revised edition of "The Jews, Their History, Culture, and Religion," edited by Dr. Louis Finkelstein, Chancellor of The Jewish Theological Seminary of America, was published recently. This encyclopedic work was first issued in 1949, and an earlier revision appeared in 1955. The present two volumes, totaling 1900 pages, represent eighteen years of research, study, and writing, involving 40 individual contributors, as well as the editor and his associates.

Dr. Finkelstein, in his foreword, described Judaism as "the unknown religion of our time," explaining that though its adherents may be known to their neighbors, or even widely respected for their achievements, the character of the ancient Jewish tradition, and its distinctive teachings are understood by relatively few Americans of any faith.

The present volumes could easily dispel this ignorance. Articles cover virtually every aspect of Jewish life, past and present. The several excerpts from this work which follow make fascinating as well as informative reading.

***"The Jews in Eastern Europe (From Ancient Times Until the Partition of Poland, 1772-1795), by Israel Halpern, The Hebrew University.***

"The Jewish exiles who, in ancient times, settled north of the Black Sea were the first who brought monotheism to Eastern Europe and its first exponents and propagators in this corner of the world. In this lies the special significance of the ancient Jewish colonization of the region from the standpoint of the general religious history of Eastern Europe.

"For more than 600 years, Jewish settlement existed only in this one corner of Eastern Europe north of the Black Sea. During all that time in the nomadic empires which arose one after the other in the nearby steppes, there is no mention of a Jewish settlement, although there certainly was economic and cultural contact between the littoral cities and the steppe provinces. The situation began to change at approximately the beginning of the seventh century, when the Khazars assumed control of the steppe region between the Caspian Sea and the Black Sea. The essence of this change was the spread of the Jews and Judaism eastward to the center of the Khazar state on the shore of the Caspian Sea. As is well known, led by the royal house, some Khazars embraced Judaism."

"In the centuries that follow the

close of the fifteenth century, there are no signs of growth and progress in the old Jewish settlement in the Crimea. On the other hand, the younger Jewish settlement of Poland and Lithuania grew and advanced in every respect, an advancement which continued for about 150 years, until the persecutions of 1648. . . .

"Alongside the study of Talmud, the study of Cabbala was first firmly entrenched in the middle of the sixteenth century under the spur of Italian and Palestinian influences. . . .

"Messianic speculation began to occupy the Cabbalistic circles toward the middle of the seventeenth century. On the basis of a certain statement in the *Zohar* they thought that the Redemption was near; that 1648 was the hoped-for year. That year saw quite the opposite of what had been hoped: 1648 brought the first of a series of catastrophes which inundated Poland and its Jewish settlement."

"The Ukrainian insurgents proclaimed a war of extermination against 'The nobility, the clergy (Catholic), and the Jews.' Social opposition and religious hatred made the Jews a favorite target for the rebel swords. In the final analysis it was the religious factor which proved decisive: no convert was touched, just as no nobleman of the Orthodox communion was touched. The Muscovite forces massacred Jews, expelled them, banished them to the Russian interi-

or, where they were forcibly converted or sold into slavery. And the Muscovites were motivated simply by religious zeal. . . ."

***"East European Jewry (Since the Partition of Poland, 1772-1795), by Bernard Weinryb, Dropsie College.***

"There was in all the countries of Eastern Europe the curious phenomenon of anti-Semitism surviving the Jews. And there was at first a revival of Jewish hopes, activity, and cultural life, disintegrating later, with differences in degree between one country and another. Also from the two satellites, Poland and Rumania, there was, for a time, emigration abroad—mainly to Palestine-Israel—while Soviet Russian Jewry became hermetically locked up within the country. . . ."

"At the present time . . . the picture is a sorry one. The remnants of East European Jewry — numbering about 2,000,000 — are partially under political pressure, forcibly isolated from world Jewry. Robbed of their communal organization, again forced to adjust to a new sociopolitical system, and subjected to Communist assimilation, they are bereft of all that sustained former generations in time of stress, and are in peril of losing even the final support of the Jews throughout history — the religious and national core of their culture and their faith."

***"Patterns of Jewish Scholarship in Eastern Europe," by Abraham Menes, Zukunft, Co-editor, Jewish Daily Forward.***

"Until the end of the Middle Ages the West European communities were the most prominent in the Jewish world. After the expulsion from Spain (1492), the center of gravity of Jewish life shifted eastward, and the sixteenth century brings us to the East European era in Jewish history."

"General conditions in Western Europe were very different from those in Babylonia. The Jews in Europe were mainly an urban element. They were less concentrated and therefore felt the pressure of the non-Jewish surroundings more acutely. . . .

"The path of Torah and of Commandments in the Ashkenazic version attained its greatest development in Poland. Jews felt relatively freer there, and relations with the non-Jewish population were much friendlier than in the German lands. At the same time, Jews lived more among their own kind, and the Jewish world was a separate world. Only in Poland did Judeo-German become the Yiddish language, while the remnants of an older Jewish population that had been settled there for hundreds of years and had spoken a Slavic language were also gradually assimilated to the Ashkenazic newcomers and began speaking Yiddish. . . ."

The tragic years of World War II saw the destruction of the yeshivot in Eastern Europe. Only very small remnants of the yeshiva teachers and students managed to escape. And the enormous spiritual strength of the yeshivot is revealed in the fact that wherever rescued leaders and students have turned up — be it Western Europe, America, or Israel — they have once again built centers of learning that continue the great traditions of Eastern Europe."

***"The Decline of European Jewry (1933-1953)," by Arie Tartakower, The Hebrew University.***

"... Whereas in the West figures of the Jewish population, with but few exceptions, did not fall sharply and in a few cases (Great Britain, Sweden, Switzerland) the population actually

even increased, the situation in Eastern and Middle Europe is quite different. The example of Poland, whose Jewish population dwindled to not much than 1 per cent when compared with 1933, may be enlightening enough; and if anything can be still worse than that, it is the case of Lithuania and Latvia, whose Jewish population practically ceased to exist. But no less significant are the figures for Germany, Czechoslovakia, Austria, Greece, and Yugoslavia; in all those countries the Jewish population dropped to a fraction of what it had been before the Nazi onslaught. (The case of Bulgaria is of a different nature, for its Jewish population did not suffer much in the war years and the great reduction of figures in the past few years is the result solely of emigration to Israel.)

Neither should the seemingly different situation in the U.S.S.R. give rise to any illusion. If the decrease of the Jewish population there is not much more than one-third compared with 1933, it is not because the Soviet Jews suffered less than their coreligionists in other Nazi-occupied territories. Actually, the number of Soviet Jews was not 3,000,000 when Nazi Germany declared war on Russia, but almost twice as much. In the meantime the Soviet government had incorporated into its territory the eastern provinces of Poland, with a Jewish population of at least 1,500,000 including the refugees from the Nazi-occupied western provinces, as well as the Baltic States and former Rumanian Bessarabia, with another 500,000 Jews. In reality, not one but two-thirds of the Jewish population of the U.S.S.R. were killed by the Nazis during the years of occupation. . . ."

***"Eretz Yisrael under Ottoman Rule. 1517-1917," by Itzhak Ben-Zvi, The State of Israel, President.***

"In 1915, at the close of the Ottoman era, the Jews owned 420,000 dunams (105,000 acres), of which 16,400 dunams belonged to the Jewish National Fund. On the eve of World War I there were almost 100,000 Jews in Palestine, of whom 12,000 lived in the agricultural settlements.

The Second Aliyah was able to sur-

pass the First Aliyah in ability, initiative, and endurance because of changes already introduced. The new generation merged the idea of personal with that of national fulfillment, and saw the happy fruits of labor on its own soil.

Mood and circumstance were both propitious for a syncretic political-practical Zionism. Herzl appeared with his Judenstaat, the Zionist Congress was founded, and the institutions of the Zionist Organization were established. A landless and defenseless minority transformed itself into a nation striking roots in its homeland and preparing to cast off alien domination. It became "a state in the making," and from the "state in the making" or "national home," it erected the State of Israel.

The vision of the great seers of Israel in the nineteenth century of a Jewish spiritual and material renaissance and of the redemption of the homeland from its conquerors not by entreaty, but by strength of will and by faith in Israel as the chosen people and in the future foretold by the Prophets of Israel, ceased to be mere fantasy.

In 5708 (1947-1948), fifty years after Herzl dreamed his dream of Jewish statehood, the army of Israel went out to defend and restore to its rightful owners the land promised Abraham and his seed. Vision became reality, Israel, firmly established, awaits the Ingathering of the Exiles."

***"The Rise of the State of Israel," by Oscar I. Janowsky, City College of the City of New York.***

"The proclamation of the State of Israel on May 14, 1948, was at once the culmination of earlier developments and the beginning of a new era. A climax was reached in the building of the Jewish National Home, foreign rule was terminated, and the Jews of Israel assumed government powers. But the fundamental aims of the preceding period — Jewish immigration, land settlement and economic development, national regeneration and cultural unity — remained substantially unaltered. In large measure, too, the same agencies,



men, and political groupings continued to provide leadership. The changes wrought by independence were most significant, but the stabilizing factor of continuity must not be ignored. . . .

"It may be said that the Jewish majority and Arab minority have eyed each other with suspicion and even hostility. The Arabs have suffered an unprecedented upheaval, physically and psychologically. War destruction and dislocation have brought economic ruin to many. Family units have been severed; old parties, associations, newspapers, and leaders have vanished; and the entire social fabric has disintegrated. The shock of military defeat and reduction to the status of a minority has been overwhelming. Loyalties of kinship and fears of reprisals, too, have predisposed Arabs to cooperate with infiltrators in acts of sabotage. This has engendered fear and suspicion in the Jewish majority, and security restrictions have further estranged the Arabs.

The Arab States have fanned the smoldering hostility from without, and the Communists have exploited Arab grievances within Israel. The center of Communist strength is in the Arab city of Nazareth. A third of the party membership and party vote is reputed to be Arab, and as much as 35 per cent of the Arab urban vote went to the Communists in 1955. (It was about 15 per cent of the total Arab vote.) All of this is a reflection of Arab hostility to the State of Israel.

Yet the extent of cooperation and accommodation has been most impressive. The policies of the government have brought economic prosperity to the Arabs, educational progress, improvement in health, and social betterment. The major grievances are the Arab refugees, reduction in status to that of a minority, preferential treatment of Jews in immigration, and security restrictions. The progress made in majority-minority relations during the past ten years has been considerable, but permanent harmonious cooperation will depend on a solution of the refugee problem and on peace with the Arab States."

"The ideal of the welfare state is deeply rooted in Israel. It permeated all of the major efforts in the building of the Jewish National Home during and prior to the period of the Mandate. Formerly, however, it found expression in the voluntary activities of the Jews, who did not wield governmental power. With the rise of Israel, social security and welfare have become state functions. . . .

**"Yiddish Literature," by Yudel Mark, Jewish Education Committee of New York.**

"Language is one of the principal elements distinguishing the Ashkenazic Jews from the Sephardic. The language of the Ashkenazim is Yiddish; that of the Sephardim. Judesmo (Ladino). Prior to World War II more than 10,000,000 persons, about two-thirds of all the Jews in the world, spoke or at least understood Yiddish.

Yiddish was born when emigrants from northern France, who spoke their own variation of old French, settled in a number of cities on the Rhine (later moving eastward) and adopted the German dialects of the area. In adopting these dialects, they adapted the new language to their old speech patterns and created a unique mixture of German dialects, caused by their wandering from one to another. In addition, Hebrew had a continuing influence of the new dialect from the very beginning, because it (together with Aramaic) was the language of religion and scholarship. As a result, lexical, syntactical, and even morphological elements of Hebrew-Aramaic were amalgamated into Yiddish. This process of language formulation began almost a thousand years ago. Later, the Slavic tongues (Czech, Polish, Ukrainian, Russian) exerted an influence on Yiddish. Thus Yiddish has to be considered a result of a fusion of the above-mentioned linguistic elements. . . .

**"Jewish Migrations, 1840-1956," by Jacob Lestschinsky, "Jewish Daily Forward."**

"With Hitler's death the counting of Jewish victims began and the en-

tire Jewish people, in all its subdivisions and classes, in all its torn and even estranged branches, experienced a shock whose effects will undoubtedly be felt for generations to come.

East European Jewry, the most intensive carrier of all creative Jewish movements and culture of the past century, lost three-quarters of its members, slaughtered. With them disappeared all the accumulated rich, religioethnic heritage of about 1,000 years — a heritage which had spiritually nourished the entire Jewish people in all its dispersion. . . .

"Out of 377,487 European immigrants from 1919 to May, 1948, the period in which the spiritual values of the Yishuv began to be formed, nearly 300,000, or over 80 per cent, came from Eastern Europe (Russia, Poland, Roumania, Hungary, and a part of Czechoslovakia). The East European immigrants make up more than three-quarters of all the European immigrants.

During the second period of immigration, the Asian and African sectors together composed a majority of the total immigrating mass. This process of surpassing the European immigrants continues to increase. Most recently over 90 per cent of all immigrants have been non-European. . . .

**"The Jews Outside of Israel, the United States, and the Soviet Empire," by Milton Himmelfarb, The American Jewish Committee.**

"In the sixth decade of the twentieth century the Jews of the world numbered about 12,000,000, of whom less than a quarter lived in countries other than Israel, the United States, and the Soviet Union and its satellites. This chapter deals with the contemporary status, rather than with the history, of that quarter of world Jewry.

Some were Ashkenazim and some Sephardim, the latter term having in effect become the designation not merely for Jews with an Iberian tradition, but for all non-Ashkenazim. Nearly all of the Ashkenazim in our minority of the world's Jews were in countries western by geography and culture, and relatively few lived where

their ancestors had also lived centuries ago. The Sephardim were mainly in North Africa and Asia.

On the European continent most of the Jewish communities had suffered directly at the hands of Hitler and the Nazis from the early 1930's to 1945. In North Africa and Asia some ancient Jewish communities had almost completely disappeared after the creation of the State of Israel in 1948; the continued existence of others was uncertain, depending in large measure on whether the hostility of the Arab states toward Israel would increase or diminish; in others still, the Jews, living in the midst of populations struggling for independence, hoped that their status would be tolerable after the overthrow of foreign rule, but feared that it might not be."

"The creation and existence of the State of Israel, Arab nationalism, the transformation of economies, politics, and social life among the Arabs — all had produced a crisis in the lives of the Jews, nearly all Sephardim, in the Arab lands. From Yemen, in which for many centuries there had been a vigorous Jewish life, almost all the Jews had gone to Israel. Iraq and Libya were left with a very small fraction of the Jews who had lived there. After the Israeli-Egyptian war and the Franco-British attack on the Suez Canal in 1956, Egypt decided to expel some Jews and to make life so difficult for the others that they would not want to stay. In no Arab country could the continued existence of Jews and Judaism be taken for granted. . . .

"There were significant Jewish communities in India (with a branch in the portion of the Indian sub-continent that became Pakistan after the withdrawal of the British), Afghanistan, and Iran. Turkey has been considered under Europe."

"The Jews of Australia, with a population of some 9,500,000, numbered about 55,000. Nine-tenths lived in Melbourne and Sydney. Immigration had been chiefly responsible for doubling the size of the community during the twenty years after 1937.

Australian Jewry was mostly middle class, prosperous, and well educat-

ed. It was a highly organized community, with the Executive Council of Australian Jewry as its central representative organ. In religion it was dominantly Orthodox in the manner of the United Synagogue in England, and it welcomed the influence of the English Chief Rabbi. There were a few Liberal congregations as well. Much effort was devoted to Jewish education in congregational and day schools. Zionist and pro-Israel sentiment was strong.

There was little anti-Semitism, and a number of Jews were prominent in public life.

In New Zealand, which had a population of more than 2,000,000, there were about 4,500 Jews, most of whom lived in the provinces of Auckland and Wellington. There were a prosperous, well-educated community, resembling that of Australia. . . .

#### ***"Social Characteristics of American Jews," by Nathan Glazer.***

"The purpose of this essay is to describe the social characteristics of American Jews from the time they began to arrive in the territory that was later to become the United States through their 300 years of history in that country. . . .

"Anti-Semitism . . . only began to become a problem in this country, it would appear, after the 1880's. How are we to explain this? One reason for the easy acceptance of German Jews until the 1880's is to be found in the fact that until then there were very few Jews in the country. . . .

"The biggest change of all was in the social character of the new immigrants. The Jewish Encyclopedia estimates that during the 1870's about 4,000 Jews a year came to the United States from East Europe, and 'up to the 1880's the Russian Jews were principally peddlers, shopkeepers, and manufacturers.' In effect, before 1881 it was neither easy nor fruitful to draw a line between 'German' and 'East European' Jews. The latter tended to come from the German-influenced parts of eastern Europe, and followed the same economic pursuits as the German Jews. But this

pattern was upset by the post-1881 immigrants. They became workers, concentrated in the largest American cities, and particularly New York City. In 1900, three out of every five of the Russian Jews were engaged in manufacturing, almost all as workers, and more than half of the workers—that is, one-third of the Russian Jews—were workers in a single industry, the manufacture of clothing. One-fifth were in trade—one-half as proprietors, another fourth as peddlers. Only one-tenth were in clerical work or the professions. In comparison, in 1890, ten years before, one-tenth of the German Jews had been workers, three-fifths had been in trade (if we include the salesmen), and only a fraction were still peddlers. . . .

"There is no question that the East European Jews who immigrated during 1900-1914 showed the same flexibility and ingenuity as the earlier immigrants from Eastern Europe and the still earlier ones who had come from Germany. Yet, in contrast to the German immigrants, it was to be a long time before the majority of East European immigrants would reach the respectable level of trade and the professions. . . . Most of the Jewish clothing workers of the first decade of the twentieth century remained clothing workers all their lives. But their children had advantages, in terms of better home care and longer period of education, that permitted a great advance in the second generation. The East European Jews who immigrated into the United States required two generations to accomplish what the earlier German Jewish immigrants had done in one.

As a result, the distinction between the generations, between the immigrants and their children, would seem to have been much sharper among the East European Jews than it had been among the German Jews. . . ."

*The large collection in the Brooklyn Jewish Center library contains many valuable and rare books. You are invited to make full use of it.*



*Siddur, The Traditional Prayer Book for Sabbath and Festivals, Edited and Translated by David De Sola Pool. Authorized by the Rabbinical Council of America. Behrman House Inc., New York.*

IF A revival of Jewish life is to be judged by the number of editions of Prayer Books which are being published, then the Jews of America must indeed be experiencing an intensive religious dedication. Not only did the Reform group publish just a few years ago a revised edition of its Hebrew Union Prayer Book, and the Conservative group its own edition of the Sabbath and Festival Prayer Book — which it is now in the process of supplementing by a Week Day Prayer Book — but the Orthodox group has also now published its own “authorized” edition of the *Siddur, The Traditional Prayer Book for Sabbath and Festivals*, based on a new English translation by Dr. David De Sola Pool, the eminent Rabbi of the Spanish and Portuguese Congregation in New York, and authorized by the Rabbinical Council of America. This is, of course, as the title connotes, the traditional prayer-service without any deviation from the established Ashkenazic rite.

The uninitiated in Jewish religious life and practice may be led, by the advertisements heralding the appearance of this present work, to think that it marks something new and novel in American Jewish life. It is not so at all. If it has any claim to be “epoch making,” it may be because of its new English translation which, in some respects, differs from previous ones. In fact, there have appeared in the last decade or two a number of very valuable editions of the old traditional *Siddur* or Prayer Services with English translations. To mention but a few: The Authorized Daily Prayer Book, with an English translation by the late Chief Rabbi of Great Britain, Dr. Joseph H. Hertz, which appeared first in England in 1946, and later in a revised American

## THE NEW SIDDUR

Reviewed by RABBI ISRAEL H. LEVINTHAL

edition, published by the Bloch Publishing Co. in 1948. In 1950, the Hebrew Publishing Co. of New York issued the *Siddur Hashalem*, the Complete Book (for Weekdays, Sabbath and Festivals), and later a special edition for Sabbath and Festivals only, edited with a new English translation by Dr. Philip Birnbaum, a well-known Hebraist and educator. Just recently, in 1957, a new edition of the entire *Siddur* — the Prayer Book for Weekday, Sabbath and Festival — was published also by the Hebrew Publishing Co., edited and newly translated by Dr. Ben Zion Bokser. While this editor is himself prominently identified with the Conservative group, his *Siddur* is essentially faithful to the traditional version of the Prayer Book.

As to the Hebrew text of the Hertz, Birnbaum and the Pool editions, there is no difference whatsoever, and the most scrupulous traditionalist will be equally at home in each of them. The English translations differ somewhat, but not essentially. In a recent issue of the Hebrew periodical *Hadoar* (Dec. 9, 1960), there appeared a detailed critique by Dr. Birnbaum of the correctness of some of the translations in the new Pool edition and a lengthy and able reply by a representative of the Rabbinical Council of America and the chairman of its *Siddur* Committee, Rabbi Hayim Dov Chavel. It is needless for this reviewer to enter into this discussion. Suffice it to say that both Dr. Pool and Dr. Birnbaum are eminent Hebrew scholars, both exceptionally endowed with a thorough knowledge not only of the Hebrew language and the nuances of the Hebrew idiom but also of the history of our ancient liturgy. What difference there is in all of these translations is in the English style of the translator. Dr. Hertz's translation follows more the classic and archaic English, adopting in a large measure the original English translation of Dr. S. Singer, first pub-

lished in England in 1890. The Birnbaum and Bokser translations follow a more simplified and current English idiom, more easily understood by the average worshipper. Dr. Pool's translation is, as claimed, “poetic and majestic,” and his English rendition “often essays to suggest poetic forms of the Hebrew text,” thus using verse not only for the poetic passages in the *Siddur* but also for many of the prose passages. At times, the versification is forced and loses the charm of the original, as in the translation of the first stanza of the Sabbath hymn *Menuchah V'simchah*, where, speaking of the Sabbath, the English rendering is:

“Remembering it, keep it: thus will you proclaim

That sealing God's work of creation it stood”  
(rhyming with *good* in a previous line).

On the other hand, Dr. Pool shows true ingenuity in using the English alphabet acrostically, from A to Z, in translating the verses in the Hebrew hymn in which each sentence starts with another letter of the Hebrew alphabet, from *Alef* to *Tav*, as in the *Eil Adon* (p. 182). This type of translation may appeal to a certain segment of the literary minded in the congregation, but this reviewer feels that a prose translation in simple, lucid language has a greater appeal and is more intelligible to the worshipper.

The new volume, like the Bokser and Birnbaum editions, contains, in addition to the prayers, the Torah readings and the Haftorot for all of the festivals. It also includes a number of well-selected Scriptural passages for various occasions, suitably arranged for responsive readings, and concludes with a number of fine Talmudic and Midrashic passages, in English, on the themes of God, Torah and Israel, culled from the popular

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Part of this Review appeared in a recent issue of the Bulletin of the New York Board of Rabbis.

work, "A Rabbinic Anthology." The book is beautifully printed on fine paper with good type and is nicely bound.

It is difficult to find fault with a work which is the product of so much effort and dedication. And yet it is necessary to point out certain defects which, this reviewer feels, detract from its value. The volume contains no explanatory notes — not even in briefest form — to tell something of the historic origin of the various prayers. The Hertz edition has these in abundance, and offers a veritable running commentary on every prayer. While the commentary may be too detailed for the average worshipper, it can be the source for an intelligent study and mastery of the liturgy. The Birnbaum edition does have interesting explanatory and historical notes, giving the names of the authors and the age in which they lived. The Bokser edition also makes use of such notes, though in briefer fashion. The absence of such notes is a marked failure in the new *Siddur*.

Many will be at a loss to understand why an officially Orthodox group should venture to publish a Prayer Book only for the Sabbath and Festivals. Surely it wants and expects the Jew to worship every day, at home if not in the Synagogue. Why then did it permit itself such a limited Prayer Book? There is no indication in the Introduction or elsewhere in the volume that a week-day Prayer Book will be forthcoming. It is interesting to note that all of the previously mentioned editions — those of Hertz, Birnbaum and Bokser — do include the week-day as well as the Sabbath and Festival services.

It is also difficult to understand why the English passages which the new edition includes for responsive readings on various occasions should be limited to the Bible. True, the book has a few fine Rabbinic passages for reading or meditation. But why exclude some of the beautiful and inspiring liturgic creations of the great poets of medieval times, especi-

ally of the Golden Era in Spain, and also of our own day? Dr. Pool, in his Introduction, speaking of the Prayer Book, tells us, "Its origin is to be found essentially in the Holy Land, but its development runs through the continuity of Jewish history." This is true, and therefore we have a right to expect the inclusion — at least for supplementary readings — of some of the masterly later poetic creations of a devotional spirit. The beautiful and touching poem of the sainted Chief Rabbi Kook of Israel, *Shimeu Elai Ami*, "Hearken Unto Me, My People," is surely worthy of inclusion, as are Bialik's inspiring ode to the Sabbath Queen, *Shabbat Hamalkah*, Hammeiri's loving tribute to Jerusalem, *Yerushalayim*, and Yaakov Cohen's well-known tribute to the Old Prayer Book, *Et Sefer Hatfilot Hayashan*.

A word of criticism must also be offered to the Rabbinical Council Siddur Committee and to the publishers for their unwarranted method of advertising this new prayer book. To publicize this edition as: "Now, after 300 years, the first authorized American translation," is a deliberate slur upon all the other translations which have appeared, from the Philips and Stern translation, a half century ago, to those of our own day. The piety and scholarship of the translators are the only prerequisites for authorization. Dr. Pool did not need any authorization in translating the Sephardic Prayer Book many years ago. There, the volume says simply: "Published by the Sephardic Jewish Community."

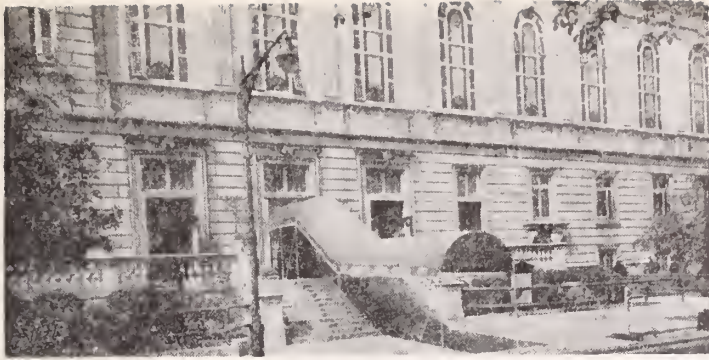
In Great Britain, where the Chief Rabbinate is recognized by Parliament, all such works must bear the authorization of the Chief Rabbi. That is why the Singer translation is authorized by Chief Rabbi Adler. The Hertz edition, in that sense, is also authorized, he having been the Chief Rabbi. There is no sense, meaning or validity to the claim that the present Siddur is "authorized." As a matter of fact, while it is published by an orthodox rabbinic group, it has already been publicly denounced as un-

acceptable by leading authorities of the Agudat Ha-rabbonim — the senior Union of Orthodox Rabbis. It would have been more fitting — and certainly more ethical — for the new book to have been described as "Published by," or "Sponsored by" the Rabbinical Council of America.

In acknowledging the translators of a number of the *piyutim* — the special poems — and of other passages used by the Rabbinical Editorial Committee, the names of these translators are mentioned. This is in keeping with a rule which is recognized and followed by all authors and publishers. But a significant exception is noted in one case. Thus, although stating, "For some of the Rabbinic readings found 'God, Torah and Israel' (p. 876), acknowledgment is given to *A Rabbinic Anthology*," the volume omits the names of the editors of that work. This reviewer does not think that such omission was accidental. One of the editors of that popular work, now republished by the Jewish Publication Society, was Claude G. Montefiore, the leading spokesman for radical Reform Judaism in England. Evidently, the Editorial Committee did not want to show that it made use of a work of which one of the editors was a leading Reform advocate. But why did it have to use these translations, if it felt that it could not mention the name of the original translator? Surely, any member of the Rabbinical Council Siddur Committee could have translated into English these simple extracts from the Talmud and Midrash.

Dr. Pool, of course, bears no responsibility for these failures of commission and omission. He is responsible only for the translation of the prayer services. Dr. Pool deserves our gratitude for his dedication to a great task, to which he devoted many years of zealous, devoted and scholarly work, thus adding his contribution to a greater appreciation on the part of our people of our ancient Hebrew liturgy.





# NEWS OF THE CENTER

## Sisterhood to Conduct Concluding Late Services

This Friday evening, March 24, the concluding Late Services of the season, will be conducted by the Sisterhood. The theme will be "The Saga of American Women A Century Ago—A Symposium on the Occasion of the Civil War Centennial." The panelists are: — The Mesdames Gertrude Atkins, Carl Fruchtman and Benjamin Moskowitz. Those participating in the services are the Mesdames Irving Horowitz, Louis Kramer, Herman Pashenz and Frank Wolk. Mrs. Julius Kushner will act as the moderator.

## Siyum Services

Services for the first born will be held on Friday morning, March 31 at 7:00 and 8:00 o'clock.

## Passover Services

The services for the first days of the Passover holiday will be held on Friday and Saturday evening, March 31 and April 1 at 6:15 o'clock; on Saturday and Sunday mornings, April 1st and 2nd at 8:30 o'clock. Rabbi Levinthal will preach on the significance of the festival on the first day and Rabbi Kreitman will speak on the second day. Our Cantor, Rev. William Sauler, will officiate on both days, together with the Center Choir.

The services for the concluding days of the Passover holiday will be held on Thursday and Friday evenings, April 6th and 7th, at 6:25 o'clock; on Friday and Saturday mornings, April 7th and 8th, at 8:30 o'clock. The Rabbis will again preach to the Congregation on the significance of the Holidays. Cantor Sauler will officiate on both days together

with the Center Choir.

Yizkor (Memorial Services) will be recited at the services on the last day of Passover, Saturday morning, April 8th, at about 10:30 o'clock.

## Holiday Torah Readings

1st Day—Exodus 12:21-51; Numbers 28:16-25.

Haftarah—Joshua 5:2-6:1.

2nd Day—Leviticus 22:26-23:44; Numbers 28:16-25.

Haftarah—II Kings 23:1-9, 21-25.

7th Day—Exodus 13:17-15:26; Numbers 28:19-25.

Haftarah—II Samuel 22.

8th Day—Deuteronomy 15:19-16:17;

Numbers 28:19-25.

Haftarah—Isaiah 10:32-12:6.

## Passover Sedorim

The first Seder, on Friday, March 31, will begin at 7:00 o'clock and the second Seder, Saturday, April 1st, will commence at 7:15 o'clock.

## Passover Services for Youth Congregations

Passover Services in the Junior Congregation will be held Saturday and Sunday mornings, April 1st and 2nd at 10 A.M.; also on the concluding days, Friday and Saturday mornings, April 7th and 8th at 10 A.M.

The Children's Congregation will start their Passover services on Saturday and Sunday, April 1st and 2nd at 10:30 A.M.; the concluding days, Friday and Saturday, April 7th and 8th at the same time.

## Holiday Candlelighting

Candles will be lit during the Pesach holiday on:

Friday, March 31 and Saturday, April 1 at 5:59 P.M. Friday, April 7th at 6:07 P.M.

## SABBATH WORSHIP

Kindling of Candles—5:52 P.M.  
Services 6:15 P.M.

Concluding Late Friday Evening  
Services—March 24th, 8:30 P.M.

## ANNUAL SISTERHOOD SERVICE

## CANTOR WILLIAM SAULER

WILL CHANT THE SERVICE

Oneg Shabbat sponsored by  
Sisterhood

Sabbath Morning Services

March 25th, 8:30 A.M.

Shabbat Hagadol

Sidrah: "Tzav"

Leviticus 6:18-8:36

Prophets: Malach 3:4-24

## RABBI KREITMAN

WILL PREACH

The Bar Mitzvah of Richard Allen, son of Dr. and Mrs. Robert Levine, will be celebrated.

*Class in Talmud led by*

RABBI JACOB D. GORDON—5:15 P.M.

## DAILY SERVICES

Mornings: Monday through Friday  
7:00 and 8:00 o'clock

Sunday mornings—8:30 A.M.

(One Minyan)

## MINHA SERVICES

Week of March 26—6:15 P.M.

Followed by Maariv Services

Mishnah Class conducted by

RABBI KREITMAN—10:00 A.M.

The Breakfast on March 26 will be sponsored by Mr. Abraham H. Zirn to commemorate the Yahrzeit of his father. No Mishnah class on April 2nd—will resume Sunday, April 9th.

### Acknowledgment of Gifts

We acknowledge with thanks receipt of contributions for Prayer Books from the following:

Mr. and Mrs. Milton Berger, in honor of the birth of their daughter, Michele Lisa.

Mr. and Mrs. Joseph Berger, in honor of the birth of their granddaughter, Michele Lisa Berger.

Mr. and Mrs. Max Lovett, in honor of Mrs. Lovett's recovery.

Mr. and Mrs. Benjamin Schwager.

Mr. and Mrs. Irving Suntup, in honor of their son Alan's Bar Mitzvah.

### Congratulations

Heartiest congratulations and best wishes are extended to:

Mr. and Mrs. Samuel Greenblatt of 225 Central Park West, New York, on the celebration of their fifty-fifth wedding anniversary on March 20.

Mrs. Samuel T. Markoff of 1481 President Street, on the marriage of her daughter, Myrna, to Mr. Eli Rapaport at the Center on March 11.

Mr. and Mrs. Jack Serman of 148 Beach 131st Street, Belle Harbor and Mr. and Mrs. Oscar Kurshan of 121-16 Ocean Promenade, Neponsit, on the Bar Mitzvah of their grandson, Neil Kurshan of Princeton, N. J., on March 25. Congratulations are also extended to the great-grandmother, Mrs. Lena Rosenman.

### Personal

Dr. Theodore Caplow, son of Mr. Samuel N. Caplow, has been appointed Professor of Sociology at Columbia University in the City of New York. Dr. Caplow was formerly professor at the University of Minnesota in Minneapolis.

### Condolences

Heartfelt condolences to:

Mr. Henry H. Gross of 751 St. Marks Avenue, on the loss of his beloved sister, Mrs. Goldie Miller, on March 10.

Hon. Nathaniel L. Goldstein of 737 Park Avenue, New York, on the passing of his beloved mother, Mollie, on March 13.

Mrs. Joseph Lazarowitz of 388 Crown Street, on the loss of her beloved brother, Alex Spears on March 15.

### Endowment Fund Campaign

Interest in the Endowment Fund Campaign continues to grow and we wish to thank the following members and friends for their recent pledges to the Fund:

Mr. Samuel Blank

Mr. Lewis Cliffe

Rabbi Jacob S. Doner

Mr. Harry Ellenport

Dr. Julius Kahn

Dr. David Levine

Mr. Harry Levine

Dr. Bernard Mattikow

Mr. Charles Menikoff

Mr. Abraham E. Ratner

Mr. H. S. Uberman

We also wish to acknowledge additional amounts pledged by Dr. Charles Windwer and Dr. Irving Horowitz. Dr. and Mrs. Horowitz were hosts at their home on Sunday afternoon, March 12 for a reception for members on behalf of the Endowment Fund. We deeply appreciate their efforts on behalf of the Center.

### MEMBERSHIP SOCIAL DANCE

Sunday Evening, April 23

Reserve the Date!

CARL KAHN

Social Committee Chairman

### Eisenhower

Said "Any American can come to this Seminary with pride and sense of kinship." He referred to The Jewish Theological Seminary where more than 700 rabbis have been trained — the parent of the Jewish Museum — the home of the Herbert H. Lehman Institute of Ethics.

### Support the Campaign!

In Behalf of the Jewish  
Theological Seminary

Attend the Dinner on April 13

Guest of Honor

Mr. Edward Isaacs

Irvin I. Rubin, *Chairman*

### URGE YOUR FRIENDS TO JOIN

THE BROOKLYN JEWISH CENTER  
THERE IS ACTIVITY FOR  
THE ENTIRE FAMILY!

### ISRAEL AND THE WORLD JEWISH COMMUNITY

(Continued from page 8)

Nevertheless this is our great task and our great opportunity. This is a time when we American Jews must re-examine our neglected beliefs and emerge with greater conviction about our faith and our teachings.

The Rabbis of America can no longer be simply ethnic or communal leaders but must become teachers of religion. The old slogans exhorting us to be faithful and loyal to our Jewish birth can no longer suffice. We must cultivate and deepen our knowledge about Judaism and be persuaded of its meaning and relevancy. If American Jews are successful in this end, Israel will be able to share in this heightened religious consciousness. The Israeli's energies are absorbed by their national upbuilding and most often, their Jewish consciousness is satisfied by their loyalty

to this national rebuilding. We, in America, participate in this national upbuilding in an indirect way. We must become specialists in the spiritual development of the Jew. If we fail, then Israel will be impoverished, for the religious and spiritual dimension of the Jewish people will have failed. And then truly Israel will be in danger of becoming a Levantine state. We dare not think of doom for American Jewish life, even for Israel's sake.

We must always be mindful, as we seek to secure the future of American Jewry, that we need Israel as the support of our spiritual creativity. Our Torah and our faith, as stated above, must be founded in a sense of peoplehood, and today our peoplehood is represented by the State of Israel.



## YOUTH ACTIVITIES

WITH the last lap of the season still before us, we must not sit back. We must build on this year's successes so that the next year's program can be both a bigger and better one.

Our recent program has been most satisfying. A wonderful Convention kick-off dance on Dec. 27 preceded the National USY Convention which a group of our teen-agers attended. Our members still talk of the success of that dance. The younger groups also had their Hanukkah celebration that night, to the delight of the parents who attended. With tableaux, games, eats and pop they all had a popping good time.

A very select group of delegates chosen from the USY clubs participated later that week in the USY National Convention in Chicago which celebrated the 10th anniversary of that youth movement.

A report of the convention was made at our Congregation at the Youth Symposium held in our Synagogue last month. The Center received additional recognition through the election of Marilyn Raphael, the convention co-chairman, as second national Vice President of USY, and by granting an award to our Oneg Shabbat group commemorating the quality of their program and their adherence to the USY standards. Three of the members of the same group, Blythe Farb, Jay Gutchman and Bianca Sauler were also honored for meeting the requirements of study, service and prayer as set forth in the USY youth awards program. Our chapter was one of the two in our Borough that qualified for the award.

Marilyn, as co-chairman of the convention was very active in the arrangements, organization, and programming at Chicago. She was elected to this post by over 1400 delegates representing 25,000 USYers from 540 chapters in 17 regions spread over the continental United States and Canada.

Another of the newly organized Center programs, the once monthly

Friday night Kumsitz activity has also proven to be very popular. The activity devoted to celebration of the Sabbath, is a variation of the Oneg program—with study, song and dance.

Another first in our program calendar was the Lincoln's Birthday trip to Bear Mountain. Busloads of youngsters, teen-agers and parents made the journey for sightseeing, ice skating, wintersports, hiking, and even beginner's skiing. All these took place in the very invigorating air of a cold, clear, winter day.

The next successful program for the period, was a three-day weekend Kinus which followed the Bear Mountain Trek. The conclave of over 60 youngsters met in our Center for prayer, study and conviviality. So enthused did the participants become that (even with very little sleep on Friday and Saturday nights) they were still going "strong" late Sunday afternoon.

Purim, as are all of our holidays, was aptly commemorated in pageant, song, dance and special programs. Also initiated in the very recent past are the special lectures arranged with Dr. Abraham Bernhardt as moderator. The talks will be an analysis of the special problems of the teenager in adjusting to a more complex adult world. A special mother-daughter as well as separate talks for boys and girls are scheduled. The series is to be concluded by two special court trips—one to a children's court. The other (for a select group) will be to a general sessions court to observe the legal procedure in criminal, jury trials.

A Third Passover Seder is scheduled so as to interpret the meaning of this holiday of liberation for us in America. The other program will be the Matzoh Ball to be held on Saturday night, April 8. Our club members will be host to the Boro USYers at this dance.

Additional programs will be noted in the *Bulletins* to follow.

Sol Ross, *Supervisor  
Youth Activities*

## MEN'S CLUB

THE club has become a comfortable habit for the men of the Center. The monthly meetings are well attended and deservedly so because the programs are of high calibre. The meetings are ideally suited to meet fellow-members and to acquire new friends. Dues are but five dollars per year and membership is open to all male members of the Center.

A tradition was revised with the New Year's Eve party sponsored by the Men's Club. The demand for reservations was so great that many couples had to be turned away. The success of the event was assured when Louis Kotimsky personally planned the evening for us. Louis pitched in, and really showed us how a party of such an ambitious nature should be run. The Men's Club is so appreciative that we have presented Mr. Kotimsky with a silver plaque as an evidence of our gratitude. Loads of credit also goes to Bob Gutchman who sparked the idea of the party and handled many details.

We are steadily gathering momentum in our drive towards our gala weekend—May 5, 6, 7, at the Hotel Chelsea in Atlantic City. You should plan to be with us at this pleasant spring outing. Our co-chairmen, Murry Greenberg and Dr. Jules Kahn, are striving to make this a memorable event. You have received reservation blanks directly from the hotel. Take advantage of this grand opportunity for a fun fest and gustatory treat. All your friends will be there from the Center. How about you?

On Monday evening, March 20, the club presented a travelogue showing the places of interest in Israel. In addition, a member of the Israel consulate discussed Israel today, with emphasis on its appeal to tourists. There were references to many of the favorite vacation spots in the Jewish homeland.

Let's see you at our meetings. Just introduce yourself to any of the officers or hosts. We will do the rest.

Ted Ostrow, *President*

## IN OUR HEBREW SCHOOL

WITH the approach of Passover we who are in charge of Hebrew education in the Center direct our attention to the coming school year. We must look and plan ahead in order to achieve the maximum success. We will very soon begin re-registration of the children currently in our school. We urge you to send back the necessary cards as soon as possible as our school organization is dependent upon it.

I would like very much to direct my remarks to parents who do not as yet have children in our Hebrew School. Perhaps the question of whether or not to begin this September looms as a great problem for you.

Let's discuss the Jewish education of your child — particularly the most immediate question — this year or next?

Let's look at it from the point of view of your children, since they are most directly concerned. Your children will get the most out of their Jewish schooling if they start young, because

1. Their classmates are their own age and they will enjoy their studies.
2. They have less homework in public school, more time for their Hebrew School.
3. They are more impressionable. The things they learn remain with them for the rest of their lives.
4. They begin their Jewish schooling as near as possible to the time they enter public school. Their Jewish education thus becomes important to them — a happy and satisfying experience.
5. Their Jewish education will be an orderly and normal process. If you wait until they are older, you may find that their classmates are not only younger but more advanced than themselves.

Let us look at it from your own — the parents' point of view.

You send your children to a Jewish school — to discharge an obligation and to them, to give them the spirit-

ual security they need for a wholesome life, to give them a sense of belonging to their family and the Jewish community, to prevent their spiritual estrangement from yourself and your traditions.

By starting their Jewish education early you will enjoy their enthusiasm as they gain new knowledge, you will be thrilled to see them take part in Jewish religious life at home, you will be happy to see them participate in the many beautiful Jewish observances and celebrations in school and synagogue.

Let us look at it from our — the school's point of view.

Our Hebrew School is anxious to do a good job. — We want to teach your children properly, without strain, without burden. We believe that a child enrolled in a school only for the purpose of preparing for the Bar-Mitzvah ceremony receives little benefit. We are intensely interested in the enrichment of Jewish life in America. We want a better school, well-graded classes, planned programs. We can do all this if your children start their Jewish education at an early age.

Let us look at it from the point of view of sound educational principles.

A minimum of six years is required to give your children a sound elementary Jewish education. The curriculum must be designed to appeal to the child at each age level. Here is what we mean:

At 6 your child likes to listen to Bible and holiday stories. He is fascinated by the Hebrew alphabet. He is thrilled to bring home his first Hebrew book. He enjoys learning songs.

At 7 our Hebrew School has a definite place in his life. He begins to learn more quickly. He wants to know many things about Jewish holidays, the customs, the synagogue, Israel, God. He recites his prayers with feeling. He becomes familiar with the Siddur. He begins learning about the heroes of Jewish history.

At 8 reading and writing becomes easy. The stories of the Bible have a

wonderful ring to his ears. But he also begins to understand their ethical and religious ideas. He takes a more active part in Sabbath services. He learns about Jews in other countries.

At 9 your child is a great reader. He knows enough Hebrew to read simple stories with enjoyment. He becomes familiar with Humash and other books of the Bible. He advances in the study of Jewish history. He is now under way to a sound Jewish education.

Each year is important in the Jewish education of your children. Give them a chance to learn.

If your child is 6, 7, 8 don't wait for next year. Do it this year. Enroll your child in our Hebrew School now.

Please note our school will be closed for the Passover vacation April 1 through 8. School will re-open Sunday, April 9.

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*Acting Principal*

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# PAGING SISTERHOOD!

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MRS. JOYCE KREITMAN, Editor

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*Pesach, one of our oldest festivals, observed by our people for more than three thousand years, is known by several names: "Hag Hamatzot," "The Festival of Unleavened Bread," "Hag Haaviv," "The Festival of Spring," and "Zeman Herutenu," "The Season of our Freedom." The last name seems to be the most important. It commemorates the redemption of our ancestors from Egyptian slavery.*

*The entire Haggadah is based on the theme, "Lest we Forget." We must never forget that we were once slaves, and therefore should treat the stranger and within our midst as one of us. We must not forget our less fortunate brothers, and provide them with all the necessities for a joyous Pesach. We must not forget that this festival is dedicated to the dream and the hope of freedom, to the liberation of every form of slavery—prejudice, intolerance, inequality, fear, tyranny. To remember this, it is necessary for all of us to consider ourselves as though we personally were freed from bondage in Egypt.*

*With hope in our hearts for freedom for all mankind, we wish you all a Hag Sameach, a happy Pesach.*

SARAH H. KUSHNER, President

IT IS the intent of this department to reminisce with you about the events of the past months. Let us recall the happy moments and at the same time thank those who participated in making our meetings successful.

The highlight of our November 28 meeting was the presentation of "The U.N., and You" by Mrs. Bernard Mattikow. The structure, history, purpose and support of this world organization for peace was fully discussed. Her talk was enhanced by diagrams and beautiful photographs depicting the various councils in action. Simply stated, the U.N. proves that we are our brother's keeper.

A playlet entitled "The Search," showing the many ways Federation

helps the people of our city, was presented by Mrs. William Sauler and Mrs. Herman Soloway. Our special thanks to the principals of the afternoon. Mrs. Benjamin Markowe accompanied Mrs. William Sauler in leading the anthems. Mrs. Milton Spatt rendered the invocation. Mrs. Isador Lowenfeld displayed books for the Jewish Book Month. Mrs. Bernard Mattikow read the minutes of the previous meeting. Mrs. Herman Soloway chaired the P.M. and Mrs. Julius Kushner, President, greeted all graciously. Refreshments were prepared by Mrs. Charles Marks.

We held our gala Hanukkah celebration on December 20, the eighth night of Hanukkah, postponed because of the snow storm. Mrs. Abraham Meltzer subbed for Mrs. Julius Kushner, who was in Chicago for the marriage of son Paul. Mrs. Meltzer warmly extended a welcome to all and wished all a joyous Hanukkah.

Rabbi Benjamin Kreitman explained how the faithfulness to the Jewish people sustained our loyalty to Torah. He cited the Maccabees who possessed the faith to rise up against a mighty army. The same faithfulness to our people was repeated in modern days in the story of "Exodus," seen on a film by most of us through Sisterhood's Theatre Party only a few days ago.

Rabbi Israel Levinthal read about modern Hanukkah celebrations from a letter he had received from a rabbi in Israel. He described the parade of torches to a giant menorah and the kindling of it.

The musical portion of the program commenced with the lighting of the menorah by Cantor William Sauler. Menorahs at each table were lit. Cantor Sauler led the choir composed of the men and women of our Center. Gunther Sprecher accompanied the choristers and played a piano interlude. A special Y'yasha Koach to Cantor Sauler and to Gunther Sprecher. In appreciation of Cantor

Sauler for his fine recital he was presented a spice box.

Special words of appreciation to Bianca Sauler and Mr. Sprecher for the anthems, to Mrs. Bernard Mattikow for reading the minutes and to Mrs. Charles Marks and her group for arranging a delicious snack of *potatoniks*, coffee and cake.

Our White Elephant Sale on January 18 was anything but a white elephant. Everything from soup (canned) to nuts, from buttons to bows, was sold. The response was overwhelming. A good time bargain-hunting was had by all. The high-lights of this bazaar were the Center Gardens equipped to serve salads or sandwiches and coffee and cake, the candy concession, complete with all sorts of delicacies, and the photography booth, where your picture was developed in 10 seconds by a Polaroid camera. The amount collected from this project was \$700.

It would be impossible to give credit to all the workers, for the entire Sisterhood responded generously to our plea for merchandise and home-made cake and gave generously of their time. The chairmen were Mrs. Louis Kramer, Mrs. Irving (Sylvia) Horowitz and Mrs. Julius Dan.

Rabbi Benjamin Kreitman discussed the problem, "Does Jewish Life have a future in America?" at the January 23 meeting. He based his talk on the recent statements made by Ben Gurion at the World Zionist Congress.

Special mention to Mrs. Herman Pashenz and Mrs. Milton Schiff at the start of the meeting, to Mrs. Charles Marks for the opening prayer, to President, Mrs. Julius Kushner, and to Mrs. Abraham Bernhardt for chairing the meeting.

We welcomed new members at our Jewish Music Month celebration on February 20. Rabbi Kreitman in his welcome spoke of the balance between the old and the new and the balance between permanency and fad. He quoted Rabbi Cook, who said that the old must become new and the new must become old. Rabbi Kreitman placed the interpretation that the syn-

## CENTER HONORS SISTERHOOD LEADERS



*The Guests of Honor at the Annual Dinner-Dance were (seated l. to r.): Mrs. Phillip Brenner, Mrs. J. L. Horowitz, Mrs. Max Koven; (standing): Mrs. Frank Schaeffer, Mrs. Isador Lowenfeld, Mrs. Julius Kushner, Mrs. Benj. Markowe, and Mrs. Morton Klinghoffer. Guests not shown: Mrs. Albert Weinstein, Mrs. Albert Witty, Mrs. Maurice Bernhardt.*

agogue standing for the old must keep up with the new social and economic changes.

Mrs. Julius Kushner reported on the National Women's League Convention which she attended on November 13 through the 17, with Mrs. Abraham Meltzer, Mrs. William Sauler and Mrs. Isador Lowenfeld. She described the program sessions, the prayer sessions and the outstanding personalities they met.

Mr. Bernard Tiegerman, a student of the violin, accompanied by his mother, Mrs. Simon Tiegerman, provided the musical portion of our program. Cantor Sauler was accompanied by Mrs. Benjamin Markowe at the opening of the meeting. Mrs. Bernard Mattikow read the minutes, Mrs. William Sauler chaired the festivities and Mrs. Charles Marks prepared refreshments.

### *Our Cooks Tour*

Have you a favorite Passover recipe, a special recipe for an evening snack or a quick way to prepare a favorite dish? Sisterhood is collecting an anthology of recipes for publication of a "cook book." Full credit will be given to donors. Include accurate measurements and size of baking pans, etc. Address suggestions to Skill-at-Cooking, Brooklyn Jewish Center, 667 Eastern Parkway, Brooklyn, N.Y. The "head chefs" are Mrs. Julius Kushner and Mrs. William Sauler.

## YOUTH CONGREGATIONS

FROM its very inception, the Center has been duly concerned with the training of the youth in Synagogue procedures and to provide them with opportunities for self-expression and participation in the services. The Congregations, Junior and Childrens, have made great strides in implementing our objective and we are proud of their continued successes. Indeed, we are fortunate in having two highly competent educators, Mr. Leo Shpall and Mrs. Evelyn Zusman, as supervisors of their respective Congregations.

Special Sabbath services, honoring various Center groups, have been assigned to the Junior Congregation for the ensuing months:

March: Hebrew School Graduating Class

April: Young Adults

May: Mothers and Daughters (originally schedule for Feb. 4)

June: Baccalaureate Service for Graduates

The Committee wishes to say, "Todah Rabbah" to the Sisterhood and its Kiddush Committee for their excellent cooperation in arranging and managing the Kiddushim every Sabbath.

Harry Goldsein, *Chairman,*  
*Youth Congregations Committee*

### Holiday Gym Schedule

On Friday, March 31 (erev Pesach) the Gym and Baths Department will be open for men and boys from 12:30 to 3:30 P.M.

The following week, Friday, April 7th the department will be closed for the concluding days of the Pesach holiday and will re-open on Sunday morning, April 9th for men from 10 A.M. to 2 P.M., and for boys from 2-4 P.M.

## GREAT BOOKS SEMINAR

13th Session

MONDAY, MARCH 27, 8 P.M.

BOOK UNDER DISCUSSION:

ALEXIS DE TOCQUEVILLE: "DEMOCRACY IN AMERICA"



## "WILL A MAN ROB GOD?"

(Malachi III, 8)

By LOUIS KRAMER

HE who is concerned with his physical being only, must take heed of the facts of life—the plant can wither on the vine if it isn't nurtured. He who is concerned with his spiritual being only must note that the material plant in which he observes his religion must not be breached.

In this Season of Freedom we must take stock of our condition at the Center. When Moses led our people out of bondage he received a commandment to build the Sanctuary. The Book of Exodus is replete with the plans and specifications of the Temple. The financing that is important to modern-day construction is outlined in its more primitive aspects. The people gave of themselves in such abundance that the elders had to advise Moses to call a halt to the gifts.

For about a year the Center has been engaged in a vast project—to raise \$300,000 for an endowment fund—which will ensure a sufficient return to keep it from being breached.

Already a little more than two-thirds of this Fund has been raised from about one hundred persons. Considering the size of our membership, this is disheartening. A statistician, in projecting these figures, would say that millions should be forthcoming this way. Yet, we need \$100,000 to reach our goal and the people have not responded.

Malachi asked, "Will a man rob God?" We have neglected to maintain the Sanctuary. We have failed in our duty to get others to give of their material wealth.

We must not neglect our duty to the maintenance of the Center. We must not refuse to pay when we are called upon.

You can redeem your pledge in many different ways. Naturally, money is the simplest way to pay your free-will offering. Stock that has appreciated in value can be assigned and save you taxes. Life insurance, too, irrevocably assigned, can take care of your pledge. If it's time you need, our plan provides for that.

There are so many ways to give and help. A talk with one of our committeemen will result in a clear understanding how you can join in this task.

hidden, was imbedded in the heart. Something occurred in recent Jewish history that ignited the spark and it became a mighty flame which is now helping to illumine Jewish life. The Hitler tragedy and the miraculous rebirth of Israel played important roles in this sudden emergency of the *tzofun*, the hidden *pintele yid*, the spark now grown into a beautiful affirmation of Jewish loyalty.

From the time when the Israelites were in bondage in Egypt to this very day, that *pintele yid* was to be found in nearly every Jew, no matter how

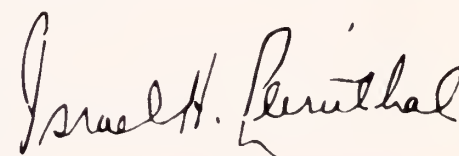
We cannot rest upon our laurels. After erecting a beautiful edifice and having created a lasting reputation for the Brooklyn Jewish Center, we must continue to march forward. Once having reached our goal we too will then be able to command the people to cease their gifts. This command depends upon you.

## THE HIDDEN MATZOH

(Continued from page 4)

far removed he seemed to be from active Jewish life. In time of crisis or need, that spark suddenly revealed itself, and that is a part of the secret of the remarkable preservation of the Jews.

The sainted Rabbi Kook was correct; we dare not minimize the importance of the *tzofun*, the hidden *matzoh*.



---

### Handball Tournament Results

*Class A:* First Round—Sam Levine and George Herman beat Phil Levine and Milt Slow 31-25. Max Saunders and Mel Oringer beat Dr. Weissman and Nat Grundfast 31-30. Harvey Lurie and Julie Gold defeated Jack Raphael and Sam Streiter 31-28. Bill Weiner and Iz Kaplan defeated Lenny Spatz and Lenny Sherman 31-19.

*Semi-Finals:* George Herman and Sam Levine defeated Max Saunders and Mel Oringer 31-22.

*Class B:* First Round—Bill Horowitz and Abe Hoffman defeated Bob Kaplan and Sid Weinstein 31-27. Burt Sicherman and Al Leiss defeated Bernie Drasin and George Feldman 31-29. Sy Glass and Abe Kreiger defeated Harvey Schwartz and Larry Fisher 31-30.

*Round Robin Final Round:* Burt Sicherman and Al Leiss defeated Sy Glass and Abe Kreiger 31-29 and Bill Horowitz and Abe Hoffman 31-23.

*Class C:* First Round — Dr. Moe Frommer and Bill Frommer defeated

J. L. Greenberg and Ben Booth 31-20. Nat Mark and Julie Barr defeated Herb Berke and Dan Schindler 31-26. Herb Kaplan and Mike Husid beat Archie Levinson and Joe Schreiber 31-27. Ed Flatte and Harvey Gerber beat Jules Weliky and Harold Urbach 31-18.

Leaders in the Ping-Pong Tournaments: *Class A*—Jack Raphael won 3 and lost 0. Sid Gold won 4 and lost 1.

*Veterans Class:* Ruby Gralla won 6 and lost 1. Chas. Rubenstein won 3 and lost 1.

### PHYSICAL TRAINING AWARDS BREAKFAST

Sunday Morning, April 23, 1961  
10 A.M.

Guest Speaker

**ALLIE SHERMAN**

Newly appointed coach of the N. Y. Football Giants.

Other sports luminaries will also be present.

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# Brooklyn Jewish Center Review



THE ARK GATE AT THE CENTER SYNAGOGUE AND THE ARK CURTAIN, BOTH PRIZE WORKS FROM ISRAEL EXHIBITED AT THE WORLD'S FAIR AND MADE BY EMINENT CRAFTSMEN. ON THE GATE WORDS OF SILVER READ:

"THERE SHALL BE PEACE IN THE LAND..."



**A NEW REFUGEE CENTER  
MEDICINE IN ISRAEL  
THE DOWRY  
NEW BOOKS REVIEWED  
ISRAEL'S ELECTIONS**

An Editorial

By LOIS HACKET

By DR. BENJAMIN KOVEN

By MADELINE LOCKWOOD

By DR. ISRAEL H. LEVINTHAL

By WILLIAM I. SIEGEL



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# Brooklyn Jewish Center Review

Vol. XL

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No. 1

## ISRAEL'S ELECTIONS

THE recent Israeli elections have posed more problems than they have solved. The intriguing speculations concerning their meaning and effect arise from the various factors of the five-seat loss in the Knesseth of Ben-Gurion's Mapai party from its former strength of forty-seven members and the election of seventeen representatives of the new Liberal merger of the Progressives and General Zionists. Added to this is the fact that the Herut party also won seventeen seats, thus preserving its ability to bargain with Ben-Gurion—its chief target of criticism—for representation in the cabinet which he must form through a coalition of all parties (since Mapai has no clear majority of its own in the one hundred and twenty-member Knesseth).

The elections, held in the midst of the four-year term of the previously elected Knesseth, were necessitated by Ben-Gurion's resignation because of his dissatisfaction with the failure of the government to have settled the Lavon affair in accordance with his wishes. (During Lavon's connection with the Defense Ministry there occurred a security crisis, the details of which have never been made public because of defense reasons. It is generally surmised that it was concerned with espionage activities in Egypt. Lavon himself was finally forced by Ben-Gurion not only out of the Ministry, but also from his position of great influence as the Secretary of the Histadrut. Ben-Gurion has been under severe criticism for what many Israelis consider his ruthless treatment of Lavon). In the interim Ben-Gurion has headed a caretaker government.

Does Mapai's statistical loss of 11% in parliamentary strength foreshadow a continuing diminution of its political strength or is this election only a

passing phase in Israel's political life? Has here developed in the country a dissatisfaction with the paramount position of Histadrut? There is a group, by no means small, among the younger emerging leaders of the country who regard with skepticism and perhaps even fear the power exercised in the life of the country by Histadrut in its combined capacity of organized labor-leadership and principle employer of labor. The charge that Histadrut is in effect a state within the State is frequently made.

The other face of the coin is the emergence in strength of the Liberal party. It is they who embody such objection to the socialist aspect of Israel as now exists. Their electoral gains probably picture a substantial accrual of new adherents to their philosophical, economic and political point of view. This is not surprising or unexpected. In the thirteen years of its existence Israel has moved considerably to the right in the various aspects of governmental control over the economy of the country. In the effort, for instance, to attract foreign capital, there has been an increasing liberalization in the permitted enjoyment by the investor of profits. It will not be surprising if, as the trend continues, and as the non-Labor forces gain in popular support (a fact which may be expected to occur), a more mature and a more secure Israel will tend towards an increasingly even balance between the Right and the Left in both its economic and political structure and practices.

A change may also occur eventually, in the method of election. The present proportional system of representation tends to fragmentize the political life of the country by creating parties whose bargaining power is, for practical purposes of cabinet-

formation, far beyond their real strength. This obviously prevents the implementation of strong permanent policies and forces compromise on questions, even of principle. Should the amalgamation of parties, (as that between the Progressives and the General Zionists) continue, Israel may yet have two parties: one from time to time in the majority, and the other serving as a strong, watchful and effective critical minority.

What of Ben-Gurion himself? Does Mapai's parliamentary loss mean that he is today of lesser stature among his countrymen? This is to be doubted. History has many examples of leaders who, because of the tides of the moment, have lost positions of pre-eminent political power but who have nevertheless rested secure in the esteem and affection of a grateful country. In and out of Israel, among Jews and non-Jews alike, this complex man will undoubtedly continue to attract the admiration and even awe which his services and achievements command. Ben-Gurion the pioneer, Ben-Gurion the prophet, Ben-Gurion the planner, Ben-Gurion the Prime Minister: in all these capacities, and over decades of effort leading to eventual monumental achievement, Ben-Gurion has become and will remain, uniquely and eternally, the symbol of the reborn Israel.

WILLIAM I. SIEGEL

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# "JUST BETWEEN OURSELVES"

"בנינו לבין עצמנו"

*An Intimate Chat Between Rabbi and Reader*

## AN APPROPRIATE SEASON FOR ROSH HASHANAH

THERE is a strange statement in the Talmud that "if it is warm on the first of the year (i.e., Rosh Hashanah), then it will be warm throughout all the year. If it is cold on that day, then it will be cold all the year." (Baba Batra, 147a). This, evidently, reflects a popular belief among the people of those days, which I am certain was not taken too literally.

This belief should be applicable this year, since the New Year comes so early, when the Indian summer is usually at its peak. Let us hope that the warm Rosh Hashanah will be betoken a year of warmth in good tidings, and that we may be spared the coldness of heart and soul which is the cause of so much of the world's anguish.

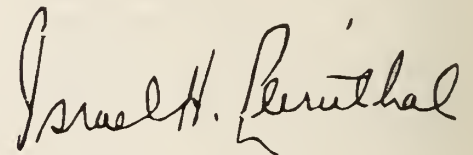
In our beautiful Synagogue and Auditorium, where we are fortunate to have air conditioning, it is certain that when we are at worship we will be comfortable, and no matter how high the temperature may be outside, we will be able to recite our prayers at ease.

I am of the opinion, however, that the Talmudic statement noted above has a symbolic meaning and is not to be read literally. The rabbis were concerned about how the Jew approaches this solemn season when he stands in judgment before his Maker, how serious the Jew is when his lips utter the words of our prayer service. What the rabbis want to tell us is that if, on Rosh Hashanah, we approach our Heavenly Father with warmth of sincerity in our devotion, then there is hope that the day will influence our lives all the days of the year, and our lives will be blessed with the warmth of God's goodness. But if, on this first day of the year we approach our Father with coldness of heart, and our

prayers are uttered with our lips alone, without the warmth of understanding and devotion, then, undoubtedly there will be coldness in our acts and thoughts throughout all the year and our lives will be without meaning or purpose for ourselves or for our fellow-man.

The Jew of old understood this truth, and that is why Rosh Hashan-

nah had such an influence on all Jewish life. Let us too approach this first day of the new year with *Chamim*—with the warmth of zeal and faithfulness, and then we may hope that *Kulah Shata Chamim*, that the entire year will be filled with the warmth of God's blessedness, that each of us will be granted the answer to our prayers and thus help the world to march a step forward on the path of peace and human brotherliness.



## ISRAEL TOURISM INCREASES

A RECORD 100,000 tourists visited Israel in the first seven months of 1961 as against 72,000 in January—July 1960. In July 1961, 25,000 tourists arrived in the country, a rise of 10,000 over last July. New hotels are being built to accommodate the tourists and new personnel are being trained to serve them.

Visitors in July included 2,000 young men and girls participating in the Jewish Agency's Summer Institute; 300 Scouts for the Jamboree in Haifa; about 100 13-year-old boys on "Bar Mitzva" trips (to undergo their religious coming-of-age ceremony in Israel); 1,200 participants in the Zimriya Song Festival; 400 American Orthodox Rabbis on a study tour; visitors to the Club Méditerranée holiday village at Achziv (increased to 850 in the three-week period since the Club's Bizerta village was closed), and 40 tourists from France who came to work and relax in a Jordan Valley kibbutz.

Income in foreign currency from tourism rose by 17.5 per cent in the first five months of 1961 over the corresponding period last year, and totalled IL12.84m. This figure does not include income from El Al, the national airline, and Zim, the national shipping line, or various sales to tourists in foreign currency.

Construction will start soon in Tel Aviv on Israel's largest luxury hotel, which will cost \$8m. to build and will be managed by the Hilton Hotels Corporation. The Hotel will eventually have between 800 and 1,000 rooms, 400 of them being built immediately. It will also contain swimming pools, a shopping arcade, sports facilities and other services. The Hilton chain has hotels all over the world, including two in the Middle East, in Istanbul and Cairo.

The Tel Aviv Sheraton, a 210-room luxury hotel, opened on March 14. This is the Corporation's first enterprise outside the United States and is located near the site of the Hilton.

Two-year and four-year courses to train staff for the rapidly-expanding tourist industry will shortly be inaugurated by the Haifa Technion, Israel Institute of Technology, and the ORT vocational school at Natanya, north of Tel Aviv. The Technion will give its first course in hotel administration in the form of evening courses in Tel Aviv. The curriculum will include courses on nutrition, administration, economics and psychology, and 35 students will attend. Young people aged 14 and 15 will be trained in four-year courses, out of which two years would be spent in apprenticeship at hotels, at the Natanya school.



**I**N THE last five years Marseilles has exploded into the second largest Jewish community in Western Europe. Today its Jewish population is exceeded only by that of Paris.

It has jumped from 15,000 in 1956 to an estimated 40,000, or by more than 250 percent, and is still growing at the rate of some 150 to 200 persons a month.

Thus, there are more Jews in Marseilles today than in the whole of Belgium, with the second largest Jewish population of any country in Europe, more than in Poland, or than in all the Scandinavian countries put together.

What has made Marseilles into a Jewish "boom town"?

The answer is to be found in the pressure of increasingly unsettled economic and political conditions in North Africa. Contributing factors have been the seven years of hostilities in Algeria, Nasser's drive to swing all of North Africa into the Arab League, and the growing anti-Jewish discrimination that has been the result.

Except when the Suez crisis drove thousands of Egyptians into flight, the migration has been too gradual a process to hit the headlines. But from Egypt, from Algeria, from Tunisia, from Morocco (until restrictions were put on Jewish migration), there has been a steady exodus of Jews leaving lands where they have lived for hundreds and even thousands of years.

Jews without jobs, Jews who have lost their property and their businesses, Jews from the hinterland who found no foothold in the overcrowded North African cities, Jews with relatives already in France or Israel, have pulled up stakes to go in search of new homes and better lives.

Marseilles has been their logical escape hatch. The main seaport of southern France, it is only five hundred miles to the north across the Mediterranean, and France has been traditionally generous in admitting refugees. Also, many of the North African Jews (or had) French citizenship, speak some French and have a knowledge of French culture. For

thousands, Marseilles has been only a temporary stopping-point, but other thousands have made it their permanent place of settlement.

Like a floodtide seeping inexorably northward, they have swamped the local Jewish community and taxed its facilities to the breaking point. Synagogues, schools, social services, medical installations are splitting at the seams. And because the newcomers come from such a different social, economic and cultural background, the problems of absorption and integration they create have far outrun the community's ability to cope with them. To complicate the situation further, there is no longer one area where the Jewish population is concentrated: the newcomers are spread out all over the city and its suburbs, living anywhere they can find shelter — in chicken coops, tarpaper shacks, cheap hotels, slum tenements — or doubled up with relatives as poor as themselves.

For the migrants, the sudden switch from the primitive ways of the North African ghettos to the sophisticated urban environment of a big French port city has caused psychological as well as physical problems: the acute housing shortage and the meager employment opportunities resulting from their lack of education and labor skills have led to broken homes, juvenile delinquency and general deterioration of morale.

Some aid has come from the French government, which provides various kinds of public assistance for the newcomers, especially the French nationals among them. Using funds provided by the United Jewish Appeal, the Joint Distribution Committee has also given financial aid through OSE-France, the national Jewish medical organization, and through the FSJU (Fonds Social Juif Unifié), the national federation of French Jewish welfare agencies. But both agencies'

## *A Report on a Unique Development in Marseilles*

### A NEW REFUGEE CENTER

By LOIS HACKETT

budgets are limited and the demands on them are already heavy.

In fact, the FSJU already regards the situation in Marseilles as an international problem, warranting the concern of the Jews of the world. Should conditions for the Jews in Algeria suffer a drastic deterioration, it could develop almost overnight into a full-scale international emergency.

Very much aware of their Jewishness, the immigrants strongly desired to retain their identity and religion. Coupled with the establishment of the State of Israel, this stimulated a revival of Jewish interest and made the long-time residents aware of the need for a positive program of social action. Through the local branches of the FSJU, OSE and the SSJ (Service Social de Jeunes), the French Jewish youth organization, the community was able to help the first influx of newcomers resettle themselves.

However, the local offices of the FSJU and OSE-France were not set up to handle a large-scale operation, and as the tide of immigration rose their resources proved woefully inadequate to meet it. Moreover, Marseilles is completely lacking in many of the facilities that would ease the lot of the newcomers. There is no kosher canteen, no community center, no old age home. There are only part-time Jewish schools and there is no school feeding program.

But there *are* efforts being made to solve the Marseilles community's population crisis. Local committees have been organized for social welfare, religious and educational affairs. One of the projects agreed upon and started is the construction of a big new community center. FSJU leaders in Paris and JDC executives have been conferring on what can be done about the situation. One of the solutions

considered is to set up a resettlement program which would assist the newcomers in moving out of overcrowded Marseilles into other parts of France, or to other countries.

In response to Marseilles' appeal for help, the FSJU has appointed a new director for southern France, with the immediate assignment of reorganizing the Marseilles office, studying the situation and helping stimulate local fund-raising efforts. In addition, JDC-France has loaned the FSJU one of its best social workers who is now in Marseilles reorganizing the FSJU welfare department there, with a view to setting up a social service structure that will be not only adequate to handle present needs but that could be expanded in case of emergency.

Who are the newcomers?

Three cases may be selected from those on file at the local FSJU office as typical of conditions prevailing among hundreds of North African families in Marseilles.

There is Fortunée, 48 years old, who was deserted by her husband in Algeria. She came to Marseilles in 1959 with her two daughters, Jacqueline, 17 and Denise, 7, and her 82-year-old mother, who is also living with them. They are all French citizens.

Fortunée, the mother, is ill and cannot work, and since Jacqueline has no skills she has been able to find only temporary low-paid factory jobs. They have been able to move out of the cheap hotel where they first stayed and, with the help of a grant from the government, have found a three-room flat in a new housing project. Having spent all the grant on "key money," however, they have not enough to pay the rent of \$50 a month. This sum, in fact, represents more than their whole monthly income. The allowances they receive from various government agencies amount to only slightly over \$30 a month, supplemented by a grant of \$8 from the FSJU, which is cut in half when Jacqueline is working.

So the two women, the girl and the child live under the constant threat of eviction.

Another family is that of Zenou, an Algerian of 42 who is a silversmith by trade and also a French citizen. He and his wife Rachel, 32, have five children of whom the oldest is six. They lived for some time in Casa-blanca but being French, they were enabled to leave for Marseilles in 1959, with the help of the French embassy. They also received an indemnity of \$300 from the French government on their arrival in Marseilles.

This family came with no other possessions than their clothes. Through some Moroccan friends they found two rooms in the backyard of a private house on top of what was formerly a chicken coop, for which they pay \$10 a month. The rooms are reached by a flight of rickety wooden steps, hardly more substantial than a stepladder. The place is infested with rats and the roof leaks. They have only a small oil stove for cooking and heating, three iron beds and a few pots and pans. In the absence of pillows and blankets, they use rags for bedding.

Because there is no demand for his trade, Zenou has not been able to find work. When Rachel goes out to do housework, he stays home to care for the children. The four older children attend a kindergarten.

The family's basic income is \$110 a month in various government allowances (they receive a certain amount for each child), plus the \$10 a week Rachel can earn when she has a house-cleaning job. The FSJU has been giving them a relief grant from time to time.

So lost are they in the labyrinth of the great port that mail sent them from the FSJU is often returned by the postal department with the notation "Cannot be located."

Poverty and illness have undermined the morale of Abraham D., with unfortunate effects on his family. Abraham arrived from Tunis six years ago with his wife, Bracha, and their two daughters. They have had a third child since.

Of French nationality, Abraham was found to have tuberculosis on his arrival and placed in a sanitarium. The girls were sent to a children's home and Bracha went to live alone

in a tiny room in a cheap hotel. She found work in a jam factory until she came down with severe chronic asthma.

After a year-and-a-half, Abraham rejoined his wife. Even a cheap hotel was too expensive for them, and eventually they found two rooms in a slum section of the city on a street with the poetic name of "A Well of Coins." Appropriately, it is not far from the "Street of Charity."

Abraham is still unable to work. He receives a pension of \$16 a month from the government for his disability, incurred while serving with the French army during the war, and since they took the children back from the home where they had been placed, they receive an allowance from the government for them too. They are also given some help by the FSJU.

The one bright spot in the picture is the fact that Rachel, now 14, is attending an ORT school, and if she can get a job when she graduates, she will be able to help her mother and sisters.

But that is three years away.

In the bare brown hills on the outskirts of Marseilles, overlooking the rocky seacoast, stands a once-elegant chateau whose formal garden is overgrown with weeds. Napoleon is supposed to have slept here when he was still a young man and the chateau was filled with candlelight and the rustle of silken ballgowns.

Today it echoes with a different kind of music. It is the Marseilles Jewish Children's Home, still known as "The House of the Deported Children." The name indicates the function for which it was established in 1945. At that time children of parents who had been deported during the war were brought here for safe-keeping.

Now, however, the children's countries of origin have changed, as well as the reasons for their being here. Of some 40 presently living in the home, ranging in age from six to 13, 30 are from Morocco and Algeria. Among them are children whose parents are divorced, children whose parents are ill and unable to work, chil-

*(Continued on page 39)*



ON a third visit to Israel I met the leaders of the Israel Medical Association and its various branches in Tel Aviv, Jerusalem and Haifa. In these contacts I learned that the majority of the Israeli doctors desired to provide Israel with a medical service based on the highest possible standards. To make this possible they required and asked for the help of the Jewish physicians all over the world. It is not necessary for me to recite the trials that beset them during the past twenty-five years. Since the exodus of the Jews from the lands where they were not wanted, the plight of the physicians was even far worse than that of the recently arrived immigrants.

These refugee physicians, many coming from Eastern European countries, increased the ratio of one physician to each three hundred of population. The average ratio in America is one to seven hundred. They found that private practice was practically nil since most of the population was medically served by the Kupat Holim (the medical branch of the Histadruth), by Hadassah and by government agencies. Contract practice was the only avenue open. The remuneration from this form of practice is poor even in our own country and was much worse in Israel. To augment their incomes, many physicians sought jobs as chauffeurs, common laborers, etc. I found a few of them in road building brigades.

The State of Israel was then suffering its growing pains and these were aggravated by acts of harassment from their very unfriendly neighbors. The care of these newly arrived physicians was turned over to the Israel Medical Association.

Despite this great struggle for their existence, the Israel Medical Association members collected enough money to start the construction of an Academy of Medicine in Jerusalem. They all felt that the greatest need for Medical Israel was to integrate the immigrant doctors into one homogenous body. These doctors came to this new state from fifty different countries and from different universities with different professional standards.

In 1954, a group of physicians met

## *On the Activities of the Jerusalem Academy of Medicine*

### MEDICINE IN ISRAEL

By DR. BENJAMIN KOVEN

in Jerusalem for the purpose of organizing the Academy of Medicine. They unanimously desired to establish an Academy which would act both as a physical and spiritual home for all Israeli physicians. Some expressed the fervent hope that in the future when the Academy is completed it would be considered a shrine, a Beth Hamigdosh L'Harfeum which would invite pilgrimages by physicians of Jewish faith from all over the world. Subsequent events point to the complete fulfillment of this desire. It will prove of interest to note that of the twenty six original founders of the Academy, twenty-four were members of the faculty of the Hebrew University Medical School.

Up to the present time, the burden of the Academy's construction has rested on the shoulders of the Israeli physicians. The Jerusalem physicians themselves contributed nearly ninety per cent of the money already expended. Of the contemplated six-story structure, the basement and the ground floor had so far been completed. When I approached the existing structure, it seemed inconceivable to me that the Academy could have accomplished so much that was contained in the reports received by us with such limited facilities.

After inspection of the structure on this and subsequent visits I found a veritable beehive of activities. It records daily public health lectures for both post-graduate and medical students, general practitioners and newly arrived physicians. It offers courses of instruction in modern medicine and in Hebrew to the newly arrived physicians, nurses and other medical assistants. It has aroused many meetings and congresses of physicians not only from any part of Israel but also those visiting the country.

One interesting fact must be recorded here. The library of the Academy is being extensively used by the medical students and internes. The

structure is situated right in the center of Jerusalem. It faces the Bikur Holim Hospital on its opposite corner. The present medical school is about a block away. Even with the transfer of the Medical School to its new quarters the Academy will be used as a study center. The new Medical School is being constructed about seven miles out of town. The students of the completed Hebrew University live within the neighborhood of the Academy where they find much cheaper quarters than those offered in the dormitories of the University.

The principal purpose of the Academy was to create a center for all activities concerned with the development and improvement of medical sciences and practice in Israel. Its present limited facilities contain the above mentioned very large medical library which is available not only to students but to all physicians and scientists in Israel. In the past few years due to the efforts of my Co-Chairman, Dr. Sol Ginsburg, many valuable gifts of books have been received from the libraries of the New York Academy of Medicine, the Rockefeller Foundation and many others. It already houses many obscure manuscripts of ancient and medieval times which are being sent from all parts of the globe.

The past century has shown unprecedented advances in medical sciences. The Jewish physician has played a very considerable role in this great medical progress. A Department of Medical History has been started. The present structure contains a gallery of famous Jewish physicians, including their photographs and biographies.

Upon its completion, the Academy will act as headquarters for the official journal of the Israel Medical Association.

*(Continued on page 37)*

# BOOKS

REVIEWED BY DR. ISRAEL H. LEVINTHAL

*"In His Image"—The Jewish Philosophy of Man as Expressed in Rabbinic Tradition, by Dr. Samuel Belkin. Abelard-Shuman Ltd.*

This volume will do much to give the reader a deeper understanding and a better appreciation of the uniqueness of our Rabbinic tradition. As the author points out, the Rabbinic sages rarely concerned themselves with the investigation of abstract theological dogmas, and he feels that it is wasteful for researchers in historic Judaism to seek to uncover them now. "Research ought rather seek to uncover the religious motives which underlie the body of Jewish practice and Judaism's concept of morality." This one finds in the Halakah—in the Jewish judicial system—which concerns itself not with theory but primarily with practice. "It is in the Halakah, therefore, that the philosophy of Judaism is to be sought."

Dr. Belkin analyzes many of the Biblical and Talmudic laws, delving into the motives which prompted them, and through this analysis he reveals the underlying philosophy of Man as conceived by the Rabbis, a philosophy which he terms "democratic theocracy." He sees the entire Jewish legal tradition as founded upon the concept of the sovereignty of God and upon the infinite worth and sacredness of every individual human being. His illustrations are taken from every branch of the vast Rabbinic literature and touch upon various aspects of life—culled from civil and criminal jurisprudence, domestic relationship, as well as from purely ethical attitudes. The sources quoted reveal the author's mastery of the entire Rabbinic literature and his keen understanding of the philosophic basis on which it was developed.

Dr. Belkin is a recognized authority on the works of Philo, the great Alexandrian philosopher of the first century, who was the first to attempt an interpretation of Jewish law. He frequently quotes from Philo's writings

to substantiate many of his own interesting interpretations.

This volume is a veritable mine of Jewish knowledge, and it has the unique distinction that it will appeal not only to the scholar, but also to the intelligent layman who wants to become familiar with the true meaning of our great Rabbinic tradition. It is written in a clear, lucid style, and the reader will be fascinated by it.

*"Inscriptions: 1944-1956," by Charles Reznikoff.*

The author of this beautiful volume is one of the recognized poets and literary figures in America. He has enriched our American literature with a number of works in prose as well as in poetry. This volume is the newest collection of his fine poetic creations, many of which have appeared in some of our best literary magazines.

Mr. Reznikoff is a gifted poet, to whom poetry is the very essence of life. He best expresses this thought when he writes:

"The Indian of Peru, I think,  
chewing  
the leaf of a shrub  
could run all day.  
I, too,  
with a few lines of verse, only  
two or three, may be able  
to see the day through."

He sings of the beauties of nature, of love, of the innermost feelings of man. But the glorious, though tragic, history of the Jew seems to have captivated his soul, and a large part of this volume expresses the anguish, the despair, the hopes and the courage of his people throughout the ages in words that remind you of the classic poets of the Golden Era in Spain. His tribute to the Synagogue, where the lamps are burning—the Jew's house of study—calls to mind Bialik's famous poem in which he describes the fortress from which the Jew ever derived his strength:

"This is the discipline that with-

stood the siege of every Jew;  
these are the prayer-shawls that  
have proved stronger than armor."

Reznikoff has a whole cycle of poetic meditations on all the Jewish Holidays. Space does not permit me to quote these gems. But as the Passover festival is approached, it is fitting that we read these lines on the rabbinic interpretation of the Haggada: . . . "Begin with the disgrace and end with the glory", the rabbis say.

The disgrace was not in being a slave —  
that may happen to anyone —  
but to remain such.  
What was the glory?  
To choose the Lord:  
that is, the bread of affliction and freedom."

"Inscriptions" will give delight to all readers, and to the Jew, especially, a new insight into his great spiritual heritage and a new revelation of the Jewish soul.

*"Ingathering," by Robert Gamzey. Golden Press, Denver.*

Many are the volumes which have appeared describing the new life in the reborn State of Israel. One of the best and most thorough of these is this work by Robert Gamzey. He has the gift of true reporting as well as a keen eye for observation. He describes every phase of the people's life with accuracy and objectively. But he does more—he analyzes the many problems which face the people and the land, and he does this with fine understanding and clarity of vision. The problems of religion in Israel, of the integration of the Oriental Jews, of the future of the Kibbutz movement, of the Arab in Israel, are all discussed most intelligently and sympathetically.

It is a masterful report, beautifully written, and the reader will derive much information and great delight in reading it.



TALMUD spelled life to young Berl. What was in it made him run away from Poland and the Polish army. Tears flooded his farewell to his wife and child. How God might help him girded his heart, lifted his eyes toward an unknown land where he could live with Talmud, not guns. His slight body was weighted down by a huge wooden box of dry-goods he hoped to peddle somewhere. God would help. Nothing mattered if only he could find peace, Talmud and God again.

A day out of the *shtetl*, he dragged himself into a cellar to hide for three days. At midnight of the fourth day he set out for the German-Polish border. He walked and prayed and walked and prayed.

The sixth day on the road gypsies beat and robbed him of his box, leaving him half dead in a graveyard. A lame gravedigger found Berl and kept him in his shack until he was able to walk again.

He came to a seaport where he found a ship bound for Copenhagen and Sweden. He disembarked at Sweden. Here he began to feel safer. Here he would not have to carry a gun or forget God. God had let him live to praise Him. But how would he live in this new land unless he found a friend, a roof? He was in the town of Malmo. He began to look for a sign of a house where a Jew might live. God seemed very far away to Berl now. He remembered how, proud in their poverty, he and his Esther had boarded Shimcha the Yeshiva *bochur* two days a week in Poland. How wonderful those days seem to him now. He walked long.

Somehow he reached the road to a small village called Landskrona. There he searched hosedoors as if looking for something that belongs on a house door. He passed by houses until at last he came to one door that had a *mezuzah*. The shutters were falling off the windows, want was written large upon the cracked face of the house. But Berl saw only that which lifted his heart. He kissed the *mezuzah* and knocked on the door. It was opened by a man who answered all of Berl's unasked wracking questions, for

## —A SHORT STORY—

### THE DOWRY

by MADELINE LOCKWOOD

this was the home of the Geller Magid. He gave Berl food, shelter, a place to pray. He listened to his story and welcomed him twice over as a new member of the *minyán* in this village of fifteen Jewish families. It was not long before Berl felt as if he had known these people all his life.

Chonke the galosh-maker had a nose and a twisted mouth, a good wife, seventeen children and innumerable debts; he joked and never worried, confident that God had at least one eye on him.

Reb David, the junkman, small and shrewd, wore a long black beard. His mellow tenor won him highest honors in the *schul* where he was the lay *chasan*. Zelik, torn between piety and schnapps, gave his only child, Sorky, the privilege of supporting him. She peddled a basketful of ladies underwear.

Berl, now well settled here, made friends of these people, read Talmud, and peddled drygoods to earn enough to send for his wife and child.

He lived in Talmud.

To Berl, time, the days of the week were simple, logical, of one significance only. The Sabbath was the reason for living through the six days before it. Sunday was the day after the Sabbath. Monday was the day after the day after. Tuesday one began to prepare for the holy hours; it took all of Wednesday and Thursday to complete the preparations. Friday was occupied in bathing and searching one's soul for sin. Thus the entire week was but a prelude to Friday evening..

At last Esther came. It was a Friday afternoon. Berl waited for her and the Sabbath. The cholent for tomorrow's supper stood on the stove in a covered earthenware bowl. *Tzimess* and *kishka*, a noodle kugel, sent out good smells from the oven.

"*Boruch otto Adenoi elehenuh melech ho'lem, hamoitzzi lechem min ho'oretz,*" Berl gave thanks. He looked

up to see Esther's happy tear.

Now that Esther was with Berl he could give his days to God. She shouldered the pack, peddled the goods and earned enough to feed the children. She spoke only Yiddish; she could neither read nor write, but she never forgot a customer's account nor erred in figuring sums. Six children were born alive to Esther and Berl. He dreamed more and more.

Their five sons attended *cheder* in the *schul* next to the junk yard, where, in the midst of old rags, bottles and heaps of rusty scrap iron, the brothers learned their *brochos* from the village *balabos*, Moishe Leuterkort.

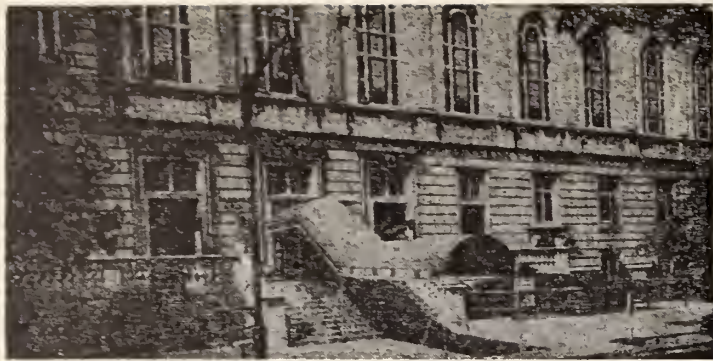
Israel, the second son, was sturdy, adventurous, much given to mixing with his neighbors. One day he played horse with a goyish friend. The game was hungry work. He went home with his friend. They ate slabs of bread thickly smeared with a white fat. After his third piece of bread Israel asked, "What is this on the bread?"

"Lard."

He, Israel had eaten fat of the pig. Chazar was in his body and he a *Bar Mitzvah* boy. He ran home fast as his stocky legs could carry him. He hid in bed. At suppertime Esther found him pretending to be asleep. Then, "Mamma I feel so sick," he wailed holding the pit of his stomach. "What happened, my son? The black words jumped out. They blistered his tongue, his polluted tongue. "Not a breath of this to your father," his mother said. "Come with me, my son." Esther lathered his mouth with hot water and soap.

Sonia, their only daughter, was to sail for America next day on her honeymoon. She and her husband would seek their fortune across the big water. Berl prayed a little louder. Esther

(Continued on page 37)



# NEWS OF THE CENTER

## NEW YEAR GREETINGS FROM OFFICERS AND STAFF

ON THE eve of the Jewish New Year 5722, the officers of the Brooklyn Jewish Center extend to all the members and friends of our institution their best wishes for a year of health, happiness and joy. May we, together with all mankind, be blessed with peace and prosperity.

In this hour, as the New Year is ushered in, we, the officers of this Institution, take this opportunity of thanking all our members for their devotion and loyalty to our Center. We are confident that with the co-operation of our membership the year 5722 will be crowned with new achievements and success in our work on behalf of our community and our people.

*L'shonoh Tovo Tikosevu!*

Dr. Moses Spatt, *President*  
Hon. Maurice Bernhardt, *Vice-Pres.*  
Emanuel Cohen, *Vice-Pres.*  
Frank Schaeffer, *Vice-Pres.*  
Harry Blickstein, *Secretary*  
Judge Emanuel Greenberg,  
*Hon. President*  
David Goodstein, *Hon. Treasurer*  
Fred Kronish, *Hon. Treasurer*

## HOLY DAYS SERVICES

### MAIN SYNOGOGUE

#### Rosh Hashanah

Services for Rosh Hashanah will be held on Sunday, Monday evenings, September 10 and 11 at 7:00 o'clock, and on Monday and Tuesday mornings, September 11 and 12, at 7:30 o'clock. The Torah reading will commence at 9:10 A.M. The shofar will be sounded at 10:10 A.M. All worshippers are required to be in their seats before that hour. The sermon on both days will be preached at

#### From the Sisterhood

The officers of the Sisterhood extend heartiest New Year Greetings to all of our members and their families. Sisterhood looks back with pride and satisfaction on its activities during the year 5721 and hopes for an even more successful season in 5722.

With best wishes for a *Shono Tova Umesuka.*

Mrs. Abraham Meltzer, *President*  
Mrs. Joseph J. Krinsky,  
Mrs. Herman Soloway,  
Mrs. Frank Wolk,

#### *Vice-Presidents*

Mrs. Joseph Levy, Jr., *Treasurer*  
Mrs. Harold Brown,  
Mrs. Bernard Mattikow,

#### *Recording Secretaries*

Mrs. M. Robert Epstein, *Social Secy.*  
Mrs. Benjamin Wisner, *Corr. Secy.*

#### From the Center Staff

On behalf of the Center Staff I extend to all the officers, directors and members of the Brooklyn Jewish Center and their families cordial greetings and best wishes.

DAVID M. GOLD,  
*Executive Director.*

#### Yom Kippur

The Kol Nidre services which usher in the Fast of Yom Kippur will be held on Tuesday evening, September 19th, at 6:45 o'clock.

Yom Kippur services will begin on Wednesday morning, September 20th, at 8:00 o'clock. The Yizkor service will be held at 11:15 A.M.

On Yom Kippur Eve, the sermon by Rabbi Levinthal will be preached immediately after the chanting of Kol Nidre. On Yom Kippur morning, the sermon will follow the Memorial Services.

#### Cantor and Choir to Officiate in Main Synagogue

Our Cantor, Rev. William Sauler, will officiate at the services to be conducted on Rosh Hashanah and Yom Kippur in the main synagogue. He will be assisted by the Center Choir under the direction of Mr. Jack Goldstein.

## AUDITORIUM

#### Rosh Hashanah

Rosh Hashanah services in the Auditorium Sunday and Monday evenings, September 10 and 11, at 7:00 P.M., and on Monday and Tuesday mornings, September 11 and 12, at 7:30 A.M. Rev. Jacob Rubin will officiate.

#### Rosh Hashanah Sermons

The sermons will be delivered by Rabbi Kreitman on the first day and by Rabbi Lewittes on the second day of Rosh Hashanah.

Rabbi Kreitman will deliver the sermon at the Kol Nidre services in the Auditorium and on Yom Kippur, Rabbi Kreitman will preach before the Neilah services.



## Yom Kippur

The following schedule of services will prevail in the Auditorium:

Kol Nidre Services—Tuesday evening, September 19th, at 6:45 P.M.

Yom Kippur Services—Wednesday, September 20th, will begin at 8:00 A.M., Torah Reading will be at 10:15 A.M., Yizkor services will begin at 11:15 A.M., Musaf services will start at 11:45 A.M. Study Session 2 P.M., Minha services will be held at 4:00 P.M. The sermon will be delivered at 5:00 P.M. Neilah services will begin at 5:30 P.M.

## Candle Lighting During High Holy Days

Candles will be lit for the Rosh Hashanah holiday on Sunday and Monday evenings, September 10 and 11, at 6:55 P.M.

On Tuesday evening, September 19 (Kol Nidre Eve) candles will be lit at 6:39 P.M.

## Additional Yizkor Services

For the benefit of the community, the Center will conduct special Yizkor services on Yom Kippur, Wednesday morning, September 20, in the Dining Room of our building. There will be three such services, at 10:00 o'clock, 10:30 and 11:00.

## YOUTH CONGREGATIONS

The Rosh Hashanah services in the Junior Congregation will be held on Monday and Tuesday, September 11 and 12, at 10:00 A.M.

The Kol Nidre services will be held on Tuesday evening, September 19, at 6:30 o'clock.

The services on Yom Kippur will be held Wednesday morning, September 20, at 10:00 A.M. and 3:30 P.M.

## Children's Congregation

In addition to the Junior Congregation Services in the Prayer Room, there will be a special children's service for boys and girls under 11 years of age, attending our Schools. The services will be under the supervision of Mrs. Evelyn Zusman of our Hebrew School Faculty. Admission will be free to pupils of our schools under 11. These services will be held

in the Dining Room as per the following schedule: Rosh Hashanah at 11:00 A.M., Yom Kippur at 12 Noon.

## Holiday Gym Schedule

The Gym and Baths Department will be open on Sunday, September 10th for men from 10 A.M. to 2 P.M., and for boys from 1-3 P.M., will be closed on Monday and Tuesday, September 11 and 12 for the Rosh Hashanah holiday and will reopen on Wednesday afternoon, September 13, at 3:00 o'clock for men.

The following week, on Tuesday, September 19 (Erev Yom Kippur), the Gym and Baths Department will be open from 12 to 3 P.M. for men and boys; will be closed Wednesday, September 20 (Yom Kippur) and will reopen on Thursday, September 21 for women at 10 A.M.

## Adult Institute Opens Oct. 18

The 29th year of the Institute of Jewish Studies for Adults will begin with registration on Wednesday evening, October 18 at 8 P.M. This Institute offers courses in Hebrew, History and Religion, as well as Theory and Practice in Jewish Music and Appreciation of Jewish Art. In conjunction with the Ritual and Religious Service Committee, the Institute also offers a course in the study of the Mishnah. A faculty of the highest quality teachers present these courses. The formal opening of the classes will take place on Wednesday evening, October 25 at 8 P.M.

The course in Theory and Practice of Jewish Music will be directed by Mr. Jack Goldstein. Members who register for this class will be organized as a part of the Brooklyn Jewish Center Choral Group.

The course in Appreciation of Jewish Art will be directed by Mr. Gilbert J. Goldfein. It will include a series of lectures on Jewish Art and Artists, and the organization of a class in the theory and practice of painting.

Those interested in getting further information about these courses are asked to apply to Mrs. E. N. Rabinowitz, Registrar, who is on the third floor of our building.

## SABBATH WORSHIP

### Week of September 8

Kindling of Candles: 7:00 P.M.

Services: 6:00 P.M.

SABBATH MORNING SERVICES,  
SEPTEMBER 9, 8:30 A.M.

Sidrah: "Nizabim"

Deuteronomy 29.9-30.20

Prophets: Isaiah 61.10-63.9

**RABBI KREITMAN**

will preach

Minha Services — 6:00 P.M.

DAILY SERVICES:

Sunday mornings: 8:30 A.M.

(One Minyan)

Mornings: Monday through Friday  
7:00 and 8:00 A.M.

SAT. AND DAILY MINHA  
SERVICES: 7:15 P.M.

### Week of September 15

Kindling of Candles: 6:48 P.M.

Services: 6:00 P.M.

SABBATH MORNING SERVICES,  
SEPTEMBER 16, 8:30 A.M.

CANTOR SAULER WILL CHANT  
THE SERVICES

Shabbat Shubah

Sidrah: "Vayelech"

Deuteronomy 31.1-30

Prophets: Hosea 14.2-10;

Micah 7.18-10

**RABBI KREITMAN**

will preach

Minha Services — 6:00 P.M.

DAILY SERVICES:

Sunday mornings: 8:30 A.M.

(One Minyan)

Mornings: Monday through Friday  
7:00 and 8:00 A.M.

SAT. AND DAILY MINHA  
SERVICES: 6:55 P.M.

## Congratulations

Hearty congratulations and best wishes are extended to:

Mr. and Mrs. Meyer A. Goetz of 20 Plaza Street, on the marriage of their son, Stephen, to Miss Michele Newman.

Mrs. Lillian Zwilling of our women's gym department, on the marriage of her granddaughter, Miss Regina Carroll Lewis, to Mr. Herbert Jeramanak on August 26.

Mrs. Simon Spiegel of 901 Washington Avenue, on the celebration of her 90th birthday on August 25.

### Mishnah Class and Fellowship

The Mishnah Class of the Brooklyn Jewish Center, which has won recognition for its success in bringing the teachings of rabbinic Judaism to the membership of our Center, will resume its session on Sunday morning, October 22, at 10 o'clock.

The Mishnah Fellowship Class asks all the original members of the Mishnah Class who enrolled 5 years ago to submit their names to the registrar of the Adult Institute, Mrs. Ida Rabinowitz, before the beginning of the Adult Institute season. It is planned that at a special convocation of the Adult Institute, certificates of achievement will be presented to all those who have completed 5 years of study in the Mishnah Class.

A special Seminar in Jewish Law will also be instituted this year. Those who are interested in registering for this class must have a law degree or training in the Talmud.

### Great Books Seminar

Plans have already been formulated for the second year reading and discussion program of the Great Books Seminar. The first session will take place on Monday, October 9th at 8 P.M.

The first year is not a prerequisite for the second year program. Those who are interested in enrolling may inquire of Mrs. Ida Rabinowitz, the registrar. There is no fee for this program but every seminar member is required to have a set of the Great Books, second year series. The cost of the books is \$9.25. The check should be made out to the Great Books Foundation and sent to our registrar. The leaders of this program are Dr. Benjamin Z. Kreitman and Mr. Leo Blond.

### Hebrew School Starts Season

Hebrew School classes started Wednesday and Thursday, September 6th and 7th. Registration for new students is still being held and parents are urged to register their children immediately.

Sunday School registration will be held on Sunday morning, September 17 at 10 A.M.

There will be no classes held on Sunday, September 10th (erev Rosh Hashanah).

### Golden Age Club

The Golden Age Club of the Center resumed its regular meetings Wednesday afternoon, September 6th at 1:00

P.M., and will continue its regular meeting schedule every Wednesday afternoon throughout the season.

Best wishes to all for a Happy and Healthy New Year.

MRS. PAULINE GOLDMAN,  
*President.*

## A BROTHERLY PITCH OR TWO

WE MUST imagine what took place in that small, hot, smoky room. A couple of the boys were talking it up. Who should it be?

After all, a vital change was going to take place in our Men's Club. The only President we had ever known had had enough and wanted to retire. And, so they talked and talked and talked, and they labored mightily — and brought forth a slate that we hope you'll like (I'm part of it so I like it). No opposition developed so the whole shebang was elected. Here goes:

Honorary President: Theodore D. Ostrow

President: Louis Kramer

Vice-Presidents: Dr. Milton Schiff, Robert Morse, Robert Gutchman, Dr. Jules Kahn

Secretary: Robert Gluckman

Treasurer: Hugh Greenberg

Official Host: Max Crawford

In addition to these, I've appointed Murry Greenberg as my Special Representative and Trouble-Shooter—and he intends to throw his slight weight around.

Rather than have the installation in June, a real bang-up affair is being planned for October 9th. Please note this in your little black book. There'll be more on this subject in the next few weeks.

Our Men's Club is out of its swaddling clothes and has made valiant strides forward. Our meetings with interesting programs have been well-attended. Nevertheless, we are not satisfied. We want manpower—and plenty of it. You are the ones we want.

We want you to join us. We have the biggest bargain anyone has ever offered around these parts. For less than a thin dime a week we invite you to at least nine pleasant and enjoyable sessions, always followed by a collation—and it isn't always the usual

coffee and - that is not where we stop.

On top of that you automatically become a member of the National Federation of Jewish Men's Clubs, entitling you to that amazing, edifying quarterly, *The Torch*, containing instructive and provocative articles on varied subjects.

Have I said enough? No. Your membership in Men's Club gives you certain rights and privileges that you cannot obtain by being on the outside. Our end-of-the-year affair last December 31st was a whizbang. Many of our friends who did not attend expressed extreme sorrow at their failure to come in with us. As a result the chairmen of this year's event are now meeting to lay the ground rules. It is rumored that priority will be extended to members of Men's Club. Remember, our facilities are restricted by law, so we must limit the number of people who can be invited. Your Men's Club membership will assure your right to be on the in with us come December 31st, 1961.

If this isn't enough to warrant that five buck membership then line up because priorities don't stop. We hear that Murry Greenberg has gotten a franchise on a limited number of rooms at Kutscher's for May, 1962. (See ad in this issue for full details of this gala country retreat.) Naturally, he's going to take those who sign up first, and he too with his committee is going to exercise the Men's Club priority rule.

Have I convinced you yet? So, where's your five-and-application? Now's the time to do it. Start the New Year right. This is one way you can be sure of being inscribed in the Book of Life—membership in Men's Club helps you and the Center.

LOUIS KRAMER,  
*President, Men's Club.*



## YOUTH ACTIVITIES

WE HAVE made every effort to assure that our teen-age members will have the best in a Synagogue Center oriented program this coming year. New ideas, plans, programs and projects are waiting to be activated. We invite all members' children and their friends to join our club program. Only through your cooperation will our program succeed.

As an affiliate of United Synagogue Youth, our program is geared to the principles of Conservative Judaism and the realization that the wholesome Jewish teen-ager is the product of his environment and a way of life. It is our belief that a club program planned and organized on the basis of our precepts—religion, culture, athletics, sociability and philanthropy, is the best way to achieve our goal.

We aim to accomplish these ends through properly oriented and skillfully handled group work techniques. Our leaders are experienced; they have had extensive contact with teen-agers and know the aims and objectives of United Synagogue Youth.

Our activity calendar offers field trips to museums; plays; places of interest; outings; hikes; holiday and religious festivals and celebrations; athletics and athletic events; games. Interest in current events is motivated by discussion groups, movies and lectures. Special interest groups work on newspaper; drama; folk, square and social dancing; musical programs and photography; arts and crafts, etc. Our teen-ager is a participant in one of the most progressive youth programs in our community.

Our season commences this year with the observance of the New Year. We will study the Rosh Hashanah traditions, symbolisms and meanings. Soon after, we observe Succoth and Simchat Torah. In the club chapters and Junior Congregation, Judaism as a way of life is opened to the uninitiated and made more meaningful to our veteran club members. Each of the other Jewish holidays is likewise celebrated and observed until the close of our program at Shavuot.

Ours is a full weekly program. From

Sabbath to Sabbath we make every effort to give our youngsters a feeling of participation in Judaism. Through U.S.Y. council meetings, the Kinus Katan, the Center and Borough-wide Kinusim and the National U.S.Y. Convention, our members are enabled to better understand and appreciate the heritage and hopes of the Jewish people.

The leadership and capability of our youngsters has long been recognized by the United Synagogue Youth. We have garnered individual and chapter trophies for excellence of program and participation in U.S.Y. Three of our members are now Brooklyn Borough officers while a number of others are active in council planning.

The Leaders Training Fellowship and the Atid groups are two other divisions of our program that will be

continued during the coming year. Organized to pass on knowledge and experience gained by the senior teen-ager and the college student to those who are entering our clubs these programs serve to unite the more mature and serious minded youth who will soon become full-fledged congregants and the community leaders.

Our lecture series, so well accepted by members and the community, will be continued and enlarged. We have many admired leaders and professionals among our members who will again be called on to lecture and advise. To their work will be added the different "Youth Wants To Know" series offered by U.S.Y. in the various Synagogues.

Remember—join with us, bring your friends and neighbors. Become members in a dynamic activity.

SOL ROSS, Supervisor,  
Youth Activities Department

## PAGING SISTERHOOD

*IT IS indeed a great pleasure for me, as your newly elected president, to extend warm greetings to all members and friends and to wish all of you a blessed New Year.*

*I hope that you have all had a very pleasant summer. I am looking forward to resuming with you the many faceted activities of our Sisterhood and our Center. At this season let us rededicate ourselves to the task of making each day of 5722 so meaningful that our Sisterhood and Center may be a beacon of light in our community.*

*The approaching holiday, Rosh Hashanah, is the time for reflection, the time for remembrance, and the time for greater understanding of our faith.*

*We pray to the Almighty that he help us start anew, and to guide us to a more purposeful life, as we beseech Him to inscribe us and the whole house of Israel in the Book of Life.*

*"L'Shonah Tova Tikosevu."*

*A Healthy and Happy New Year.*

Clara Meltzer, President

### Start the New Year Right!

Mark these important dates for the beginning of our season on your calendar right now! Plan to participate in Sisterhood's program of activities. You will find the meetings and functions a delight to attend.

Wed. Eve., Sept. 27: Installation of Officers.

Thurs., Oct. 5: Opening Board Luncheon-Meeting—12:30 P.M.

Mon., Oct. 23: First regular meeting of season.

Tues., Oct. 31: Sisterhood Silver Jubilee Luncheon.

Sat. Eve., Nov. 11: Theatre Party—"Bei Mir Bis Du Shain."

Adv. Date: Theatre Party — Latest movie "Judgment at Nuremberg" —

Thurs. Eve., Jan. 18.

### Make A Date with SISTERHOOD

to see  
the new musical

**"Bei Mir Bis Du Shain"**

SAT. NITE, NOV. 11, 1961

Call Chairman

Faye Gutchman (PR 2-0904) or

Jean Wolk, Co-Chairman

(PR 2-0742) for reservations.

# ROSH HASHANAH GREETINGS

*New Year Greetings to Our*

*Friends at the Center*

Dr. and Mrs.

IRVING HOROWITZ

and FAMILY

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*New Year*

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## *A Happy New Year*

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# *Start the New Year Right!*

*LET'S BEGIN OUR NEW SEASON WITH A RECORD ENROLLMENT!*

Remember! Membership is the Lifeblood of Every Institution.

Introduce Your Friends and Neighbors to the Brooklyn Jewish Center Now!

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\$75 per year for married members  
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### *Sustaining Membership*

Join the growing list of members who voluntarily contribute annual family dues of \$100.00 in greater appreciation of the services of the Center.

MURRAY T. FEIDEN  
*Chairman, Special Membership Drive*

ABRAHAM MELTZER  
*Membership Chairman*



## THE DOWRY

(Continued from page 9)

wept. Her Sonia's copper boxes and baskets were packed with bedding and huge square pillows. Then—there were shouts of "Fire, fire!"

Sonia's dowry was on fire. The ship was to sail tomorrow. Esther tore out of the house, saw the crowd milling in front of the warehouse. Sonia's dowry was there. She kicked her way through the crowd. Two policemen clutched her arms. The crowd pulled her shawl off her head, trampled on it; she lost her *sheitel*. The blaze sized higher and higher. The crackle and thud of falling beams was heard. The police held the crowd back from the warehouse. But Esther punched, kicked, scratched until she shook off the two policemen. She ran up to the high door. It was barred with heavy iron beams and cleats. The women shrieked. The men stood dumb. Esther was fantastic. She seemed to be in the flames. In a frenzy she lifted the iron bars, swung back the door, disappeared. The crowd knew it would never see Esther again. But—there she was, dragging a huge copper box, flames licking and hissing all

about her.

For nine times nine days the story of Esther and the fire was told. Up to that day she had been just another village wife and mother. Now they called her a heroine. Men solemnly agreed that, for a mere woman, the weaker vessel in the sight of God, Esther had a kind of courage. The number of men who admitted this grew each day until it now included: Sholom, the carpenter. Yankel, the butcher. Pincus, the *schadchen*. Schmulik, the dairyman. Tevyeh, the ragpicker, Moishele, the horsetrader, Ephraim, the tailor, Petchik, the bathhouse keeper. Then Chaim the cigarette maker's son, Lazarus, the miller, Shimshon and Zalmonke joined the others in praise of a woman.

When Sonia sailed for America Esther felt as if she had lost a hand. Berl saw how it was with her. He brought home his friends from *schul*, the Geller Magid, Chanke, Zelik and Reb David. They sang for Esther. She sat in the kitchen listening for Sonia. She smiled faintly, while Berl, the dreamer, sang.

## MEDICINE IN ISRAEL

(Continued from page 7)

ciation, the Harefuoh. This journal is printed in Hebrew, English and French so that it reaches all medical centers throughout the world.

In its present progress, Israel has demonstrated to the world at large that even in its very young existence it has already made great contributions in the field of medicine. It is conceded by all nationalities even those bordering belligerent countries, that Israel is the Medical Center of the Middle East.

I resolved to concentrate my activities to the interest of my fellow colleagues in Israel. Through my visits and discussions, I found that the most immediate need and the greatest desire of the Israeli physicians is the completion of the Academy.

Upon my return home after the third visit, I immediately contacted the American Physicians Fellowship Committee which is the American affiliate of the Israel Medical Association. They honored me by electing me to serve on the Executive Committee of their Board of Trustees. Noting my enthusiasm for the Jerusalem Academy, they made me Chairman of the Fund Drive for this Academy of Medicine. The acquisition of two very helpful and capable Co-Chairmen, Dr. Solomon Ginsburg and Dr. Stella Schaeffer Epstein of New York, hastened my acceptance of this post.

To complete the entire contemplated structure, at least another one hundred thousand dollars is needed.

Our Israeli colleagues appeal to us in foreign lands to help them. Under present circumstances, both here and in Israel, it is beyond us alone to raise the necessary funds in the near future. Therefore, this appeal is made to all American physicians, laymen and organizations interested in promoting cultural activities.

### BE AN EARLY BIRD TOGETHER WITH THE MEN'S CLUB

Plans have already been arranged for an exciting week-end at

### KUTSCHER'S COUNTRY CLUB Monticello, N. Y.

The Men's Club annual Spring Week-end will be held at the beautiful Kutsher's Country Club from MAY 4-6, 1962.

Because of Kutsher's popularity we have been limited to 75 rooms, which will accommodate 75 couples plus children. It is therefore necessary to place reservations on a first come-first served basis.

● **ADULT RATES:** Based on 2-persons in a room from after lunch on Friday, May 4 until after lunch on Sunday, May 6, per day, per person:  
Private Bath — \$22.00, Semi-Private Bath — \$18.00, Shower on Floor — \$15.00.

● **CHILDREN'S RATES:** Up to and including 10 years of age, occupying same room as parents—\$10 per day per child with meals being served in Children's Dining Room. Children eating with parents in Main Dining Room—\$2 per day per child additional.

Children from age 11 to 16, sharing room with parents — per day per child: Private Bath—\$17.  
Semi-Private Bath—\$14, Shower on Floor—\$13.

● At Kutsher's you will find magnificent vacation facilities on 500 acres of Rip Van Winkle's Mountain Plain, including new Championship Golf Course.

A delightful week-end is planned for us which will include (in addition to delicious food served in the modern dining room).

Sports & Games. Cocktail Party before Saturday dinner. Broadway Entertainment.

For information regarding immediate reservations, please contact the Center office.

● **MURRY GREENBERG  
DR. JULES J. KAHN**

Men's Club Week-end Chairmen

**LOUIS KRAMER**, President  
Men's Club

# ANNUAL YOM KIPPUR NIGHT DANCE

*Sponsored by the*  
**YOUNG FOLKS LEAGUE**  
*to be held*

Wednesday Eve., Sept. 20, 1961  
at 9:00 P.M.

*Dancing to the Continuous Music of*

**MURRAY BAUM**  
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Contribution \$3.00 Free Refreshments

**BRING YOUR FRIENDS**

## Speedy Recovery

We extend our best wishes for a speedy and complete recovery to Mr. William Frucht of 135 Ocean Avenue.

## GYMNASIUM DEPARTMENT

and

## MASSAGE DEPARTMENT

OPEN

FULL TIME FOR MEN  
AND WOMEN

Members are urged to make use of these wonderful (Health Club) facilities.

## LIBRARY HOURS

The library will reopen after the holidays and will be open on Wednesday nights and Sunday mornings.

## Condolences

Heartfelt condolences are extended to:

Mr. Edward Baker of 377 Montgomery Street, on the loss of his beloved mother.

Mr. Leon Hoffman of 27 Oak Lane, Scarsdale, N. Y., on the passing of his beloved mother, Bella, on August 25.

Mrs. Theodore D. Ostrow of 135 Eastern Parkway, on the demise of her beloved father, Mr. Irving Kerr, on August 28.

Mr. and Mrs. Samuel Levin of 10 Plaza Street, on the loss of their beloved son-in-law, Dr. Stuart Gurman.

## In Memoriam

We announce with deep regret the passing of our member

**Mr. Irving A. Sirkis**  
of 706 Eastern Parkway on August 25, 1961.

The Brooklyn Jewish Center extends its most heartfelt sympathy and condolences to the bereaved family.

# SUPERLATIVE CENTER SERVICE!

The newly renovated ballrooms of the Center offer the finest facilities for catering your party.

There are separate rooms for each part of your function: the Temple, the Bridal Room, the Reception Rooms and the Dinner Room.

The gold and white motif of the lobby and the spacious ballrooms permit the use of any table decor you may choose.

New attractive price arrangements make it advantageous and conducive for you to visit our Center's Catering Department.



## MARSEILLES

(Continued from page 6)

dren whose parents cannot provide them with decent living conditions.

In spite of its antiquated facilities, it is one of the brighter spots in the Marseilles Jewish social service picture. Many of the children are here only on a temporary basis. The newcomers from North Africa find conditions in Marseilles so different from what they have been used to that they often feel it advisable to relieve themselves of their children until they can get adjusted, find a means of livelihood and a place to live. When they make good and can provide for the children, they take them back. Thus, 24 children, ranging in age from 10 to 14, were recently returned from the home to their parents.

The children attend regular public schools and receive their Jewish education in the home. Several are problem cases requiring special attention. These children cannot understand why their parents had to separate, or why the family could not stay together.

A Jewish atmosphere is created in the home through a Shabbat service every Friday, conducted by the children themselves with singing, kiddush and dances. All holidays are observed in the traditional manner.

A few months ago five boys celebrated their Bar Mitzvah in a collective ceremony held in the home. Needless to say, it was a very special occasion. Scrubbed and combed, wearing blue and white skullcaps and silk prayer shawls over their new navy serge suits, they each proudly recited the customary blessing and read their respective portions of the sacred scrolls.

## SISTERHOOD'S SILVER JUBILEE LUNCHEON

TUESDAY, OCTOBER 31st, 1961  
12:30 P.M.

*Make your reservation with*  
Mrs. Abraham Bernhardt, *Chairman*  
PR 4-6137

Mrs. Carl Fruchtmann—IN 7-2886  
Mrs. Chas. Windwer—UL 7-8484  
*Co-Chairmen*

# 7th ANNUAL DINNER-DANCE AND JOURNAL CAMPAIGN

SUNDAY EVENING, DECEMBER 10, 1961

•  
**HELP MAKE THIS THE BEST ANNUAL**

**GALA EVENT EVER**

### **Give or Get Ads**

\$125.00 Worth of Ads Entitles

You to Two Reservations Gratis.

•  
MOSES SPATT, *President*

BENJAMIN MARKOWE, *Chairman*

•  
We urge you to solicit your friends and business associates in the community for ads for our Journal.

Additional blanks may be secured at the Center office and the office will likewise aid you in securing ads by writing any necessary letters to your associates or friends.

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# Brooklyn Jewish Center Review



The Ark Gate  
at the  
Center Synagogue.

On the Gate  
Words of Silver Read:  
"There Shall Be  
Peace In the Land."

FAITH IN OUR IDEALS

By RABBI ISRAEL H. LEVINTHAL

A RABBI'S ADVENTURES WITH  
HUCKLEBERRY FINN

By RABBI BENJAMIN Z. KREITMAN

IS AMERICA BECOMING  
LESS AMERICAN?

An Editorial

By WILLIAM I. SIEGEL

## PRAYER FOR THE NEW YEAR

O God, divine Ruler of the universe, as the twilight of the old year fades into the night that marks the birth of another year, we gather together in Thy house with mingled emotions, mindful of the blessings and the sorrows Thou has seen fit to lay upon us.

Thou, O Lord, art without beginning and without end. Before Thee, time and change are as naught. A thousand years in Thy sight as yesterday when it is past, but as for man, his years are numbered; every hour is precious for Thou hast set a limit to his days on earth. On Rosh Hashanah we become aware of the flight of time, the vanity of our possessions, and the uncertainty of life. We feel the need of pursuing that which is timeless and indestructible. O may our prayers on these Holy Days arouse within us lofty resolves.

Stimulate us to find richer meaning and fuller content in all our daily tasks and aspirations.

We pray that this year be for us and for all mankind a year of life and health, a year of sustenance and cheer. Help us to make it a year of consecration to the Torah, of devotion to Israel, of loyalty to Zion and of service to humanity; a year of faith and wisdom to meet the perplexities and perils which may beset us.

On this Rosh Hashanah and in the days to come, may we acknowledge Thee our Father and regard all men as brothers. May it be a year of peace, concord and serenity, a year in which Thy Spirit will fill the hearts of all Thy children everywhere. Amen.

*From The High Holiday Prayer Book  
Edited By Rabbi Morris Silverman*

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\$75 per year for married members and unmarried men 28 and over

\$50 per year for unmarried men under 28

\$30 per year for single girls

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ABRAHAM MELTZER  
*Membership Chairman*



# Brooklyn Jewish Center Review

Vol. XLI

SEPTEMBER, 1962 — TISHRI, 5723

No. 1

## IS AMERICA BECOMING LESS AMERICAN?

THE authors of a recent national survey\* have drawn conclusions concerning the spiritual condition of the country, arising from changing relationships among the ethnic and religious groups composing our population, which compel disturbing reflections. The validity of the deductions can of course not be vouched for by any reviewer. What can be said, however, is that the subject matter is of utmost importance to Americans; and that therefore the survey should receive the serious attention of all persons interested in the preservation of the American heritage.

Without attempting to establish an order of importance, we list some of the findings which the survey makes.

Of obviously great and disturbing significance is the assertion that there are inter-religious tensions in American communities which are increasing in intensity, to the serious detriment of all groups. One of the worst manifestations of these tensions is the pronounced tendency among Protestants, Catholic and Jewish groups alike to erect, and to separate themselves behind the walls of a "triple ghetto" in American life. This is not a compelled separation. On the contrary, it is a worse type of segregation in that it is voluntarily assumed by the respective religious groups.

*"A Tale of Ten Cities"* by Rabbi E. G. Lipman and Albert Vorspan.

The harmful effects of such a polarization are manifest and manifold. The unique genius of American life in the past has been its ability to absorb into what Zangwill so strikingly termed its "melting pot" every ethnic and religious group whose members have come to its shores. Out of the amalgam of the cultures and traditions of these separate peoples there has evolved a culture which more and more has taken on an American aspect as distinguished from the national, racial and religious sources of its contributors. This, our American way of thinking and living,

has been fruitful of benefits, and blessings not only internally in the country itself but externally in our relations with other countries and peoples within our own borders an enormously expanded population has lived, with but few exceptional periods of conflict and strife, in uniform peace, tolerance and mutual understanding. There has been, in the main, not only a legal recognition and guarantee of religious freedom and equality under the law, but a willing observance and participation in the practice of this national philosophy. Abroad, in our foreign relations, the fact of the essentially foreign origin of the great majority of our people has effectuated ties of understanding, sympathy and helpfulness between us as the better advantaged, and countries less fortunate than we in natural resource and economic problems. If in fact the tendencies noted by the surveyors exist, and if deplorably they will persist, the consequences may well be such as to constitute an international tragedy of major proportions.

The survey concludes that some part of the blame for these harmful forces lies at the door of the religious leaders of the three faiths. While in the highest echelon there is some inter-communication and some attempt at discussion of these problems, there either does not exist at all, or at most there exists in minimum quantity and quality communication, discussion and planning among the lesser religious leaders, in the major population centers of the country. While there is a continuing "dialogue," it is however not sufficiently wide-spread in extent or numerous in participants to be effective. Roundtables of Christians and Jews therefore are in fact more symbolic than real. The authors of the survey naturally advocate a fuller use of the powers of religion in "shaping the ethical conscience of America and impelling public spirited citizens to righteous action in building a better society for all men."

The survey makes specific findings concerning the American Jewish community. Taking natural note of the immigrant origins of the Jewish community, it finds a remarkably successful climb to a general average of comfortable living and indeed of prosperity and wealth. At the same time, the survey asserts that this success expresses itself in the pursuit of other than Jewish objectives and values. The community aspires to personal happiness and security, to wealth, power and status, rather than to the practice of piety, love of Torah and to ethical living under God.

Just how accurate is this assessment of the Jewish community's attitude towards its own treasures of tradition and practice we do not assume to say. Certainly, there is physical evidence to the contrary. In this generation there has been a notable program of Synagogue and Center building not only in the larger Centers of Jewish life, but in the hinterlands of the country among communities just beginning to grow into any real proportion. Skeptics have been unable to find in the fact of the building itself any real persistence, or revival, of religious interest. They deem the Center to be the expression of other factors in Jewish life; in themselves commendable, but at the same time not religious. Thus, they see a new pride and self-respect because of the renaissance of the State of Israel; and out of this a sense of identification with the Jewish people. They point to the fact that on week nights and Sundays the Center is crowded, while on the Sabbath the Synagogue is relatively empty.

This verdict is not accepted by all observers. The more hopeful see in

(Continued on page 6)

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#### Brooklyn Jewish Center Review

Harry Cooper, Wm. I. Siegel, Louis J. Gribetz, Louis Kramer, Benjamin Z. Kreitman, Israel H. Levinthal, Mordecai H. Lewittes, David M. Gold, Dorothy M. Rose, *Editorial Assistant*.

# "JUST BETWEEN OURSELVES"

"בינינו לבין עצמנו"

*An Intimate Chat Between Rabbi and Reader*

ONE of the most encouraging news items that recently came to our attention was the one that told of the Conference of Jewish Educators and of those interested in the problems facing Jewish education which took place in Jerusalem in the month of August. Five hundred delegates and observers from twenty-five countries attended these sessions. The importance of the Conference was recognized by the large coverage of its sessions that was given in all the important newspapers in the land.

In the past years, especially since the establishment of the State of Israel, most of the efforts of the Jews in America and in other lands of the Diaspora were concentrated upon saving the lives of Jews and providing for their physical existence in Israel or in the other lands in which they dwelt. These needs will continue for some time to come. But thinking Jews are now realizing that something must be done to preserve the spiritual and cultural life of the Jews who will remain in the lands of the Diaspora. Without an appreciation of these spiritual and cultural values there can be no hope for the future of Jewish life, which must perforce be overwhelmed by the influence of the majority cultural civilization in which the Jew finds himself.

It is an overwhelming problem which faces us, and which cannot be solved singly. It requires united thought, united planning, united effort on the part of those in all lands who recognize the problem and who have given thought to what can and should be done.

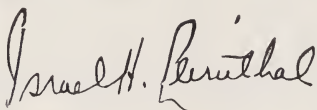
It was good to read that American Jewry was well represented and played a leading role at the conference. Indeed one of the sponsors of the gathering was the national president of B'nai B'rith,—the largest Jewish fraternal organization in America, which in the latter years is giving more and more attention to Jewish cultural life in America.

We, of the Brooklyn Jewish Center, are vitally interested in the program which the Conference has adopted.

Our institution was founded over 42 years ago to meet that very need which prompted the call for the Jerusalem Conference. We wish the Conference success in the plans that it had evolved for future action and shall cooperate with it in all its endeavors.

In the meantime, our Brooklyn Jewish Center must continue, with even greater force and enthusiasm, the holy work in which we have been engaged these many years—to spread a knowledge of our great spiritual and cultural heritage among our young and old. That alone is the "tree of life" for all of us, and for its preservation and growth let us rededicate ourselves on these solemn days when we welcome the New Year.

May the New Year bring to us the fulfillment of all our fondest hopes and prayers!



## Adult Institute Opens Oct. 29

The 30th year of the Institute of Jewish Studies for Adults will begin with registration on Monday evening, September 17 at 8 P.M. This Institute offers courses in Hebrew, History and Religion, as well as in Jewish Music and the Synagogue Liturgy and Synagogue Architecture and Ceremonial Art. In conjunction with the Ritual and Religious Service Committee, the Institute also offers a course in the study of the Mishnah. A faculty of the highest quality teachers present these courses. The formal opening of the classes will take place on Wednesday evening, October 29 at 8 P.M.

The course in Jewish Music and Synagogue Liturgy will be directed by Mr. Jack Goldstein. No previous training in music is necessary.

The course in Synagogue Architecture and Ceremonial Art will be directed by Mr. Gilbert J. Goldfine.

## SABBATH WORSHIP

Week of October 5

Kindling of Candles: 6:12 P.M.

Services: 6:00 P.M.

SABBATH MORNING SERVICES,

OCTOBER 6, 8:30 A.M.

Shabbat Shubhat

Sidrah: "Haazinu"

Deuteronomy 32:1-52

Prophets: Hosea 14.2-10;

Micah 7.18-20

Cantor Sauler will chant the services assisted by the Center Choir under the direction of Mr. Jack Goldstein.

**RABBI KREITMAN**

will preach

**DAILY SERVICES:**

Sunday mornings: 8:30 A.M.

(One Minyan)

*Mornings:* Monday through Friday  
7:00 and 8:00 A.M.

**SAT. AND DAILY MINHA**

**SERVICES:** 6:30 P.M.

## SUCCOTH SERVICES

Kindling of Candles: 6:03 P.M.

**FRIDAY EVENING**

OCTOBER 12, 6:30 P.M.,

**SATURDAY EVENING**

OCTOBER 13, 6:45 P.M.

**SAT. AND SUN. MORNINGS**  
OCTOBER 13 and 14, 8:30 A.M.  
**CANTOR SAULER WILL CHANT**  
**THE SERVICES**

Assisted by the Center Choir under the direction of Mr. Jack Goldstein.

**RABBI KREITMAN**

will preach

**DAILY SERVICES:**

Sunday mornings: 8:30 A.M.

(One Minyan)

*Mornings:* Monday through Friday  
7:00 and 8:00 A.M.

**DAILY MINHA SERVICES:**

6:15 P.M.

Those interested in getting further information about these courses are asked to apply to Mrs. E. N. Rabowitz, Registrar, on the third floor of our building.

## Mishnah Class and Fellowship

The Mishnah Class of the Brooklyn Jewish Center, which has won recognition for its success in bringing the teachings of rabbinic Judaism to the membership of our Center, will resume its session on Sunday morning, October 28, at 10 o'clock.



One of the greatest and most impressive books in our Bible is the Book of Job. Many Bible students and students of world literature regard it as one of the most fascinating creations of literary genius. It is a work of philosophy, dealing with the problem of the suffering of the righteous. Why should the just and the innocent suffer? How is it that the wicked often prosper? But though it deals with a philosophic problem it is not written as a dry philosophic thesis. It is composed in the form of a drama, brilliant in style and executed with great skill, and compares most favorably with the great classic Greek tragedies and dramas.

This is not the occasion to give a detailed analysis of the problems posed in the Book of Job. Just the barest outline of the contents will suffice.

Job is a righteous man, blessed with every gift from God's cornucopia. One day, during a session of the Heavenly Court, God asks Satan if he noted the saintliness and faithfulness of Job. But Satan is ready with a satanic reply. "Strike him and see if, in misfortune, his faithfulness endures." God accepted the challenge. Job is robbed of his wealth; his dear ones die; other misfortunes befall him. But Job remains true to his faith and his ideals. Satan does not admit defeat so readily. He argues that Job will turn against God once his own body is stricken. And again the challenge is accepted. Job is afflicted with leprosy; but though lying in pain and in anguish, he refuses to surrender his faith in the righteousness and in the final victory of his ideals. His wife urges him to curse God, to accept the apparent victory of injustice. But Job in answer cries out: "Even though He slay me, yet will I trust in Him!"<sup>1</sup>

At times, he is bitter at his fate. He pleads, he curses the day of his birth. "Sighs are my daily bread, and groans pour from me like water. I am not at ease, get no rest, have no peace, for trouble keeps coming."<sup>2</sup>

The philosophy is developed later when his friends visit and argue the whole problem of suffering. Many thoughts are propounded, but withal, Job remains steadfast and clings to his faith in his ideal of justice. The end we all know. There is a happy conclusion. Satan is defeated; Job is the victor. He is restored to health and joy and prosperity. This drama

## FAITH IN OUR IDEALS\*

by

RABBI ISRAEL H. LEVINTHAL

*This is one of a group of five sermons which appeared as an English Supplement to the Yiddish translation of Rabbi Levinthal's book, "Judaism—An Analysis and Interpretation," by Dr. A. Asen, published by the Pardes Publishing House.*

has become the classic example of faith and patience in the ultimate triumph of right and of truth.

It is interesting to note that in the Temple days, when the priests functioned in Israel, this Book of Job was among those books of the Bible that the High Priest was to read, or to have read to him during the night of *Yom Kippur*, in order to keep him awake for his sacred duties on that holiest day of the year.<sup>3</sup> Evidently there is something vital and essential in this story of Job for the High Priest, the representative of all Israel, to remember on this day of days when we are to achieve at-onement with God. And today, with Temple and High Priest no more, we Jews may still find in Job a message of deep import for our life.

Some of the Rabbis see in this book not the story of one individual, not the record of an isolated happening. In fact, one Rabbi tells us: *Iyov Lo Haya V'lo Nivra*. "Job never was and never existed, but is only a *marshal* — a parable."<sup>4</sup> We do not know who is the author of the book. One tradition, however, which is recorded in the Talmud, tells us: *Moshe Kosav Sifro V'sefer Iyov*. "Moses wrote his own book and also the Book of Job."<sup>5</sup> He, who on the mountain of Sinai proclaimed God's law to the world, was also the one who conceived this tale of a man ready to endure every pain rather than yield his faith in his ideals.

Another tradition goes yet further and tells us that originally the Book of Job was placed in the Bible not where it is found now — in the third or Scriptural section of the sacred volume, — but immediately following the Pentateuch — the five books of Moses — and preceding the Book of Joshua.<sup>6</sup>

What a fine truth is revealed to us in these ancient traditions, and how meaningful for our day! What insight they reveal into the struggle for ideals, for the Kingdom of God on earth!

Moses gave the world a Law of truth and justice, of love and righteousness — a Law which, if man observed it, would transform this earth of ours into a veritable Garden of Eden. The Torah is the blue-print of happiness for the world. But Moses knew that it would not be easy to achieve that Law. He knew that Satan would often appear and bring to those, who strive for the triumph of God's Law, disappointment and disillusion, suffering and anguish, — tempting them to forsake the path which Moses revealed. Nay, more, he knew that, like Job, men would see wickedness triumphant, the cruel and the arrogant successful.

How important it is to have the Book of Job closely attached to the Divine Law — to remind us of the courage and the strength needed to hold fast to our ideals. At times we do become despondent. We see those who trample under foot the ideals of truth and honor apparently achieving success, scorning those who attempt to live by God's Law. How often are we urged to curse God and live. How often do the words resound in our ears, "The effort is not worth while, forsake your ideal!" Yea, Moses warns us — hold fast to your faith. Learn to say with Job: "Even though He slay me, yet will I trust in Him!"

When, more than now, was there a need for such a message. We fought a war for democracy and justice, at the price of sweat and blood and tears. We thought that with victory achieved it would be a simple matter

\* A Yom Kippur Sermon.

1. Job, XIII.15.

2. III.24-26.

3. Mishnah Yoma, I.6.

4. Baba Bathra, 15a; cf. Prof. Louis Ginzberg, "Legends of the Jews," V.p.381.

5. Ibid., 14b and 15.

6. Targum Peshitta to Job.

to transform our hopes, our dreams and our ideals into reality. But see, Satan is tempting us again. Hatred and suspicion, prejudice and fear have again raised their heads. Already we hear talk of a new war. Darkness once more fills the world; all is in confusion. From all sides we are told, "Give up your ideal of universal peace, your dream of One World. Man is a beast; he will always fight; the battle is to the strong; the race to the swift. Just in such a time we need to read the Book of Job to keep us awake to the holy task before us. Despite all odds, let us not surrender our ideals. In a world that has lost its faith let us cling to it with all our strength, and thus bring new hope to a despondent mankind.

The Book of Job, according to the second tradition, not only followed the Pentateuch, but also preceded the Book of Joshua. Again, what depth of meaning this statement has for us. The Book of Joshua tells the story of the gradual conquest of Eretz Israel. God promised the land to the children of Israel. But Moses wanted the Israelites to know that in this task, too, there will be a test of faith. Even though the land was promised them, it would not come to them easily. There will be many battles to be fought; the land will have to be won through effort and will. Again, when hope seemed lost, when despondency had taken hold of them, they were bidden to remember Job — how he refused to surrender his faith even in his darkest moments.

Oh, how well we have learned this lesson in our day in the struggle to win the Promised Land. What treachery has been enacted by officials and governments to thwart us in our efforts, how they hounded us and tortured us — hoping that we would yield and surrender our ideal. There were years when darkness enveloped us, when everything appeared hopeless, when a Weizmann was forced to cry out: "Hitler may have lost the war, but as far as the Jews are concerned he won a complete victory!" But, like Job, the Jew clung to the

ideal of Zion reborn. Despite all obstacles, despite the opposition of Britain and Arabs, the Jew fought on, building with trowel in one hand, and with sword in the other to defend himself against every attack. The image of Job was ever before him, and, like Job, he too saw the triumph of his faith.

And we need to remember Job even today, though the Jewish State is, thank God, an established fact. Our enemies have not yet acknowledged defeat. Satan is still on the alert; he is still hoping to force us to give up our ideal. Even now, when the sun of freedom has begun to shine upon Zion, we must remember the connection between the Book of Joshua and the Book of Job. He must remain for us the classic example of the invincibility of a living faith.

R. Azariah d'Rossi relates to us an interesting tradition, that Moses used to read the story of Job to the Hebrew slaves in Egypt every Sabbath.<sup>7</sup> Moses wanted these bondmen to hold fast to their hope in freedom, — not to forsake their faith in the eventual triumph of justice. The Book of Job gave these slaves the strength to carry on, and the confidence that the darkness of their lives will one day give way to light and joy.

Yea, the story of Job was joined to the Law of Sinai and to the Book of Joshua! How great is the need for that message today. According to one Rabbi, the Heavenly Council, before which Satan challenged the faithfulness of Job, took place on *Rosh Hashanah* and on *Yom Kippur*.<sup>8</sup> On this solemn season may we dedicate ourselves anew to our faith and to our ideals — to work for them, to live by them, and, if need be, to die for them.

With the image of Job before us, let us carry on until our ideals become realities, and the Promised Land of happiness will be the inheritance of all mankind.

7. Mc'or Enayim, IV.4, quoting Origen. See Prof. Ginzberg, Legends, V.405.

8. Targum Jerusalem, Job I.6; II.1.

(Continued from page 3)

#### Editorial

#### IS AMERICA BECOMING LESS AMERICAN?

the program of building the outward manifestations of an inner personal identification with Judaism as a religion. They note the increasingly large attendance of Jewish children and adults alike in institutions of Jewish instruction and learning; and from these statistics they deduce a more comforting answer.

Which of these observers makes the better analysis — whether the skeptic or the believer — it is still too early to say. Where our hopes lie, is of course obvious. The persistence of a Jewry through twenty centuries of persecution in a Diaspora of worldwide extent has been attributed by historians and philosophers to many factors: to a naked will to live, to a perverse and proud refusal to succumb, to the Torah, and to the Synagogue. All agree, however, that it has been the Synagogue which has been the physical expression of all of the other factors in determining Jewish history in the Galuth. The question therefore is not one of good and benefit; but rather of how much good and to the benefit of how many?

This is certain: for the prophets of doom and to the hopeful optimists alike, the survey contains statistical material, and matter of interpretation thereof, of high value. It is a good omen that the need for such an undertaking was recognized. Analysis and self-analysis are frequently the stimulants to, and the cause of, cure where cure is needed. The American Jewish community has by the pressures of history become the one single Diaspora-based unit of Jewry left after the destruction and holocaust of the Hitler era. It, and Israel, will be the two factors in not only the survival of Jewry, but in determining our people's cultural and spiritual complexion. It would be a tragedy of incalculable proportions, not only to us but to the world, if the sacrifices of our ancestors for *Kiddush Hashem*, even to the point of life itself, should be rendered vain and void in this era, and in this climate, of freedom and opportunity. That which they preserved for us, we should not lose for our children.

WILLIAM I. SIEGEL



*This is part of the forthcoming publication on the Great Books Course Series being prepared by Dr. Kreitman for publication by B'nai B'rith's Department of Adult Jewish Education.*

## A RABBI'S ADVENTURES WITH HUCKLEBERRY FINN

By RABBI BENJAMIN Z. KREITMAN

The following article is a revision and condensation of the second part of a discussion on "The Adventures of Huckleberry Finn" at the concluding session of the Great Books Seminar held on May 7, 1962. Mark Twain's "Huckleberry Finn" is the last of the second year reading list as formulated by the Great Books Foundation.

The Great Books Seminar at the Brooklyn Jewish Center was established two years ago with the added purpose of showing the relevancy of Judaism, both as a system of ideas and as a culture, to the themes found in the classics of Western Civilization.

One of the great dangers Judaism faces today is to be adjudged as being irrelevant to the issues facing contemporary man. This danger can be met in two ways. One, by studying the sacred texts of Judaism and showing their application to present day life and its accompanying issues and problems. This is the classic approach of the pulpit and the adult study program. The second is the study and understanding of the classics that form the foundation of modern civilization and showing the relevancy of Judaism to the themes, ideas and issues embodied in these writings. This latter was the approach of Franz Rosenzweig in the Freies Jüdisches Lehrhaus in Frankfurt, one of the finest institutions of adult Jewish learning in modern Jewish history. Writing on the purpose of the Lehrhaus, he said, "It is a learning in reverse order . . . From life, from a world that knows nothing of the Law, or pretends to know nothing, back to the Torah. That is the sign of the time . . . There is no one today who is not alienated, or who does not contain within himself some small fraction of alienation . . . We all know that in being Jews we must not give up anything, not renounce anything, but lead everything back to Judaism. From the periphery back to the center; from the outside, in." The Great Books Seminar at the Brooklyn Jewish Center, with its special approach, is the attempt within the framework of our own Institute of Jewish Studies for Adults to achieve the purpose en-

visioned by Franz Rosenzweig. We consider this method and purpose, however, additions to the traditional approaches to Jewish learning and study. The study of the sacred Jewish texts remains the primary objective of our Institute.

The procedure or format of the Great Books Seminar at the Center calls for a special word of description. The discussion sessions are divided into two parts. The first part is devoted to a general discussion of the issues and themes in the work under consideration, led by Mr. Leo Blond, Co-Leader of the Seminar. During the second part, I try to show the relationship of Judaism to these issues and ideas. The members of the Seminar then discuss this relationship according to their own lights. As can be seen from the article, the session on "The Adventures of Huckleberry Finn" yielded a many sided discussion of basic themes in Judaism.

I am most grateful to the members of the Seminar for their understanding, enthusiasm and loyalty. The success of this project is in great part due to the skill, erudition and patience of the Co-Leader, Mr. Leo Blond. Mr. Blond, an assistant principal in the New York City school system, is a graduate of the Leader's Training course sponsored by the Great Books Foundation. During the course of this year Mrs. Lily Edelman, National Director of the B'nai B'rith Adult Education Department, invited me to prepare these discussions for publication by the B'nai B'rith. This invitation and her continual encouragement has helped me to carry forward this project.

I wish to express my thanks to Mrs. Freda Cohen, a member of the Center's staff, for her painstaking transcription of the tape recordings and for her efforts in preparing the revised typescript.

*Benjamin Z. Kreitman*

JUDAISM, culturally speaking, embraces various art forms. Its storehouse of literary achievements is rich and varied. As a culture Judaism has used a number of languages for communication, for self expression and for worship. Indeed, Hebrew is our primary and universally accepted Jewish language. But Jews in the past have spoken and written Aramaic and Judeo-Arabic. Many Sephardi Jews still speak a Spanish jargon known as Ladino and we are most familiar with the Judeo-German dialect known as Yiddish. Each one of these languages wedded to the Jewish spirit begot a distinctive and unique literature.

Surveying our multiform cultural heritage we pose the question: "Do we have in our literary heritage anything like "Huckleberry Finn?" It has been noted in the previous hour that Mark Twain blazed a new trail in American literature with "The Adventures of Huckleberry Finn," by using in its entirety the commonplace dialect of the south and the southwest, the locale of this story.

The second question we need pose for ourselves is, "In what way can the fundamental ideas abstracted from "Huckleberry Finn" be related to Judaism?" A few moments ago a member of the Seminar suggested that there are not to be found nor should we search for ideas or a philosophy in "Huckleberry Finn." She insisted that this novel as well as the other novels of Mark Twain were written only to amuse and to entertain. The preponderant view of the critics, however, as well as the members of this Seminar is that Mark Twain had a serious purpose in mind in writing this novel. The humor he uses is not for mere comic effect. It is for him a powerful medium through which he drives home his point. Mark Twain makes sure not to be mistaken for a mere humorist. Writing in one of his autobiographical pieces, he says, "Humorists of the 'mere' sort cannot survive . . . Humor must not professedly teach and it must not professedly preach, but it must do both if it

would live forever. I have always preached. If the humor came of its own accord and uninvited I have allowed it a place in my sermon but I was not writing the sermon for the sake of the humor."

These then are the two questions which define for us the Jewish dimension of our discussion of "Huckleberry Finn:" "Do we have in our literary heritage an art form that resembles this novel?" and, "What relevancy does Judaism, as a system of ideas, have to the ideas found in this novel?" To speak otherwise on the Jewish aspects of "Huckleberry Finn" is to link the proverbial elephant with the Jewish question.

It was noted before that Mark Twain established a new form for the American novel by his extensive use of dialect in "Huckleberry Finn." One of the members of the Seminar suggested that the author exaggerated the dialect speech in order to get a comical effect. For us living in New York in 1962 these dialects do sound strange and exaggerated. Having spent my childhood and early adolescent years in Kentucky, I can assure you that the speech you find in "Tom Sawyer" and "Huckleberry Finn" is no exaggeration. One aspect of the genius of Mark Twain is his gift to record the variety of dialects found in the south and the southwest. There is a realism in his transcription of the everyday talk of the southern white and of the Negro that no descriptive writing could ever achieve. By means of the dialects the author reveals the character of the southern whites at that time, the pathos of the Negro, their superstitions and their humor, their outlook on life and their common humanity.

When we look towards our own Jewish literary heritage, the writer who comes immediately to mind as resembling Mark Twain, particularly in his "Huckleberry Finn," is Sholem Aleichem. Sholem Aleichem wrote all of his works in Yiddish. There were other great writers in Yiddish before Sholem Aleichem, but they didn't let their characters talk as they would have in ordinary life. Some of them germanized or hebraized the Yiddish losing thereby its earthiness and warmth. Yiddish even in its most sophisticated form is essentially dialect speech and reacts to the restrictions of syntax and grammar as a

robust man does to a straitjacket. Sholem Aleichem uses Yiddish as "mame loshen," — the lusty mother tongue — the dialect speech expressing the common, vigorous, immediate impulses and strivings of the East European Jew. He records, too, as did Mark Twain, the nuances of accents that distinguished one locality from another, one social stratum from another. By means of this down-to-earth speech we are able to recreate the life of the Russian-Polish Jew, to savor the humor, the pathos, the faith and courage that gave depth to this life. "Huckleberry Finn" and the works of Sholem Aleichem are therefore not really translatable. Their idiom is peculiar to each people and each locale and is not easily exchangeable for another. When, however, one masters the particular idiom, one finds a universality of feeling that makes us all kinsmen. Paradoxically, the closer we come to the particular the more universal is its scope. Such is the nature of art, the more particular and individual is its mode of expression, the more authentically human it becomes for us.

Mark Twain uses as the protagonists of his best known novels two adolescent boys, Tom Sawyer and Huckleberry Finn. Of the two characters Huckleberry Finn is the more interesting, being introspective, deeply human and an intuitive philosopher. There is good reason for his choice of young boys for his heroes. The adolescent has as yet not been sullied by the corruption and vice of the adult world, nor has his enthusiasm for life been dulled by the responsibilities of mature years. He looks upon life with wonder, amazement and at times with disgust. There is a natural idealism in the adolescent heart and mind that causes him to rebel against adult ways and scorn its pretensions. Soon the adult world will close in upon him and force him to put a rein on his rebelliousness and to exchange his idealism for the practical.

The prophet Amos, speaking on behalf of God, inveighs against those of his people who subvert the natural idealism of youth, saying, "... I raised up some of your sons as prophets, and some of your young men as Nazirites, — But you made the Nazirites drink wine; and you laid command upon the prophets, saying, 'You shall not prophesy.'"

It was natural therefore for Mark Twain to debunk the 'humbug,' satirize the pretensions and espouse the humanity that binds together the high placed and the lowly through the character of an orphaned adolescent boy. Sholem Aleichem, the social satirist, the rebel against the accepted, stultifying norms chose also youngsters to speak his heart and mind. Mottle, the cantor's son, is an orphan like Huck. He is left to fend for himself and make his own way in the adult world. He, too, like Huck is an intuitive philosopher, reflecting on the foibles of his elders. Their misfortune of being orphaned helps them look with even greater detachment on the world around them. Sholem Aleichem and Mark Twain as social critics approach life with the detachment and idealism of youth. Vernon Parrington therefore described Mark Twain in these words, "All of his life he remained a boy." Similarly, Maurice Samuels says of Sholem Aleichem, "His childhood never died in him."

It is noteworthy that of the contemporary writers, the one who bears closest resemblance to Mark Twain and Sholem Aleichem is J. D. Salinger in his book "Catcher in the Rye," without having, however, their humor and zest for life. He, too, satirizes the corruptions and pretensions of middle class America through the colloquial, down-to-earth speech of an adolescent boy, Holden Caulfield. Holden is in a sense an orphan like Mottle and Huck. His parents and his older brother don't understand him nor want to understand him. He is bewildered by their ways and by their talk. Emotionally he is an orphan and alone in the world. The only understanding and sympathy he can get is from his younger sister, Phoebe, a kindred soul.

We have seen the kinship of spirit of Mark Twain and Sholem Aleichem, their similarity of style and their like use of dialect and humor. They play identical roles in the literature of their people and culture. Harry Golden in a recent New York Post column retold the well known story of their meeting. Sholem Aleichem turned to Mark Twain and said, "They say about me that I'm the Mark Twain of Yiddish literature." Whereupon Mark Twain responded, "They tell me I'm called the Sholem Aleichem of American literature."



Nevertheless there are differences, significant differences, between these two writers. Differences are indeed inevitable, even between twins. But I speak of those significant differences of characterization, of frames of reference, of goals and of ambitions. Kasrilivke and Boyberick are not just some place names that can be interchanged with only minor alterations with the towns along the Mississippi River in Huckleberry Finn's day. They are worlds apart. Nor is Mottle, the cantor's son, of the same genre of Huck. I will let Maurice Samuels, the finest interpreter of Sholem Aleichem in English, show us these differences. "Jewish children do not go bird's nesting or fishing or snaring. They do not run about in the woods. They do not cut pan pipes from reeds. There are no Tom Sawyers or Huckleberry Finns among them. Jewish children learn at the age of six or seven that life is real; life is earnest and a good time is not its goal. A Jewish child must not even learn to whistle . . . What, eight years old and you still want to play around? Are you a heathen? A lad like you should be deep in the Talmud. A lad like you should be studying, not day dreaming, not skipping about like a goat, as if you hadn't a care in the world. Why, when I was your age, I had two tractates of the Talmud mastered. When I was your age etc., etc. Fetkie, the Russian peasant boy, who appears in one of Sholem Aleichem's stories, could pass muster for Tom Sawyer with only the slightest changes. But not his Jewish companion, Fivel. Fivel is horrified when Fetkie tells him how he got at a bird's nest, how he trapped an animal.

The 'shetl' of Boyberick or of Kasrilivke, and those that may be familiar to your own memories were different in kind from the towns and villages of Huck and Tom Sawyer. The 'shetl' begot therefore a different kind of boy and girl in terms of attitudes towards life and destiny. Their imaginations played in the spheres of the mystical and the esoteric. Their riddles came out of the Bible and the Talmud. Their prattle and gossip were suffused with the seriousness of their duties. Even the pranks of the 'shetl's' mischievous boys had a special quality found nowhere else.

Some of the members of the Seminar, recalling their own early experiences or the stories of their parents, have insisted that the boys of the 'shetl' and those of a Mississippi village were really the same. The Mottles and the Fivels were bestirred by the same carefree strivings as the Hucks and the Toms. Granted that there is a sameness in the patterns of behavior that underscore our common human ties and make of Huckleberry Finn and Mottle, the cantor's son, brothers in the human family. It is upon this sameness that we have focused the earlier part of our discussion, seeing thereby the resemblance between Sholem Aleichem and Mark Twain. But we should be aware of the profound dissimilarities so perceptively demonstrated by Maurice Samuels.

I come now to the second of the two questions that define the area of this discussion, "How are the ideas articulated by Mark Twain in 'Huckleberry Finn' related to the ideas of Judaism?" Recalling an earlier quotation from the autobiography of Mark Twain describing the seriousness of his art, we can truly say that "Huckleberry Finn" is a magnificent sermon preached by the author. In this sermon he demonstrates the innate goodness of man, the compassion that binds us together into one human family. He extols in the course of this sermon the moral grandeur of the common, ordinary man. In sum, he shows how the unmediated 'moral sense,' the natural moral impulse, raises man above his brute origin and sets him among the angels.

Huckleberry Finn is an untutored, unschooled boy. In fact, he hates all school learnin'. His manners are bad and his grammar is worse. He never heard, nor will he never hear of the 'categorical imperative.' The very words would have given him the fright of his life. But that 'imperative' is a part of his nature. His instincts are profoundly ethical and deeply human, steady and strong in the crises of temptation. Huck shared his raft and his adventures with Jim, the runaway Negro slave. An affection and tenderness grew up between the two that knew of no differences of color and of class. At one point Huck set to thinking about what he was doing. He was after all helping a

runaway slave and that was a crime and a grave sin, the kind of sin for which he will be consigned to hell. This unlettered, superstitious boy is now sorely tried. The temptation is heightened by the memory of kindnesses done to him by Jim's owner, Miss Watson. He then writes a note to Miss Watson telling her of the whereabouts of her runaway slave. He is doing what society feels is right and proper for him to do. He reads the letter again, thinks of the consequences and then tears it up, saying to himself, "Alright, then I'll go to hell." The stuff of life springs strong and wholesome from the great common stock. Ethically speaking, polite manners and good grammar, and a highly developed intellect could not have made a better boy out of Huck. Possibly they might have dulled his natural, ethical sensibilities.

We need not dwell at any great length on Mark Twain's affirmation in this book of the basic Biblical and Judaic teachings that the human race is one without any hierarchy of in-born, racial superiorities or disabilities; and that this oneness should be manifested by compassion for the stranger and the disinherited. This seems to me obvious even from a scanning of the book.

We turn, however, for closer examination and comparison to the important doctrine enunciated herein by Mark Twain, the innate 'moral sense,' the goodness of the great common stock. Huckleberry Finn, the simple, untutored lad, whether it be in his relation to Jim, the runaway slave, to the 'king' and the 'duke,' or to his drunken, brutal father, is the personification of this doctrine.

In the history of culture, the question has been raised time and again whether the intellect with its accompanying knowledge has strengthened or weakened man's moral competence, or is the intellect neutral, separate and apart from the ethical strivings, the area of the 'will'? It has been claimed by some that knowledge, begetting ingenuity, has blocked the natural instincts to do good. They have insisted that through the greater capacity to reason, one is tempted to rationalize the counter tendencies to good, of selfishness and hatred. The 'naturally' good impulses that issue from the heart are thereby silenced.

To put it in existentialist terms, the intellect is a way whereby man becomes alienated from his true self. We don't have to go too far back in history to search for examples or incidents that prove this contention. During the Nazi hegemony of Germany, the universities capitulated readily to the new teachings of racialism and paganism. Learned professors who had written libraries of books on philosophy and ethics proudly proclaimed their loyalty to Nazism, even writing scholarly volumes with massive footnotes proving the rightness of their position. There were some lowly folk akin to Huckleberry Finn who showed greater moral nobility and courage than these learned professors. What effect did their scholarship have on their character? There came into my hands the other day a paperback entitled "The Question of German Guilt," by one who is considered a luminary of German philosophy, Karl Jaspers. It is a translation of a part of his lectures delivered immediately after the war. With dazzling philosophical ingenuity he established new categories of guilt whereby he involves the entire human race in the guilt towards the Jews, thereby diluting the guilt of the German people beyond ordinary recognition. German guilt is so thinned down that for all intents and purposes they can consider themselves innocent victims of circumstances. I can imagine Huck wagging his head in amazement at this philosophizing and saying, as he did on another occasion, "A person's conscience takes up more room than all the rest of a person's insides, and yet ain't no good, nohow. Tom Sawyer he says the same."

Yet we know that ignorance is not bliss nor is it a guarantee for man's permanent tenancy of the paradise of morality and peace. Ignorance can breed suspicion and hatred of the stranger, blind one to the qualities that make us all human, cause one to believe that selfishness is the only successful rule of life. An intellect-free life can invite darkness and tyranny. The unmediated impulses of the heart may leave in their wake terror and chaos. We can argue back and forth about the 'natural' moral condition of man. Rousseau-like we can speculate about the idyllic state of man under primitive conditions, unsullied by the artificialities of civilization.

This is man as an abstraction. The historical reality, however, is that we spend our lives as part of groups and societies. This living together must necessarily give birth to tribes, nations, languages, political states, cultures and civilizations, creations of human nature and not 'nature' as such. Out of the knowledge and understanding of these social elements comes the discipline that makes possible cooperative living. Could there be a human society and the hope for its progress without the dimension of the intellect? The ignorant and boorish father of Huckleberry Finn was a threat to his son and to his community. We have a right to speculate over what the father would have been like if he had been exposed to some education. True his meanness would not have disappeared altogether. But there is a good possibility that it would not have taken the raw, brutal form it took. On the other hand Mark Twain would have responded to this speculation with a wry smile, saying, "So he would have been a half-educated, mean man. Maybe that's worse."

"The Adventures of Huckleberry Finn" embraces some of the fundamental questions raised during the course of this year's readings, particularly by Ecclesiastes, Aristotle, Swift, Rousseau, Kant and Mill. It was a wise choice on the part of the directors of the Great Books Foundation to have placed this novel at the end of the Second Year Readings, for it is a beautiful summation of the issues discussed during the course of this year.

For us as Jews to gain a clearer perspective of the themes of this novel which, as we have seen, are at heart ethical, we must shift our gaze to the history of our religion. Ever since Sinai, ethics, i.e., man's right conduct, has been the major concern of our religion. Indeed, in Judaism the 'moral sense' and the 'religious sense' are identical. One cannot be conceived of without the other. The moral or the religious sense was not left on its own to work out the individual's relationships and destiny. Through the Torah, with its laws regulating the ethical and religious conduct of the Jew, the 'moral sense' was given a disciplined and predictable expression. The Torah as Law involved the totality of the person,

his passionate and intellectual elements. The study of the Law is given extraordinary emphasis in Judaism. But it isn't study in the ordinary sense of the term, the acquisition of knowledge and the strengthening of intellectual powers. This type of study for Judaism is purposeless and barren. Study in Judaism means the reverent pursuit of the knowledge of the Law or for that matter any other knowledge that may be directly or indirectly involved in the Law, with the purpose of influencing the heart or the 'will.' In turn the heart depends on the intellect with its knowledge to guide it in its impulses. The unmediated impulses how good and innocent they may seem, the Jewish heart knows them to be fraught with danger. We find therefore in the Talmud these sayings: "An ignorant man cannot be pious," and "A boor does not fear sin." Ideally, the Halachah, i.e. the totality of Jewish law, is the resultant of the intellectual and passionate strivings of the Jew.

There was a time when the study of the Law and even its practice became an arid intellectualism and formalism. Knowledge and nimbleness of mind were considered ends in themselves. There appeared an ever widening chasm between the mind and the heart. The religious and moral powers of the unlettered were considered of no worth. The ignorant man was, as it were, irrevocably locked out of heaven. This exaggerated intellectualism reached its height around the beginning of the eighteenth century and at that very time a great revolution took place in Jewish religious life, the Hassidic revolution. The early Hassidic teachers rebelled against the intellectual Rabbinic aristocracy and sought to lead the lowly, the untutored, through the gates of heaven, Hassidism sought to restore the passionate experiences, the heart and the will to the totality of Judaism.

There is a legend ascribed to the founder of Hassidism, Israel Baal-Shem-Tov, that sums up this purpose. A villager had a boy who was dull in understanding and could not even learn the shape of the letters, let alone understand the holy words. When the boy was of age, that is thirteen years old, the father took him with him on Yom Kippur to the prayer house of the Baal-Shem. Now



the boy had a little whistle on which he always whistled during the time when he sat in the field and pastured the sheep and calves. He had brought it with him in his pocket without his father's knowing it. The boy sat in the prayer house during the holy hours and did not know anything to say.

During the Neila prayer the great confession returned for the last time and, before the evening descended and God judged, came once more before the ark of the Lord. Then the boy could no longer suppress his ecstasy; he put the whistle to his lips and let its voice powerfully resound. All were startled and bewildered. But the Baal-Shem raised himself above them and spoke, "The judgment is suspended, and wrath is dispelled from the face of the earth." What the learned prayers could not achieve the ecstasy of an ignorant boy did achieve. The untutored heart emerged triumphant.

As I retell this Hassidic story, I savor some of the flavor of the Huckleberry Finn story. I trust that you do not consider me sacrilegious in making this comparison. The sacred character of the Hassidic story remains unique and beyond comparison with the ordinary. But there are common elements to both these stories. In both there is a boy, unlearned and unschooled, but possessed of something far more important than schooling or a fine intellect, an innate goodness, a sincerity of the heart. In both the 'moral sense' or the 'religious sense,' and let us not forget that in Judaism the moral and religious senses are one, seems to proclaim its independence from and superiority to the mind and the intellect. And lastly, these two stories, each one in its own particular way, attest to the moral or spiritual grandeur of the common, ordinary man. Yet it would be a mistake to evaluate the Hassidic movement on the basis of this story which as we have seen shows such close kinship to the Huckleberry Finn story. Every revolution goes to an extreme in its beginning in order to make its point. The Hassidic revolution was no exception. The story of the boy and the whistle was the embodiment of the early extremist position. But the Hassidic movement in no way denied the role of the intel-

lect, sacred study, and the Law in the life of the Jew. To have done so would have been a radical departure from the mainstream of Jewish life and practice, becoming possibly, thereby, a heretical movement. The Hassidic movement was actually a corrective in Jewish life restoring the disinherited to their rightful portion, bringing greater joy, passion and holy enthusiasm into the daily round of the Jew. It is interesting to note that one of the most important dynasties in Hassidism, the Lubavitcher dynasty, is known as Habad, which is the Hebrew abbreviation for wisdom, understanding and knowledge. For normative Judaism the promptings of the heart alone cannot bring about our salvation as Mark Twain would have it in "Huckleberry Finn." The redemptive process is far more complex than Huck's adventures.

To look at it realistically, the simplistic, 'innocent' view of man as exemplified by Huckleberry Finn bears within itself the seeds of its own destruction.

One cannot take the position that man is innately good and all that is needed is to give his promptings free expression without in time being discouraged and disheartened. There is a demonic or satanic element in man that must be taken into cognizance. Only with such an understanding of the complexity of human nature can humankind be put on the road of self redemption. Mark Twain testified to his simple, innocent view of man by the creation of Huckleberry Finn. As time went on he became more and more disillusioned with man. And then at the very end of his life he wrote "The Mysterious Stranger," a bitter and biting denunciation of the human race. In this novel he condemns man as being altogether evil and surrenders him to Satan. These are his bitter judgments of man and his 'moral sense' put into the mouth of Satan: "they (men) have foolish little feelings and foolish little vanities and impertinences and ambitions; their foolish little life is but a laugh, a sigh, and extinction; and they have no sense, only the Moral Sense."

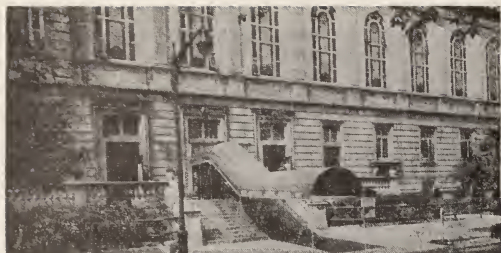
Satan shows what this 'moral sense' does for man. "He is always choosing, and in nine cases out of ten he prefers the wrong. There shouldn't be any wrong; and without the Moral Sense

there couldn't be any. And yet he is such an unreasoning creature that he is not able to perceive that the Moral Sense degrades him to the bottom layer of animated beings and is a shameful possession." If you will, not Huckleberry Finn but his brute-like father comes to be for Mark Twain the summation of human nature. With the damnation of man his faith in God is shattered. Satan as the Mysterious Stranger ends his sojourn on earth with these words, "It is true, that which I have revealed to you: there is no God, no universe, no human race, no earthly life, no heaven, no hell. It is all a dream — a grotesque and foolish dream."

Only in part can we ascribe Mark Twain's bitterness and pessimism, as was suggested by a member of the Seminar, to the misfortunes which befell him towards the end of his life. Out of a rosy, one sided picture of man there was bound to come disappointment. We can only conjecture that without these misfortunes he would not have written "The Mysterious Stranger" with such bite and sarcasm.

I do not know whether it was by intention or by coincidence that "Huckleberry Finn" concludes the second year readings and the third year begins with the book of Job. Whatever it might be, the juxtaposition of the two books is a meaningful one. Job is a warning against the simplistic view of life and destiny. This same theme, too, is seen in the early chapters of Genesis describing the first stages of man's moral history. The workings of man's destiny are mysterious and complex. Even the satanic is a part of this mystery and can not be concealed. The Sages therefore note the doubling of the 'beth' in the phrase "bechol levovcho" — with all thy heart — in the first paragraph of the Shema, which they interpret as meaning, "with both thine inclinations," the good and the evil — the passional.

Man can have faith in his God and in himself only if he tries to understand himself as he really is. When man sees himself as a totality, compounded of body and soul, goodness and perversity, the angelic and the demonic, and yet has faith in his redemption then his faith in God will endure.



# NEWS OF THE CENTER

## NEW YEAR GREETINGS FROM OFFICERS AND STAFF

ON THE eve of the Jewish New Year 5723, the officers of the Brooklyn Jewish Center extend to all the members and friends of our institution their best wishes for a year of health, happiness and joy. May we, together with all mankind, be blessed with peace and prosperity.

In this hour, as the New Year is ushered in, we, the officers of this Institution, take this opportunity of thanking all our members for their devotion and loyalty to our Center. We are confident that with the co-operation of our membership the year 5723 will be crowned with new achievements and success in our work on behalf of our community and our people.

*L'shonoh Tovo Tikosevu!*

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### From the Sisterhood

The officers of the Sisterhood extend heartiest New Year Greetings to all of our members and their families. Sisterhood looks back with pride and satisfaction on its activities during the year 5722 and hopes for an even more successful season in 5723.

With best wishes for a *Shono Tova Umesuka*.

Mrs. Abraham Meltzer, *President*

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Mrs. Benjamin Wisner, *Corr. Secy.*

### From the Center Staff

On behalf of the Center Staff I extend to the rabbis, officers, directors and members of the Brooklyn Jewish Center and their families cordial greetings and best wishes for the New Year.

DAVID M. GOLD,  
*Executive Director.*

## HIGH HOLY DAYS SERVICES

### MAIN SYNAGOGUE

#### Rosh Hashanah

Services for Rosh Hashanah will be held on Friday evening, September 28 at 6:30 and Saturday evening, September 29 at 6:40 o'clock; on Saturday and Sunday mornings, September 29 and 30, at 7:30 o'clock. The Torah reading will commence at 9:10 A.M. The shofar will be sounded on September 30 at 10:10 A.M. All worshippers are requested to be in their seats before that hour. The sermon

on both days will be preached at about 10:30 A.M. The doors will be closed while the sermon is delivered. The Musaf services will begin at 11:00 o'clock, and we would like the service to close at 1:15 o'clock.

#### Rosh Hashanah Sermons

The sermons will be preached on both days of Rosh Hashanah at 10:30 o'clock.

Rabbi Levinthal will preach on the first day of Rosh Hashanah.

Rabbi Kreitman will preach the sermon on the second day.

#### Yom Kippur

The Kol Nidre services which usher in the Fast of Yom Kippur will be held on Sunday evening, October 7, at 6:30 o'clock.

Yom Kippur services will begin on Monday morning, October 8, at 8:00 o'clock. The Yizkor service will be held at 11:00 A.M.

On Yom Kippur Eve, the sermon by Rabbi Levinthal will be preached immediately after the chanting of Kol Nidre. On Yom Kippur morning, the sermon by Rabbi Kreitman will follow the Memorial Services.

#### Cantor and Choir to Officiate in Main Synagogue

Our Cantor, Rev. William Sauler, will officiate at the services to be conducted on Rosh Hashanah and Yom Kippur in the main synagogue. He will be assisted by the Center Choir under the direction of Mr. Jack Goldstein.

### AUDITORIUM

#### Rosh Hashanah

Rosh Hashanah services will be held in the Auditorium Friday evening, September 28 at 6:30 P.M. and Saturday evening, September 29, at 6:40 P.M., and on Saturday and Sunday mornings, September 29 and 30, at 7:30 A.M. Rev. Jacob Rubin will officiate.

#### Sermons

The sermons will be delivered by Rabbi Kreitman on the first day and by Rabbi Lewittes on the second day of Rosh Hashanah.

Rabbi Kreitman will deliver the sermon at the Kol Nidre services in the Auditorium and on Yom Kippur, Rabbi Lewittes will preach after the Yizkor services.



## Yom Kippur

The following schedule of services will prevail in the Auditorium:

Kol Nidre Services — Sunday evening, October 7, at 6:45 P.M.

Yom Kippur Services — Monday, October 8th, will begin at 8:00 A.M., Torah Reading will be at 10:15 A.M., Yizkor services will begin at 11:00 A.M., Musaf services will start at 12:00 A.M. Study Session 2 P.M., Minha services will be held at 4:15 P.M. The sermon will be delivered at 11:30 A.M. Neilah services will begin at 5:15 P.M.

## Candle Lighting During High Holy Days

Candles will be lit for the Rosh Hashanah holiday on Friday evening, September 28 at 6:24 P.M.

On Sunday evening, October 7 (Kol Nidre Eve) candles will be lit at 6:09 P.M.

## Additional Yizkor Services

For the benefit of the community, the Center will conduct special Yizkor services on Yom Kippur, Monday morning, October 8, in the Dining Room of our building. There will be three such services, at 10:00 o'clock, 10:30 and 11:00.

## YOUTH CONGREGATIONS

The Rosh Hashanah services in the Junior Congregation will be held on Saturday and Sunday, September 29 and 30, at 10:00 A.M.

The Kol Nidre services will be held on Sunday evening, October 7, at 6:30 o'clock.

The services on Yom Kippur will be held Monday morning, October 8, at 10:00 A.M. and 3:30 P.M.

## Children's Congregation

In addition to the Junior Congregation Services in the Prayer Room, there will be a special children's service for boys and girls under 11 years of age, attending our Schools. The services will be under the supervision of Mrs. Evelyn Zusman of our Hebrew School Faculty. Admission will be free to pupils of our schools under 11. These services will be held in the Dining Room as per the following schedule: Rosh Hashanah at 11:00 A.M., Yom Kippur at 12 Noon.

## Special Study Session

On Yom Kippur Afternoon, in the Auditorium, immediately following the Musaf services, Rabbi Kreitman will conduct a study and meditation session based on the laws of repentance of Maimonides.

## MAN TO MEN

THE strength of our Men's Club lies in the willingness of the many to build a better organization long needed at the Center. From the time our organizers put their shoulders to the wheel and moved us to start the Club, until the present, we have never lacked good workers. There's no pay but gratification that comes after putting over a successful venture. No better demonstration of this eagerness to advance our cause came during this past summer. Last year we worked on our plans during the hot dog days, too, but this year we met even more often, planning, projecting and building. We injected innovations for the coming season, evidencing our desire to ever advance and not stick, alone, to tried and true methods. A vibrant, virile and viable group must ever experiment and so it is with our Executive Committee and the various subcommittees we've created. So, to all who have labored in the vineyard, may our harvest be great. To all of you I extend a hearty Ye-Yasher Koach on this Rosh Hashanah. May we work together in this fashion for days without end.

## PAGING SISTERHOOD

*IT IS indeed a great pleasure for me, as your president, to extend warm greetings to all members and friends and to wish all of you a blessed New Year.*

*I hope that you have all had a very pleasant summer. I am looking forward to resuming with you the many faceted activities of our Sisterhood and our Center. At this season let us rededicate ourselves to the task of making each day of 5723 so meaningful that our Sisterhood and Center may be a beacon of light in our community.*

*The approaching High Holy Days is the time for reflection, the time for remembrance, and the time for greater understanding of our faith.*

*We pray to the Almighty that he help us start anew, and to guide us to a more purposeful life, as we beseech Him to inscribe us and the whole house of Israel in the Book of Life.*

*"L'Shonah Tova Tikosevu."*

*A Healthy and Happy New Year.*

Clara Meltzer, President

OUR efforts brought forth the new Pre-Slichot Gathering. My recent letter to you told of our sponsorship of the Yom Kippur Night Dance on October 8th. (Incidentally, if you haven't sent back the card, how about doing it now — we want to let all young danceable people know of this terpsichorean affair — an institution at the Center, one that we need for these young folks.) The Winter Weekend at Laurel in the Pines, December 14-15-16 is an added attraction, requested by many, to supplement our Spring Weekend. Our new Birthday Register will send our greetings to you on your natal day. These are some of our new programs — and there are still others to come — in our ever-expanding Wonderful World of the Men's Club.

DESPITE the increase in our plans and the added tempo, our dues remain at an inflation-low of \$5 a year. All that we aimed to give you in the past has been augmented. The Torch, the Federation quarterly, is still included even though most Clubs add

(Continued on page 37)

## Start the New Year Right!

Mark these important dates for the beginning of our season on your calendar right now! Plan to participate in Sisterhood's program of activities. You will find the meetings and functions a delight to attend.

TUES. OCT. 2: Board meeting - 12:30 P.M.

MON. OCT. 15: Meeting - Brooklyn Branch, Women's League. Get information from Mr. Joseph J. Krinsky.

WED. OCT. 31: Noon. Annual Sisterhood Luncheon - Flash! Israeli Fashion Show, Commentator - Mrs. Theodore Ostrow. Mrs. Frank Wolk Chairman; Mrs. Harold Berlowitz, Mrs. Tillie Windwer, co-chairmen.

NOV. 11-15: Convention, National Women's League - Concord Hotel. Call Mrs. Benj. Markowe for information and reservations.

SAT. EVE. NOV. 24: Annual Jewish Theatre Party - "A Cowboy in Israel" with Leo Fuchs, written by Sholom Secunda.

ADVANCE NOTICE: Theatre Party - "Little Me" starring Sid Caesar - Jan. 26, 1963. Mrs. Robert Gutzman, Chairman of Theatre Parties; Mrs. Benj. Moskowitz, Co-chairman.

# ROSH HASHANAH GREETINGS

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(Continued from page 13)  
MEN'S CLUB

an additional dollar for this splendid publication. Instead, we siphon the dollar off your dues and are left with a mere net of \$1 annually.

WITH the added activities you can readily see that we are hard put to make ends meet with this small sum. There is only one way to balance our budget. We need more of you in our group. Our expense factor will then be reduced immeasurably. With a total membership in the Men's Club, the net stipend will enable us to go through another season with a pleasant breeze.

TO encourage you to come forward without hesitation we are repeating an offer we made last year, with much success. If you will send us your application — a letter or note will do — with your \$5, we'll consider you a paid-up Men's Club member until the end of 1963. Mind you that gives you a bonus of three months — 15 for 12 for \$5. Now's the time to take the step. Make Rosh Hashanah the start of your New Year in the Men's Club.

ON behalf of my colleagues, executive and membership, may I extend our best wishes to all for a most healthy of New Years. Leshana Tova Tikosevu! Louis Kramer, *President* Men's Club

#### Great Books Seminar

Plans have already been formulated for the third year reading and discussion program of the Great Books Seminar. The first session will take place on Monday, October 29th at 8:15 P.M. The first book under discussion will be the Book of Job.

Those who are interested in enrolling may inquire of Mrs. Ida Rabino-witz, the registrar. There is no fee for this program but every seminar member is required to have a set of the Great Books, third year series. The cost of the books is \$9.25. The check should be made out to the Great Books Foundation and sent to our registrar. The leaders of this program are Dr. Benjamin Z. Kreitman and Mr. Leo Blond.

#### Seminar in Jewish Law

A special Seminar in Jewish Law — the study of Hoshen Mishpat will be continued this year. Those who are interested in registering for this class must have a law degree or training in the Talmud. The first session was held on Tuesday evening, September 18 and will continue every other Tuesday at 8:00 P.M. Instructor — Mr. Cohen.

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Additional blanks may be secured at the Center office and the office will likewise aid you in securing ads by writing any necessary letters to your associates or friends.

# ANNUAL YOM KIPPUR NIGHT DANCE

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**BRING YOUR FRIENDS**

## YOUTH ACTIVITIES

ONCE again the members of the Youth Activities Committee and the Parents Council take this opportunity of welcoming back all the boys and girls from their summer vacations. We feel certain that you all have had a very enjoyable vacation, tanned by the sun and are eagerly looking forward to the coming year events at the Center Clubs. Our new leader, Mr. Gilbert Goldfine, has prepared an excellent program of activities for the coming year which is now under way. Not only will we repeat many of the events that you enjoyed most last year, but we have added new activities which should intrigue and please you even more.

A brand new teen-age lounge program will be open every Saturday evening; also for our collegians, a newly formed college age group. Plans are now in progress for a bigger and better Columbus Day Dance and loads of surprises are in store for our Succah meetings. The remainder of the year has even more wonderful events and

more surprises are in store for our club members.

Let's have all of our old friends back — they might even bring some of their friends with them. Don't be selfish boys and girls — spread the word around among your friends and neighbors about our Center Clubs — let them get in on the fun.

MOM and DAD we know that you want your children to have a happy and successful year. One way of insuring this and helping them make new and nice friends is to see that they join one of our Center Youth Clubs.

We look forward to seeing you at one of our clubs, and wish you all a pleasant and happy New Year.

Youth Activities Committee  
and Parents Council.

## Holiday Gym Schedule

The Gym and Baths Department will be closed on Sunday, September 30 for the Rosh Hashonah holiday and will reopen on Monday afternoon, October 1 at 3:00 o'clock for men.

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The newly decorated ballrooms of the Center provide the finest facilities for catering your party.

There are separate rooms for each part of the affair: the Temple, the Bridal Room, the Reception Rooms and the Dinner Room.

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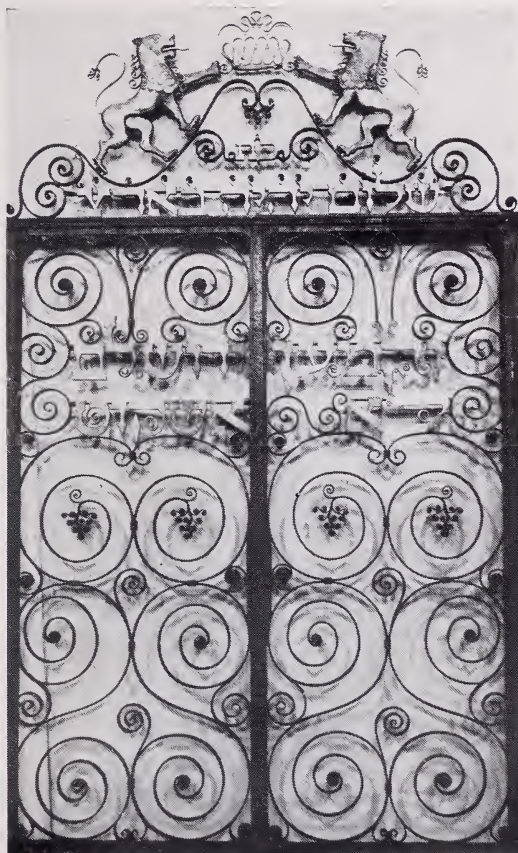
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# Brooklyn Jewish Center Review



HOW TO FASHION A NEW WORLD

A TRIBUTE TO DR. LEVINTHAL

"THE CONCLUSION OF THE MATTER"

THE JEWS AND INTEGRATION

An Editorial

By RABBI ISRAEL H. LEVINTHAL

By WILLIAM I. SIEGEL

By RABBI BENJAMIN Z. KREITMAN

By WILLIAM I. SIEGEL

## PRAYER FOR THE NEW YEAR

O God, divine Ruler of the universe, as the twilight of the old year fades into the night that marks the birth of another year, we gather together in Thy house with mingled emotions, mindful of the blessings and the sorrows Thou has seen fit to lay upon us.

Thou, O Lord, art without beginning and without end. Before Thee, time and change are as naught. A thousand years in Thy sight as yesterday when it is past, but as for man, his years are numbered; every hour is precious for Thou hast set a limit to his days on earth. On Rosh Hashanah we become aware of the flight of time, the vanity of our possessions, and the uncertainty of life. We feel the need of pursuing that which is timeless and indestructible. O may our prayers on these Holy Days arouse within us lofty resolves.

Stimulate us to find richer meaning and fuller content in all our daily tasks and aspirations.

We pray that this year be for us and for all mankind a year of life and health, a year of sustenance and cheer. Help us to make it a year of consecration to the Torah, of devotion to Israel, of loyalty to Zion and of service to humanity; a year of faith and wisdom to meet the perplexities and perils which may beset us.

On this Rosh Hashanah and in the days to come, may we acknowledge Thee our Father and regard all men as brothers. May it be a year of peace, concord and serenity, a year in which Thy Spirit will fill the hearts of all Thy children everywhere. Amen.

*Edited By Rabbi Morris Silverman  
From The High Holiday Prayer Book*

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## *Start the New Year Right!*

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\$50 per year for unmarried men under 28  
\$30 per year for single girls

### *Sustaining Membership*

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ABRAHAM MELTZER  
*Membership Chairman*



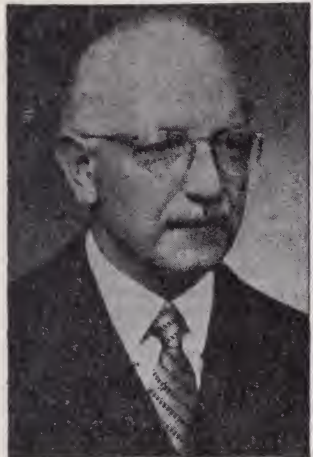
# Brooklyn Jewish Center Review

Vol. XLII

SEPTEMBER, 1963 — TISHRI, 5724

No. 1

## A TRIBUTE TO DR. LEVINTHAL



Seldom does a man so fully impress upon an institution the seal of his character, personality and talents that the institution becomes the lengthened shadow of the man. In his ministry at the Brooklyn Jewish Center, Rabbi Levinthal has achieved this rare and almost unique synthesis. Not only to his congregants, but to the multitude outside the walls of the Center, he and the institution are synonymous. To think of the Center is to visualize its Rabbi; and to consider the Rabbi is to become aware, in outline and in detail, of the magnificent scope and depth of the program which for four and a half decades has advanced both the Center and its Rabbi to a position of leadership in Jewish religious and communal life in the United States.

Rabbi Levinthal's preeminence in the pupit has hereditary sources, springing from the examples of his father and his father's father before him. The heir of such a tradition begins life with an inspiration denied to most men. The fruition of such an inspiration, however, is always personal; and in the case of our Rabbi has been achieved by a life-time of

continuous study of, and devotion to the great sources of the Jewish heritage. To his knowledge of Torah and Talmud he has happily joined great gifts of interpretation which have enabled him to relate the ancient maxim of our Sages to the daily needs of contemporary life. It has been the central and governing genius of the Halacha that it has in every age and every clime realistically adapted the eternal principles of the Law to the changing needs of different and later generations without an iota of sacrifice of the central concept of a man's duty to God and man's duty to Man. In this evolutionary process, Rabbi Levinthal has in our generation been among the foremost exponents.

Nor has his life and career been that of the secluded sage alone. On the contrary: he has played his part — and a notable part it has been — in the secular affairs of his people. In the days before the renaissance of Israel and the creation of the State, when it was not as it is now fashionable to be a militant Zionist, he was among the company of those men, who like Wise, Lipsky, Goldman and a select other few, by propaganda and preachment sought to awaken American Jewry from the apathy concerning Israel Redeemed which the forces of assimilation and the increasing comforts of their own American milieu had engendered. No one more than Rabbi Levinthal has the moral right to utter the *Shehecheyonu* in grateful recognition of the fact that in his day it is no longer necessary for Jews as a people to say *L'Shonah Habah V'yerushalayim*. The translation of this immemorial and seemingly hopeless aspiration into a realized, practical actuality is a guerdon which he and those whom he has had inspired may rightly and proudly wear.

In this seventy-fifth of Rabbi Levinthal's rich, full and eminently useful life, all those who have found inspiration and guidance in his example express the hope that the providence of God will grant him many years of fruitful labor in the vineyard of the Lord.

WILLIAM I. SIEGEL

## SABBATH WORSHIP

Week of September 13

Kindling of Candles: 6:51 P.M.

Services: 6:00 P.M.

SABBATH MORNING SERVICES,

SEPTEMBER 14, 8:30 A.M.

Sidrah: "Nizabim-Vayelech"

Deuteronomy 29:9-31:30;

Prophets: Isaiah 61:10-63:9

Micah 7:18-20

RABBI KREITMAN

will preach

DAILY SERVICES:

Sunday mornings: 8:30 A.M.

(One Minyan)

Mornings: Monday through Friday

7:00 and 8:00 A.M.

SAT. AND DAILY MINHA

SERVICES: 7:00 P.M.

followed by Maariv.

Week of September 20

Kindling of Candles: 6:39 P.M.

Services: 6:00 P.M.

SABBATH MORNING SERVICES,

SEPTEMBER 21, 8:30 A.M.

Shabbat Shubah

Sidrah: "Haazinu"

Deuteronomy 32:1-52

Prophets: Hosea 14:2-10;

Micah 7:18-20

RABBI KREITMAN

will preach

Cantor Sauler will chant the services every Sabbath morning, assisted by the Center Choir under the direction of Mr. Jack Goldstein.

DAILY SERVICES:

Sunday mornings: 8:30 A.M.

(One Minyan)

Mornings: Monday through Friday

7:00 and 8:00 A.M.

SAT. AND DAILY MINHA

SERVICES: 6:45 P.M.

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# "JUST BETWEEN OURSELVES"

"בינינו לבין עצמנו"

*An Intimate Chat Between Rabbi and Reader*

The summer is drawing to a close, and many of us have returned to our homes and to daily tasks. Some of our members have, alas, been taken from us during the past months, and we shall sadly miss them. We offer their beloved families our sincerest condolences, and pray that they may find some comfort in the thought that the memory of their beloved ones will be firmly enshrined in the hearts and minds of their fellow workers in our Brooklyn Jewish Center.

To all other members we hope that their summer was a beneficial one, and that they returned — or will return — to us fully refreshed in health and strength.

We approach the New Year with the realization that the world continues in a state of turmoil, that the Jew continues to face old and new problems, and that it will require a great deal of thought and work on the part of all of us to help find some solutions

that may bring order and peace out of the present confusion.

"The day is short and the work that has to be done is so great," the ancient rabbis warn us. May it not be said of us, as the rabbis conclude in that passage, "and the workers are lazy!" May the New Year find all of us ready, willing and able to give a helping hand to every endeavor that aims to usher in a better, happier day in the life of the Jew and in the life of all mankind.

May the prayers that we offer on the approaching solemn days inspire us with a determination to accept the challenge which faces us and thus prove ourselves worthy to be blessed with a year of life and joy, a year rich in great achievement!

*Israel H. Perutzel*

enjoyment of America's opportunities. It is at the same time equally axiomatic that American Jewry rests under a special obligation in this sphere. There is a striking historic parallel between the history and experiences of the Jewish people and that of the American Negro. We, too, had our origin as a people in the ending of a slavery which oppressed our ancestors. It was the Jew who achieved the first declaration of independence in the entire history of man. When Moses demanded of Pharaoh in the name of the Almighty "Let My People Go" he gave inspiration not only to the Israelites of his time but to all those future generations which fought and died to be free men. Freedom, however, must be guarded and fought for without surcease, for there are always those who seek to deprive men of their freedom. The Jew, therefore, in the millennia which followed the Exodus, like the Negro in the century which followed Emancipation, has been compelled to suffer indignity and persecution from which we have but slowly and incompletely been freed. Even in our own generation and to the shame of all mankind which silently and without effective progress witnessed it, the decimation of the Jewish people by the evil mechanisms of Hitler gave the lie to the teachings of God and history.

It should therefore be an instinct as well as a reasoned principle that Jews should be sympathetic to and participants in the Negro's contemporary struggle to achieve full freedom and equality and integration in every aspect of American life. This is a country whose populace is composed of minorities. It must be recognized that if the rights of any minority are disregarded, the rights of all minorities thereby become insecure. The complete achievement of the American ideal can be realized only by an interrelationship of understanding and effort among minorities who are motivated not only by self-interest but by higher criteria of principle. Especially is this true of American Jewry. Our history has made us a witness to the eternal doctrine that under the Fatherhood of God all men are brethren. Here, now, today: American Jewry has a rich opportunity to put into practice this eternal principle.

WILLIAM I. SIEGEL

## THE JEWS and INTEGRATION

Physical human slavery in the United States was abolished one hundred years ago by the bloody arbitrament of a fratricidal Civil War. Only the blind and the bigoted, however, can believe that the intervening century has seen the complete implementation of this historic decree of freedom. In too many sectors of the American scene does the Negro still labor and suffer under vestiges of slavery which affect and darken his life. The denial of equal economic opportunity to him is almost nation-wide in its scope; and although man lives not by bread alone, the diminution of the Negro's share of America's daily bread inevitably has wrought serious detrimental evils affecting his social and spiritual life. In some sections of the United States this inequality is even written into the laws of the community and forms part of the woof and web of its mores.

We are in our generation witness to a mighty and transcendent effort, not only by the Negro himself, but by the American people, finally to

solve this central-core problem which has far too long shadowed life. That twenty million people are even today deprived of the full freedoms and opportunities guaranteed them by the American Constitution is more than a political anachronism. It is a moral evil which is nothing less than a cancer eating into the body of America and gangrenously effecting its soul. The 1954 School Integration decision of the Supreme Court is a wise, if belated, recognition that unless and until this evil be eradicated, the American preachment of liberty and equality and the full dignity of every human being is but a sham and a mockery.

It is axiomatic that every American who truly understands the American concept should have the fullest sympathy for the Negro's contemporary struggle to free himself once and for all from the legal, political and economic shackles which still hamper his full development as a citizen and still deprive him of his full share in and



# HOW TO FASHION A NEW WORLD

## A ROSH HASHANAH MESSAGE

by RABBI ISRAEL H. LEVINTHAL

THE festival of Rosh Hashanah marks the anniversary of the creation of the world. "It was in the month of *Tishre* that the world was created,"<sup>1</sup> our sages tell us. In the liturgy of that day we proclaim: *hayom harat olam*, "On this day the world came into being; on this day, all human beings stand in judgment." We are the only people who commemorate this event—the creation of the world, and the world's judgment day.

It is interesting to see how the Bible summarizes this act of creation. In the first chapter of Genesis, the Bible details each act of the process; the second chapter—as if to summarize it all—tells us: "These are the generations of the heaven and of the earth *b'hibar'am* when they were created."<sup>2</sup> The world *b'hibar'am* in the text is really superfluous; its insertion, evidently, was designed to tell us something special. Nay, more, in the original Hebrew text, the letter *he* in this word is written in a peculiar way—it is a *he ze'ira*, a small *he*, much smaller than the regular letters in the text.

The Rabbis sought a reason for the insertion of this word and for the special meaning of this uniquely written letter and offer a beautiful interpretation: *B'he bar'am*, "It was with the letter *he* that He created them."<sup>3</sup> The letter *he* in Hebrew stands for God and Godliness. Here, then, we have a new understanding of how the world came into being: it was with Godliness that heaven and earth and all that is therein were fashioned. And the Rabbis continue: "Not with weariness and not with fatigue, but only with Godliness, did He fashion the world."<sup>4</sup>

Here we have in concrete form the message of *Rosh Hashanah*, the judgment day of the world. I need hardly elaborate. Ages have passed since man has tried to build a new world. Even now, in the enlightened twentieth century, with all its scientific progress and achievement, with all the creative genius of the mind of man, we still find it so difficult to fashion a world of peace and justice, of brotherliness and love. What *yegiah* and *amal*—what weariness and fatigue have marked the nations' efforts—in the past and in our own day—in this task. Where in lies the failure? Why have all our efforts thus far miscarried? The comment of our sages gives

us the answer; it is all so simple. It was not, and is not, *with Godliness* that we have endeavored to fashion our world. Every motive is revealed except this one—the motive of Godliness.

We can understand the Communists. They pride themselves in the vehemence of their drive to free man from the very thought of God. To them, might is right; force and power are the rules by which their world is to be fashioned. We know where they stand.

But, alas, the truth must be told, on the judgment day of the world, that the democracies too have not learned this essential truth, that it is only *b'he*, with the spirit of Godliness, that the world can and must be fashioned. With all the *amal* and the *yegiah* which characterize the efforts of the democracies, what little success has been achieved! The answer is the same: not Godliness but expediency, not ideal truth but practical self-interest, have, in most instances, become the tests for all action.

The great hope that we Jews entertain, we, who take such pride in the rebirth of the State of Israel, is that the leaders may never forget this Divine truth. We know the difficulties that face the young State; the many provocations and harassments that it encounters from surrounding enemies bent upon its destruction. But we glory in the fact that its national conscience is awake to the admonition of the prophet—which emphasizes the same thought—"Zion shall be redeemed through justice,"<sup>5</sup>

This, then is the universal message of Rosh Hashanah. There is, however, a further note to the rabbinic comment that we discussed. The letter *he*, which appears so different from the other letters in the text, is to teach also another truth. "Just as this letter *he* is open on one side, so there is an opening for man to return in repentance."<sup>6</sup> It is not too late; the world may still learn this important lesson and repent by turning away from its trodden paths and starting anew on the only path which can lead to a perfect world in which all mankind may find the peace and

happiness it seeks. That is the lofty motif of these solemn days. *Teshuvah*, repentance; *tefillah*, prayer which inspires such return; *zadakah*, true justice in all our dealings with men and nations,—these, we are told in the liturgy of these days, *maavirin et ro'a hagzerah*, remove the evil decree!

And if such return is to be achieved, it must begin with the individual. If nations are to change their national morality, if governments are finally to accept the great truth that only with the spirit of Godliness can a world of happiness be fashioned, then that change and that recognition must first be evidenced in the individual. Reinhold Niebuhr, the eminent theologian, in his work, *Moral Man and Immoral Society*, has brilliantly made clear this very thought that if immoral society is ever to transform, it will only be when man, in his individual life, achieves that transformation. Each one of us is faced with the task of fashioning a little world of our own. With what *yega* and *amal*, with what weariness and fatigue do we struggle to build our individual worlds; yet how few of us find the happiness and the peace of mind that we seek.

The reason is the same. We build, we labor,—but so often not in the spirit of Godliness; and futility is the end of all our effort. Let us, individually, do *teshuvah*—repent, and begin to build *b'he* with Godliness, and what a change our lives will achieve! If we could learn to build in the spirit of Godliness that little world that envelops our individual lives, nations would perforce adopt the same moral code. The individual and society are interrelated.

This thought too, is emphasized by the Rabbis in a further comment on the same Biblical text. They note that the Hebrew letters of the word *hibar'am* are the same letters which

<sup>1</sup>Rosh Hashanah, 10b.

<sup>2</sup>Genesis, 2:4.

<sup>3</sup>Genesis Rabbah, 12:2.

<sup>4</sup>Ibid., 12:9.

<sup>5</sup>Isaiah, 1:27.

<sup>6</sup>Rashi to Genesis, 2:4.

<sup>7</sup>Genesis Rabbah, 12:8.

<sup>8</sup>Ibid., 12:1.

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# "The Conclusion of the Matter"

Sermon delivered by Dr. Kreitman on

Shmini Atzeret 5723 — October 20, 1962

ON this day of Shmini Atzeret, the 8th day of assembly, we have come to the end of the Succoth festival. This festival has as its major theme the celebration of nature's harvest. It comes at the beginning of fall when the fruits and the products of the field are gathered in; it is a time for thanksgiving, thanksgiving for what nature grants us in all of its goodness. Succoth is also the time of the harvest of our historical experiences as a people. These historical experiences that we harvest now have fashioned us into a great people, with a great faith and a great tradition.

There is yet another theme in this Succoth festival that has gained in prominence through the years. Though it is a part of the major scheme of interpretation of Succoth it is not so obvious and needs special expression. This theme notes that the Succoth stand next to the permanent buildings which are our homes. The Succah built so flimsily, frail and fragile, is therefore a protest against the artificialities and the falsehoods of civilization and of technological progress. As I said before, this particular interpretation has gained in prominence in time even overshadowing the other reasons. A Medieval sage, Rabbi Isaac Arama, envisions the Succah speaking to the Jew: "tzu meitzagninut shelachem — leave your calculations by which you build your great houses and homes, and seek security in these your palaces and fortresses. Leave your palaces, even your homes, bou vechasu betzili — come and take refuge under my frail shelter."

Living in the midst of a city, we see its dwellers clustering around themselves within massive buildings. We have come to deceive ourselves into believing that these buildings, and the pattern of life fashioned in the city are strong and durable. The frail Succah startles us by asserting that what we have taken to be strong and enduring isn't real. It is only a shadow without substance, frail and fragile, and in time will crumble and decay. The soul of man seeks the substance, it is not satisfied by that which is only artificial and fleeting. The yearning spirit soars upwards, it

seeks the real, that which endures, even everlasting. The Succah is a 'dirat arai,' as the Talmudic Sages see it, 'only a temporary hut,' bare of any of the artificialities of civilization and of its technology. Indeed, you find no signs of progress in the Succah, only the basic necessities of life. The Succah, not the skyscraper nor the palace, gives to the spirit the sense of the real, the substance instead of the shadow. This interpretation of the Succah that has been given greater emphasis by the preachers in these latter times is the same message or a part of the message of the Book of Koheleth, the scroll which is assigned to be read on Shmini Atzeret or on the Sabbath of Hol h'moed Succoth.

As you know from the discussions of previous years, the Book of Koheleth is the most enigmatic and even contradictory book in the entire Bible. One who reads it for the first time is shocked that a book like Koheleth with its scepticism and pessimism, with its anger and high cynical protest, is found in the sacred canon of the Bible. Indeed, there were some Rabbis in one of the ancient synods who wanted to exclude the Book of Koheleth from the Bible. They urged that this book of Koheleth with its possible heresies and contradictions doesn't belong in our sacred scriptures. But on closer examination, they agreed that Koheleth was deserving of inclusion in the Bible. The preacher Koheleth speaks in the same vein as does the Succah. We look about at man with his vaunted progress and his proud civilization and our spirits are dissatisfied. What we find in life about us is but emptiness, hollowness and a shallow happiness. Again Koheleth speaks like the Succah in our interpretation: "Look at what men emphasize as the important in their lives and for what they sacrifice even their lives. After all is said and done it isn't real. They submit their lives to the shadows and not to the substance." "What does man gain from all of his toils beneath the sun." "All things," says Koheleth, "are wearisome, one cannot recount them, the eye is not satisfied with seeing nor is the ear filled with hearing." It is all unreal like the fleeting shadow.

"Look," he says to the men who spend all of their lives acquiring property, wealth, building great buildings and palaces, "I reviewed all my works that I have done for I, too, tried to find satisfaction in wealth, in property, in buildings. Then I found that for all the toil which I expended everything was vanity and striving for the wind." "And even when I turn," continues Koheleth, "to wisdom and to science, maybe there in the reasoning of the mind I would find something that is real, that is not like the fleeting shadow, something that I could anchor my restless spirit to, alas, I found with more wisdom, more worry, increase of knowledge with increase of sorrow." Human wisdom and the human ingenuities even in science, Koheleth found, are only the shadow and not the substance. And so again and again he cries, "Havail Havolim Hakol Hevel, — vanity of vanities, it is all vanity." All these things that we make so important, that we believe are the reality of life, are vanity. Therefore, thinks Koheleth, if on these vain things I should stake my existence, then I would hate this life for this isn't a life at all. Koheleth utters the same sentiments as did Isaac Arama in his interpretation of the Succah. "Tzu meitzagninut shelachem, leave your palaces, what you consider progress and civilization, you consider real. Leave it, for it isn't real." The Succah pleads but Koheleth denounces, "vanity of vanities, all is vanity."

Now we have come a long way from the days of Isaac Arama who lived about 500 years ago and certainly we have come a long, long way from the days of Koheleth who lived, according to tradition, about 3000 years ago. Just imagine if Isaac Arama or Koheleth would come to life again and behold our times with all our ingenuity, with the magnificence of human wisdom, with our massive cities and their skyscrapers penetrating into the heavens above. They would behold men orbiting the earth in artificial satellites and reaching out in their plans to what was considered impenetrable space. They would behold all the comforts, conveniences and good things that life

today affords the average person. We wonder whether Isaac Arama would insist now on the same interpretation of the Succah, saying, "Leave your big buildings, your astronomic observatories. Give up your plans for landing on the moon, and give up your many comforts and pleasures. Leave them because they are not real, and go into the frail Succah." Would Isaac Arama dare suggest that today? Would Koheleth be so bitter and pessimistic about our civilization? Look what civilization has achieved and what progress has benefitted us! Just by imagining this possibility we are already overwhelmed by the feeling that if Arama and Koheleth came to life today they would speak their words of denunciation with even greater bitterness. Koheleth would join to his melancholy tears of pity, tears over wasted and misspent lives. We do not speak the words of Koheleth nor even the words of Isaac Arama. Instead we act out their sentiments every moment of the day, act out the despair and the dissatisfaction with the emptiness of progress and civilization. With all our achievements our spirits today, even more than yesterday, are yearning for the real, the substance. Down deep we know that we are chasing shadows.

A week after our own astronaut orbited six times about the earth, demonstrating the possibility of landing on the moon in the near future and even venturing on the other planets, a huge exhibition of antiques was held in an armory in mid Manhattan attracting thousands of people. This antique show and its conjunction with other events told more about the frustrations and emptiness of modern man than many a philosophic tome or social commentary.

Thousands of people came streaming in to view these antiques and paid fantastic sums of money for broken down chairs, weatherbeaten tables and rickety desks. Certainly with our modern techniques, in our modern factories, there could have been built something much better and more economical than anything built by hand 100 years ago that is now practically discarded as refuse. Wherein lies the fascination of these antiques? These old discarded objects are made by hand, by the human craftsman and not by the impersonal machine. Here is something that can give one the feel of reality. A human

skill or even a personality is embedded in this old piece of furniture. The machine, how efficient it may be in producing an object, reminds us of the artificiality and unreality of almost everything around us. A crude handmade box can remind us that the human being with his individuality is still with us. Only a James Thurber could have done justice to this scene. A young man clutching, as he walks out of this armory, a broken tool box that was probably discarded by its original owner very early in the lifetime of this tool box, clutching it as if it were a precious child and hailing a cab in the midst of a canyon of modernistic skyscrapers. This young man doesn't speak the words of Koheleth but he acts them out instead as so many of us do, "Havail Havolim, all of this progress is vanity, if only we could find something in life that is real, that endures."

Joseph Wood Krutch, noted drama critic and formerly professor of dramatic literature at Columbia University, is one of the most sensitive intellectuals in America and I would suggest that in many ways he is a kindred spirit with Koheleth. He recently wrote about the falsities of our progress in an article published in the Saturday Review entitled "Infatuation with the Primitive." He called attention to the fact that in the middle of the 20th century we draw our inspiration for art, music, dance and even literature, not from science, nor even from the Greek or Latin classics, but from the jungle, from the savage, from primitive man. True art, authentic art the artist today insists, is to be found in the caves of the savage. What inspires modern art is not classical art, but the art of Africa, the art of the jungles and the caves. Not the schooled artist is held in admiration but instead Grandma Moses, who never had taken a lesson in her life. Her type of direct, simple and unsophisticated painting came to be known as modern primitive art. What a strange pairing of words, modern primitive! It means actually that the modern is dissatisfied with his modernism and he seeks the directness and seeming reality of the primitive.

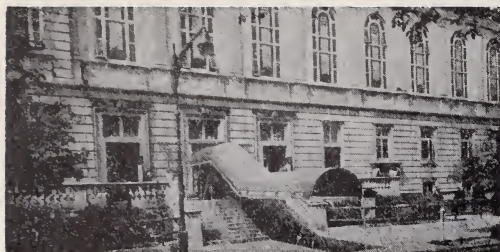
The same is true in music. Music today is actually a protest against the artificialities and hypocracies of civilization. The tomtom of the jungle and the bongo drums of the primitive

are its inspiration. Even the best of our composers try to imitate the rhythms of the African natives. There is a yearning to go back and find somewhere in the past something that is real, something we lost on the road of progress. What we have around us isn't real, it's only shadow. Krutch admits that he happened to turn on the radio while writing this article and heard a program of simple jungle music and enjoyed it more than many of his favorite symphonies. There is something basic in these rhythms that touched his inner self. Even literature, that which is considered the best of literature today, is primitively written without punctuation and without the discipline of grammar, and a great poet by the name of E. E. Cummings has tried to preserve his individuality by eliminating the uniform and artificial capital letters.

Yesterday our grandfathers considered the primitive as ugly and barbaric, today with artificial satellites orbiting around us, we look upon the primitive as beautiful and true. No, we don't speak the words of Koheleth about vanity, but we act them out. Surprisingly we are more attuned to the message of the Succah as Isaac Arama interpreted it than were our fathers: "Tzu meitzagninut shelachem — leave your palaces, trust not your calculations, they are only shadow, not substance." But our goal is not achieved by buying antiques or inviting the jungle rhythms to fill the emptiness of our lives. We can protest against artificialities by buying antiques, we can protest against the shallowness of life by imitating the jungle, but that protest alone does not put us in touch with the real. We need something else. The Succah in this interpretation suggests the steps towards the achievement of the real in life. At first the Succah, in the words of Isaac Arama, asks us to return to nature. But not to stop with nature itself, because nature itself is a constantly changing phenomenon. The Succah summons us then to look through its covering of green and beyond it into the heavens and gain there a glimpse of the eternal, the Tzur — the Everlasting Rock. Thereupon you can anchor your restless soul and find that which is real. Look beyond the garment of nature and behold the Eternal Spirit whence come those values of life that can give satisfaction and delight to our spirits.

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# NEWS OF THE CENTER

## NEW YEAR GREETINGS FROM OFFICERS AND STAFF

ON THE eve of the Jewish New Year 5724, the officers of the Brooklyn Jewish Center extend to all the members and friends of our institution their best wishes for a year of health, happiness and joy. May we, together with all mankind, be blessed with peace and prosperity.

In this hour, as the New Year is ushered in, we, the officers of this Institution, take this opportunity of thanking all our members for their devotion and loyalty to our Center. We are confident that with the co-operation of our membership the year 5724 will be crowned with new achievements and success in our work on behalf of our community and our people.

*L'shonoh Tovo Tikosevu!*

Emanuel Cohen, *President*

Dr. Moses Spatt, *Hon. President*

Hon. Maurice Bernhardt, *Vice-Pres.*

Frank Schaeffer, *Vice-President*

Julius Kushner, *Treasurer*

Harry Blickstein, *Secretary*

David Goodstein, *Hon. Treasurer*

### From the Sisterhood

The officers of the Sisterhood extend heartiest New Year Greetings to all of our members and their families. Sisterhood looks back with pride and satisfaction on its activities during the year 5723 and hopes for an even more successful season in 5724.

With best wishes for a *Shono Tova Umesuka*.

Mrs. Herman Soloway, *President*

Mrs. Benjamin Moskowitz,

Mrs. Leonard Brunner,

Mrs. Nathan Polan,

*Vice-Presidents*

Mrs. Joseph Levy, Jr., *Treasurer*

Mrs. Harold Brown,

Mrs. Bernard Mattikow,

*Recording Secretaries*

Mrs. Julius Dan, *Social Secy.*

Mrs. Benjamin Wisner, *Corr. Secy.*

### From the Center Staff

On behalf of the Center Staff I extend to the rabbis, officers, directors and members of the Brooklyn Jewish Center and their families cordial greetings and best wishes for the New Year.

DAVID M. GOLD,  
*Executive Director.*

## HIGH HOLY DAYS SERVICES

### MAIN SYNAGOGUE

#### Rosh Hashanah

Services for Rosh Hashanah will be held on Wednesday and Thursday evenings, September 18 and 19 at 6:30 o'clock; on Thursday and Friday mornings, September 19 and 20, at 7:30 o'clock. The Torah reading will commence at 9:10 A.M. The shofar will be sounded on September 20 at 10:10 A.M. All worshippers are requested to be in their seats before that hour. The sermon on both days will be preached at about 10:30 A.M.

The doors will be closed while the sermon is delivered. The Musaf services will begin at 11:00 o'clock, and we would like the service to close at 1:15 o'clock.

#### Rosh Hashanah Sermons

The sermons will be preached on both days of Rosh Hashanah at 10:30 o'clock.

Rabbi Levinthal will preach on the first day of Rosh Hashanah.

Rabbi Kreitman will preach the sermon on the second day.

#### Yom Kippur

The Kol Nidre services which usher in the Fast of Yom Kippur will be held on Friday evening, September 27, at 6:40 o'clock.

Yom Kippur services will begin on Saturday morning, September 28, at 8:00 o'clock. The Yizkor service will be held at 11:15 A.M.

On Yom Kippur Eve, the sermon by Rabbi Levinthal will be preached immediately after the chanting of Kol Nidre. On Yom Kippur morning, the sermon by Rabbi Kreitman will follow the Memorial Services.

#### Cantor and Choir to Officiate in Main Synagogue

Our Cantor, Rev. William Sauler, will officiate at the services to be conducted on Rosh Hashanah and Yom Kippur in the main synagogue. He will be assisted by the Center Choir under the direction of Mr. Jack Goldstein.

### AUDITORIUM

#### Rosh Hashanah

Rosh Hashanah services will be held in the Auditorium Wednesday and Thursday evenings, September 18 and 19, at 6:30 P.M. and on Thursday and Friday mornings, September 19 and 20, at 7:30 A.M. Rev. Philip Reich will officiate.

#### Sermons

The sermons will be delivered by Rabbi Kreitman on the first day and by Rabbi Lewittes on the second day of Rosh Hashanah.

Rabbi Kreitman will deliver the sermon at the Kol Nidre services in the Auditorium and on Yom Kippur, Rabbi Lewittes will preach after the Yizkor services.



## Yom Kippur

The following schedule of services will prevail in the Auditorium:

Kol Nidre Services — Friday evening, September 27, at 6:40 P.M.

Yom Kippur Services — Saturday, September 28, will begin at 8:00 A.M., Torah Reading will be at 10:30 A.M., Yizkor services will begin at 11:15 A.M., Musaf services will start at 12:00 A.M., Study Session 2 P.M., Minha services will be held at 4:00 P.M. The sermon will be delivered at 11:30 A.M. Neilah services will begin at 5:40 P.M.

## Candle Lighting During

### High Holy Days

Candles will be lit for the Rosh Hashanah holidays on Wednesday and Thursday evenings, September 18 and 19 at 6:31 P.M.

On Friday evening, September 27 (Kol Nidre Eve) candles will be lit at 6:21 P.M.

### Additional Yizkor Services

For the benefit of the community, the Center will conduct special Yizkor services on Yom Kippur, Saturday morning, September 28, in the Dining Room of our building. There will be three such services, at 10:00 o'clock, 10:30 and 11:00.

## YOUTH CONGREGATIONS

The Rosh Hashanah services in the Junior Congregation will be held on Thursday and Friday, September 19 and 20, at 10:00 A.M.

The Kol Nidre services will be held on Friday evening, September 27, at 6:30 o'clock.

The services on Yom Kippur will be held Saturday morning, September 28, at 10:00 A.M. and 3:30 P.M.

### Children's Congregation

In addition to the Junior Congregation Services in the Prayer Room, there will be a special children's service for boys and girls under 11 years of age attending our Schools. The services will be under the supervision of Mrs. Evelyn Zusman of our Hebrew School Faculty. Admission will be free to pupils of our schools under 11. These services will be held in the Dining Room as per the following schedule: Rosh Hashanah at 11:00 A.M., Yom Kippur at 12 Noon.

### Special Study Session

On Yom Kippur afternoon, in the Auditorium, immediately following the Musaf services, Rabbi Kreitman will conduct a study and meditation session based on the laws of repentance of Maimonides.

## MAN TO MEN

WE look back and, then, forward to the days ahead. Back to what we accomplished in an exciting year. Ahead, to a rip-snorter of a calendar.

We rescued the Yom Kippur Night Dance from going into limbo. Then the workers got together in a soiree and latched onto an idea that our singletons needed organization. After talks with our Center President and a small committee of key personnel, we borned the Adult League. Now look at them vibrant, virile, viable, going places with energetic leadership. Although we stood ready to back them up, they've never had to call on us. They have a substantial membership and a regular program that gives them a *raison d'être*.

Our last season wound up with a M'lava Malka, an innovation in our Center life. Attended by a full house, we regaled our people with a pleasant evening of song and some culinary delights. So successful, that we are going to make it a regular

feature of our program, but in a more convenient spot.

During the summer we met in executive session. We planned and left no stone unturned. Our projects have been laid out so we know what's ahead. Again, we're going to Laurel in the Pines for the Chanukah week-end of December 13-14-15. You can make arrangements now to recuperate from our active Annual Dinner-Dance campaign which will take place the Sunday preceding. We'll also have our Spring outing which will be announced at some future date.

Our monthly meetings will feature provocative subjects. There'll be something for all of you. Note in your diaries to keep open the evening of October 21st — we're planning a bang-up opener.

All this work on our part requires sustenance. Men who are interested participating in our executive work are urged to step forward. There is a catharsis in taking an active role in

## PAGING SISTERHOOD

THE sequence of the summer season and the High Holy Days is most opportune to think of making future plans. The summer's relaxation, and the opportunity it affords for reflection and introspection, generate such resolution and planning for the days ahead so as to consume us, by the time the High Holy Days arrive, with impatience and eagerness to resume where we left off in the spring and to go forward.

I am confident, despite the obstacles and difficulties that confront us, that this spirit of dedication will remain with us throughout the year and that Sisterhood will, as it has in the past, come through with flying colors. The cause of our Center and Torah is in good hands.

In behalf of the new officers of Sisterhood, I wish to extend to all members and friends of the Center warmest greetings and sincere wishes for a healthy, happy and prosperous New Year.

"L'Shanah Tova Tikatevu."

SADIE Z. SOLOWAY,  
President

We look forward to your participation in Sisterhood's program, its meetings and functions. Please reserve these important dates NOW:

*Wed., Sept. 25, 8:30 P.M.*—Installation of newly elected officers and directors. Everyone is cordially invited to attend.

*Tues., Oct. 8*—Opening Board Luncheon. 12:30 noon.

*Mon., Oct. 14*—Brooklyn Branch Women's League Meeting. Workshop. Torah Study Hour. Contact Mrs. Benjamin Markowe—ST 3-0570 for further information.

*Wed., Oct. 21, 12:30 noon*—Opening Regular Meeting. A very fine program is being planned.

*Wed., Oct. 30, 12 noon*—Gala Annual Sisterhood Luncheon (formerly Mother-Daughter). Fabulous Fashion Show. Mrs. Charles Windwer, Chairman. Mrs. David Farber and Mrs. Theodore Ostrow, Co-Chairmen.

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# ROSH HASHANAH GREETINGS

*New Year Greetings to Our*

*Friends at the Center*

**Dr. and Mrs.**

**IRVING HOROWITZ**

**STEVEN and ERNEST**

**10 Plaza Street**

*A Very Happy*

*New Year*

FROM

MR. and MRS.

**EDWARD ISAACS**

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NEW YORK CITY



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and FAMILY

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FANNY and NATHANIEL H. JACKSON

35 Sutton Place

New York 22, N. Y.

MR. MILTON KRAMER

180 Prospect Place

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*A Happy New Year*

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MR. and MRS. JULIUS KUSHNER

and FAMILY

798 Montgomery Street

MR. and MRS. ISRAEL ROGOSIN

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לשנה טובה תכתבו

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HON. JOSEPH A. SOLOVEI

1363 President Street



DR. and MRS. MOSES SPATT

and FAMILY

505 Eastern Parkway

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*A Happy New Year*

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DISTRICT No. 14**

**DR. MILTON SCHIFF,**  
*President*

**HON. MAURICE BERNHARDT,**  
*Chairman of the Board*

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**לשנה טובה תכתבו**

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**DR. and MRS.**  
**HARRY BERMAN**  
and FAMILY  
1408 President Street

**MRS.**  
**JACOB L. HOLTZMANN**

**DR. and MRS.  
FELIX F. HOROWITZ**

1712 Ditmas Avenue

**MRS. EVA S. HOROWITZ**

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*A Happy New Year*

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**LOUIS AND SYLVIA B. KRAMER**

20 Plaza Street

**MISS DORA LEAKS**

152 Quincy Street



**HON. and MRS.**  
**ABRAHAM M. LINDENBAUM**  
706 Eastern Parkway

**Mr. and Mrs.**  
**THEODORE D. OSTROW**  
135 Eastern Parkway

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**לשנה טובה תכתבו**

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**MR. and MRS.**  
**NATHAN A. POLAN**  
25 Eastern Parkway

**MR. and MRS.**  
**SAMUEL A. SCHNEIDER**  
231 Beach 147th Street  
Neponsit, L. I.

MR. and MRS.  
NATHAN D. SHAPIRO  
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MRS. HYMAN AARON  
CHILDREN and GRANDCHILDREN  
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ESTHER AND MAX BALLAS  
1740 Ocean Avenue

HON. and MRS.  
GEORGE J. BELDOCK

**MR. CHARLES BLACHER**

and FAMILY

Hotel Granada

**MR. and MRS.**

**BEN BOOTH**

and FAMILY

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and CHILDREN

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**Mr. AARON GOTTlieb**  
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AND FAMILY  
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## **ANNUAL YOM KIPPUR NIGHT DANCE**

*Sponsored by the*  
**ADULT LEAGUE**  
*to be held*

**Saturday Night, Sept. 28, 1963**  
**at 9:00 PM**

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*Dancing to the Continuous Music of*  
**MURRAY BAUM**  
**AND HIS ORCHESTRA**

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Contribution \$3.00 Free Refreshments

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**BRING YOUR FRIENDS**

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## Rosh Hashanah Message Cont. from Page 5

make up the Hebrew name of the patriarch Abraham. And so they tell us, *bizkut Avraham*, "it was because of the virtue of Abraham that God fashioned the world." Abraham, who aspired to found a people whose life would be based upon the sovereignty of God and God's law, recognized the truth that he had to first set the example of such a life in his individual mode of living. That alone could mark the success of his effort.

This, then, is the message which Rosh Hashanah pronounces for the individual and for the world. When that message will become the universal rule of life, then we will behold a new man and a new society, and we will be able to say as God said when He gazed with pride upon the world which He had created: "Look and behold the world which I created and the human form that I fashioned!"

## Paging Sisterhood Cont. from Page 9

### CHEER FUND

The summer has been busy for Cheer Fund — thanks to our keeper of the coffers, Ethel Dan, and her pinch-hitter, Joyce Kreitman. Their records list the following contributions:

#### In honor of outgoing President, Clara Meltzer:

Mr. and Mrs. Harry Goldstein, Mr. and Mrs. William Siegel, Mr. and Mrs. Sam Seidenfeld, Mr. and Mrs. Frank Surowitz, Mr. and Mrs. Bernard Weissberg, Mrs. Estelle Nelson, Dr. and Mrs. Julius Dan, Dr. and Mrs. Moses Spatt, Mrs. and Mrs. Emanuel Cohen, Mr. and Mrs. Harold Brown.

#### In honor of Incoming President, Sadie Soloway:

Dr. and Mrs. Bernard Mattikow, Mr. and Mrs. Edward Wagner, Mr. and Mrs. Frank Schaeffer, Dr. and Mrs. Moses Spatt, Mr. and Mrs. Emanuel Cohen, Miss Grace Schaff.

#### Mazal Tov To:

The Jacob Hellers on the birth of a grandson: Mrs. Fanny Buchman.

Mrs. Rose Bromberg, on the birth of a granddaughter: Mrs. Fanny Buchman.

Mr. and Mrs. Herman Pashenz, on Bar Mitzvah of their grandson: Mr. and Mrs. Abr. Males, Mr. and Mrs.

Frank Wolk, Mr. and Mrs. Wm. Rothstein, Mrs. Sarah Klinghoffer. Mr. and Mrs. Pashenz remembered Cheer Fund in honor of this occasion.

Mr. and Mrs. Abraham Meltzer, on son Larry's engagement. Dr. and Mrs. Bernard Mattikow, Mr. and Mrs. Edward Wagner, Mr. and Mrs. Julius Kushner, Mr. and Mrs. Leonard Brunner, Dr. and Mrs. Chas. Weitzman, Mr. and Mrs. Max Taft, Mr. and Mrs. Joseph Krinsky, Mr. and Mrs. Isidor Feit, Mr. and Mrs. Abr. H. Miller, Dr. and Mrs. Moses Spatt, Mr. and Mrs. Emanuel Cohen, Rev. and Mrs. Wolf Kaufmann.

Mr. and Mrs. Julius Kushner, on Shoshana's scholarship and Paul's ordination: Mr. and Mrs. Emanuel Cohen, Mr. and Mrs. Max Taft, Mr. and Mrs. Abr. Males.

Mr. and Mrs. Max Lovett, on their 55th wedding anniversary: Mr. and Mrs. Wm. Rothstein, Dr. and Mrs. Moses Spatt, Mr. and Mrs. Emanuel Cohen. Chai was contributed by Mr. and Mrs. Lovett to celebrate this occasion.

Mrs. Rose Meislin, in honor of new granddaughter, Laura Esther Meislin: Mr. and Mrs. Julius Kushner, Mr. and Mrs. Herman Soloway, Mrs. Ann Schorr. Mrs. Meislin donated generously in her granddaughter's behalf.

Mr. and Mrs. Maurice Kozinn, on marriage of their son: Mr. and Mrs. Edward Wagner, Mr. and Mrs. Frank Wolk, Mr. and Mrs. Emanuel Cohen, Dr. and Mrs. Moses Spatt, Mr. and Mrs. Frank Schaeffer.

Mr. and Mrs. Chas. Marks on Lloyd's marriage: Mrs. Rose Meislin.

Rev. and Mrs. Wolf Kaufmann, on daughter Kitty's marriage: Mrs. Rose Meislin. Rev. and Mrs. Kaufmann contributed generously in honor of this occasion.

Dr. and Mrs. Julius Dan, on opening of son-in-law's office and completion of residency training of son Lewis: Dr. and Mrs. Chas. Weitzman.

Mrs. Sarah Klinghoffer, on daughter Beryl's engagement: Mrs. Fanny Buchman, Mr. and Mrs. Jos. Krinsky, Dr. and Mrs. Moses Spatt, Mr. and Mrs. Emanuel Cohen, Mr. and Mrs. Lawrence Meyer, Mr. and Mrs. Edw. Wagner, Dr. and Mrs. Julius Dan, Mr. and Mrs. Frank Wolk.

#### Refuah Shelmah to:

Janet Fruchtman: Dr. and Mrs. Chas. Weitzman.

Dr. David Farber: Mr. and Mrs. Julius Kushner, Mr. and Mrs. Max Taft, Mr. and Mrs. Emanuel Cohen, Dr. and Mrs. Julius Dan. Dr. and Mrs. Farber swelled Cheer Fund's receipts thankfully.

#### Gifts from:

Mr. and Mrs. Harry Blickstein, in honor of grandson's Bar Mitzvah.

Mr. and Mrs. Harold M. Brown, in honor of daughter Marion's graduation from Barnard College.

Mr. and Mrs. Abraham Pinkwasser, in honor of granddaughter Arlene's marriage and grandson Alan Shapiro's graduation and scholarship.

Mrs. Dora Schless, in gratefulness of her recovery.

Mrs. Fanny Buchman, in thankfulness of sister Gertrude Block's recovery.

#### Condolences to:

Mrs. Jacob L. Holtzmann, on the loss of her husband: Mr. and Mrs. Herman Soloway, Dr. and Mrs. Moses Spatt, Mr. and Mrs. Emanuel Cohen.

Mrs. Leah Alterman, on loss of husband: Mr. and Mrs. Edward Wagner.

Mr. Henry Olshen, on loss of mother: Mrs. Sarah Klinghoffer.

Harold Cantor, on loss of son, Donald: Mrs. Sarah Klinghoffer, Mr. and Mrs. Daniel Klinghoffer, Mr. and Mrs. Herbert Bernstein.

Mrs. Mary Safier, on loss of husband, Charles: Mrs. Sarah Klinghoffer, Mr. and Mrs. Abr. H. Miller.

Mr. Al Ozer, on loss of brother: Mrs. Sarah Klinghoffer.

Mr. Larry Rose, on loss of brother, Dr. Irving Rose: Mr. and Mrs. Herman Soloway.

Mrs. Bertha Zirn, on loss of sister: Mrs. Etta Freedman. Mrs. Zirn thankfully contributed to Cheer Fund in commemoration of her sister.

#### Holiday Gym Schedule

The Gym and Baths Department will be open Wednesday, September 18 (Erev Rosh Hashonah) for men and boys from 1-4 P.M.; will be closed on Thursday and Friday, September 19 and 20 for the Rosh Hashonah holiday and will reopen on Sunday morning, September 22 at 10:00 o'clock for men. On Friday, September 27 (Erev Yom Kippur) the department will be open from 12-3 P.M.

## The Conclusion of the Matter

Cont. from Page 7

The conclusion which Arama reaches in this interpretation of the Succah is the same conclusion to which Koheleth comes after his angry denunciations of the vanities of life, "Sof davar hakol nishma—the conclusion of the matter all is heard." Man does not live in a self made vacuum. "Es Elohim yeroh—fear God and keep his commandments." It is in this way you can be part of the real and the everlasting as you become surrounded with the artificialities of civilization. "Ki zeh kol haadam—this is all of man." This is, after all the progress is taken into account, what makes man human.

The conclusion of Koheleth is the conclusion of Succoth. May the message of the Succah be for us, in the words of Isaac Arama, a migdal oz, a strong fortress of the spirit so that we can look to tomorrow with its expected changes and progress with security and with trust.

### Great Books Seminar

Plans have already been formulated for the third year reading and discussion program of the Great Books Seminar. The first session will take place on Monday, October 14th at 8:15 P.M. The first book under discussion will be "The Analects of Confucius."

Those who are interested in enrolling may inquire of Mrs. Ida Rabinowitz, the registrar. *There is no fee* for this program but every seminar member is required to have a set of the Great Books, third year series. The cost of the books is \$10.25. The check should be made out to the Great Books Foundation and sent to our registrar. The leaders of this program are Dr. Benjamin Z. Kreitman and Mr. Leo Blond.

### GUYS AND DOLLS

We approach the fall season with renewed enthusiasm. The results achieved to date have been most rewarding.

During the summer hiatus our program committee has been busily at work planning a comprehensive and well rounded program for the fall season.

Any suggestions which our members may wish to make will be most welcome.

I urge all members to participate fully in our program and acquaint

their friends with our organization.

On behalf of the officers and the executive board of the Adult League of the Brooklyn Jewish Center, I wish to extend our best wishes for a happy and prosperous New Year to all of our members, their families and friends.

HAROLD KALB, *President*

### Man To Men

Cont. from Page 9

your Men's Club. And, if you can't help in its workings, then you can aid by being with us regularly, from the moment of our Pre-Slichot Gathering on Saturday evening, September 14th and right through the year.

But we must not forget an important factor no matter what part you play in our Club affairs. We want a total membership. I am not being trite when I ask you to join our ranks for only \$5 a year. So, if you're not affiliated, now is the time to do so. If you owe back dues, Rosh Hashana is the right time to clear up your debt.

This Men's Club of ours is doing things. We try to build and to better. An edifice is not built by one but by the many. Let us all resolve to become true builders for this important component of our Center family.

From us, our executive and program groups, to all of you, we wish you the best for the year ahead.

L'Shana Tovo Tikosevu!

LOUIS KRAMER  
*President*

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*The publication of a new book by*

### RABBI LEVINTHAL

On the occasion of his 75th  
Birthday.

Rabbi Levinthal has prepared for publication a new book.

### "JUDAISM SPEAKS TO THE MODERN WORLD"

A collection of some of his outstanding sermons and addresses.

The volume is being published by Abelard-Schuman Company and is to appear within the next few weeks.

Further details will be announced as to date of book's appearance.

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New attractive price arrangements make it advantageous and conducive for you to visit our Center's Catering Department.

Our New Parking Lot is conveniently located adjacent to the Center Building.

## YOUTH ACTIVITIES

ONCE again the members of the Youth Activities Committee and the Parents Council take this opportunity of welcoming back all the boys and girls from their summer vacations. We feel certain that you all have had a very enjoyable vacation, tanned by the sun and are eagerly looking forward to the coming years events at the Center Clubs. Our leader, Mr. Gilbert Goldfine, has prepared an excellent program of activities for the coming year which is now under way. Not only will we repeat many of the events that you enjoyed most last year, but we have added new activities which should intrigue and please you even more.

Let's have all of our old friends back — they might even bring some of their friends with them. Don't be selfish, boys and girls — spread the word around among your friends and neighbors about our Center Clubs — let them get in on the fun.

MOM and DAD: we know that you want your children to have a happy and successful year. One way of insuring this and helping them make new and nice friends is to see that they join one of our Center Youth Clubs.

We look forward to seeing you at one of our clubs, and wish you all a pleasant and happy New Year.

## Adult Institute Opens Oct. 3

The 31st year of the Institute of Jewish Studies for Adults will begin registration on Wednesday, Sept. 4th and daily thereafter. This Institute offers courses in Hebrew, History and Religion, as well as in Jewish Music and the Synagogue Liturgy and Synagogue Architecture and Ceremonial Art. In conjunction with the Ritual and Religious Service Committee, the Institute also offers a course in the study of the Mishnah. A faculty of the highest quality teachers present these courses. The formal opening of the classes will take place on Wednesday evening, October 3rd.

Those interested in getting further information about these courses are asked to apply to Mrs. E. N. Rabinowitz, Registrar, on the third floor of our building.

## Mishnah Class and Fellowship

The Mishnah Class, which has won recognition for its success in bringing the teachings of rabbinic Judaism to our membership, will resume its sessions on Sunday morning, October 27.

# 9th ANNUAL DINNER-DANCE AND JOURNAL CAMPAIGN

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On the Occasion of His 75th Birthday

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Maimonides—"His Logic, His Bold Search for Truth Carried Him  
Beyond Any Single Faith."

## THE EIGHT DEGREES OF GIVING: By MAIMONIDES

There are Eight Degrees or Steps in the Duty of Giving

The *first* and lowest degree is to give, but with reluctance or regret. This is the gift of the hand, but not of the heart.

The *second* is, to give cheerfully, but not proportionately to the distress of the sufferer.

The *third* is, to give cheerfully, and proportionately, but not until solicited.

The *fourth* is, to give cheerfully, proportionately, and even unsolicited, but to put it in the poor man's hand, thereby exciting in him the painful emotion of shame.

The *fifth* is, to give charity in such a way that the distressed may receive the bounty, and know their benefactor, without their being known to him. Such was the conduct of some of our ancestors, who used to tie up money in the corners of their cloaks, so that the poor might take it unperceived.

The *sixth*, which rises still higher, is to know the objects of our bounty but remain unknown to them. Such was the conduct of those of our ancestors who used to convey their charitable gifts into poor people's dwellings, taking care that their own persons and names should remain unknown.

The *seventh* is still more meritorious, namely, to bestow charity in such a way that the benefactor may not know the relieved persons, nor they the names of their benefactors, as was done by our charitable forefathers during the existence of the temple. For there was in that holy building a place called the Chamber of the Silent, wherein the good deposited secretly whatever their generous hearts suggested, and from which the poor were maintained with equal secrecy.

Lastly, the *eighth*, and the most meritorious of all, is to anticipate charity by preventing poverty; namely, to assist the reduced fellow man, either by a considerable gift, or a sum of money, or by teaching him a trade, or by putting him in the way of business, so that he may earn an honest livelihood, and not be forced to the dreadful alternative of holding out his hand for charity \* \* \* This is the highest step and the summit of charity's golden ladder.

## GIVE GENEROUSLY TO THE ANNUAL KOL NIDRE APPEAL

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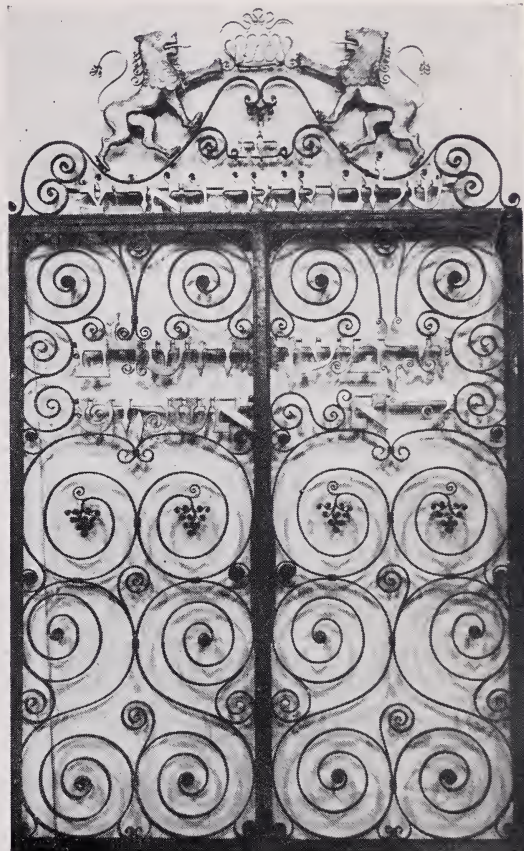
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# *Brooklyn Jewish Center Review*



## JOHN F. KENNEDY — A MEMORIAL TRIBUTE

By RABBI ISRAEL H. LEVINTHAL

## A EULOGY OF FRANK SCHAEFFER

By RABBI BENJAMIN Z. KREITMAN

## "THE ESCAPE TO LIFE"

By RABBI BENJAMIN Z. KREITMAN

## THE JEWS AND INTEGRATION: FURTHER REFLECTIONS

AN EDITORIAL

By WILLIAM I. SIEGEL



## MEDITATION BEFORE KOL NIDRE\*

(Prayer by the late Chief Rabbi Abraham Isaac Kook)

Take away my shame,  
Lift my anxiety,  
Absolve me of my sin  
And enable me to pray before Thee  
With gladness of heart,  
To pursue Thy commandments and Thy Torah  
In the joy of holiness.  
Grant me  
To bring happiness to all Thy children,  
To exalt and ennoble Thy faithful,  
To spread goodness and mercy  
And blessing in the world.  
Humble the arrogant  
Who have tried to pervert me with falsehood  
While I sought my happiness in serving Thee.

Save me from weakness  
And from faltering  
And from every evil trait,  
Illumine my eyes  
With the light of Thy deliverance.  
Help Thy people,  
Imbue the heart of Thy people with reverence  
And with awe before Thy majesty.  
Strengthen them with Thy love,  
Guide them to walk in the path of Thy righteousness  
Kindle in their hearts  
The light of the holiness of this Day of Holiness  
And bring them to possess the inheritance  
Thou has set for them,  
Speedily, speedily, in our time, soon.

Amen.

\* From the High Holy Day Prayer Book. Translated and arranged by Rabbi Ben Zion Bokser. Hebrew Publishing Co., New York.

## *Start the New Year Right!*

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ABRAHAM MELTZER  
*Membership Chairman*

## THE JEWS AND INTEGRATION, FURTHER REFLECTIONS

When, on the eve of Rosh Hashanah in the year 5724—1963, we surveyed the state of the Nation, it was to find the United States struggling to achieve a statutory end to the Negro's deprivation of Civil Rights and economic opportunity which had stained the pages of our history following the Civil War. The historic school-integration decision of the Supreme Court in 1954 was, as judicial fiat, a key to the opening door of equality in education, but in itself did not and could not do more than lay out guidelines for the future. Even in this limited field of the relationship of the Negro to American life, it was a supreme necessity that Congress should enact, and the Executive thereafter enforce, a broad program of educational equality and opportunity which by its effectuation would prepare this and future generations of American Negroes for life's struggles and satisfactions. Another face of the coin—full political and economic equality—urgently required the platform of statute law to give the Negro that springboard which alone would enable him, with some hopeful degree of speed, to emerge from the abysmal poverty to which denied opportunity had so long shackled him.

We then wrote\* that it was the special obligation of American Jewry to exert itself mightily in the struggle to assure the enactment of the Civil Rights law.

In 1964 that purpose was achieved. The Civil Rights bill is now the law of the land, having been enacted by

a national consensus from which only the representatives of the old Confederacy were excepted. But it would be blind delusion to perceive in this new law the coming of the Millennium. The same intransigence which motivated southern opposition to the bill now animates southern resistance to the law. Almost daily there occur episodes of violence which have now reached the ultimate tragedy of murder.

It is an axiom of history that a determined minority can for long—for far too long—thwart the will of an apathetic and unorganized majority. What, then, is necessary in order that the prescription of the Civil Rights Law shall become in reality the remedy of the disease of intolerance, bigotry, race-hatred and inequality? How shall we translate theoretical equality in law into actual equality in fact? There is obviously no one answer to this, which is the basic question of American life today. Into the solution must come many answers. These are, broadly stated: equal employment opportunity, equal educational opportunity at all levels, equal practise of political rights: in short, equality as intended and guaranteed by the Declaration of Independence, the Constitution and the Civil Rights law.

The underlying prerequisite to all these *desiderata* must therefore be a fundamental dedication to the purpose of achieving equality. Law on the statute books is but a dead letter when the people of a community will not demand of officialdom that enforcement which alone gives life to Law.

This is the primary and inescapable moral obligation of the entire American people. It is the touchstone whereby we shall test the reality of American democracy. The Jews of America share in this obligation by reason of their very citizenship itself. At the same time we Jews have a special obligation which springs from our history and which in a real sense is the reason for our being and our perseverance as a People. Ourselves for so many centuries the victim of persecution, we are at the same time eternal witness to the Brotherhood of Man and the Fatherhood of God. We, who ages ago hung our harps on the trees of Babylon and wept in the desert and desolation of our sufferings, have nevertheless never despaired of our eventual redemption. That which we have demanded of History as our portion is no less the portion of every despised and persecuted human being.

It is therefore incumbent upon us, as a divine decree, that in the years which are to follow, we American Jews, regardless of difficulty and danger, and in disregard of the counsels of those who by questioning deny that they are their brother's keepers, shall stand in the forefront of this struggle. Only thus shall we be worthy of our heritage.

WILLIAM I. SIEGEL

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\* Brooklyn Jewish Center Review, Sept. 1963.

# FRANK SCHAEFFER

## A MEMORIAL TRIBUTE

By RABBI BENJAMIN Z. KREITMAN

THERE was an extraordinary appropriateness when Frank Schaeffer would walk into the Synagogue on Sabbath morning. As he entered there was always a beam of pride on his face and a sprightly step as he came close to his own pew. For Frank Schaeffer this Center and its Synagogue and all that it meant were a part of his life and being. If there was ever a man who was totally identified with an institution, it was Frank Schaeffer in his identification with the Center. The beaming smile on his face meant his joy in being able to be at the services; his sprightly step was evidence of his great desire to be evermore a part of this institution that he loved.

Frank Schaeffer brought to this identification of himself with his institution a background of intensive Jewish training and a profound concern for the well-being of the community. His knowledge and familiarity with the people who were responsible for the building of the Jewish community of Brooklyn, and particularly of the Center, was legendary. It was a part of that all embracing love that he had for human beings. The Center and the Synagogue therefore epitomized for Frank his human concern, his love for Judaism and his

hopes and ambitions. We can fittingly apply to Frank the words of the 84th psalm:

'How lovely is thy dwelling-place,  
O Lord of hosts!

My spirit longs and pines  
for the courts of the Lord.

My heart and my flesh give a shout  
of joy  
for the living God!"

The psalmist then concludes with words that are familiar to everyone who comes within the precincts of the Synagogue:

"Ashrei yoshvei bethecha  
Od yehallucha selah—

How happy are those who dwell in  
Thy house, ever praising Thee!"

This was Frank Schaeffer's great happiness, to dwell in this House of the Lord, the Brooklyn Jewish Center. He sought to share that happiness with his beloved wife and family and his great host of friends.

Though he no longer, in bodily form, enters our Synagogue on Sabbath morning, yet we continue to feel his presence. In the words of the psalmist we just noted, he is there with us "ever praising Thee!"

As they grew to manhood we behold these qualities with even greater clarity. When Jacob was compelled by circumstances to engage in some of life's struggles, it was not to his taste. He yearned to return to his previous peaceful pursuits, back to the tents, the mythical academies of Shem and Eber. Esau seemed to enjoy all the more as he grew in years the struggles, the conflicts and the hunt. Jacob really didn't care about the first blessing that would come from the lips of his father, Isaac, thereby giving him primacy in the household and eventually making him the Patriarch. He had a legal right to this primacy, for Esau had sold him his birthright for a mess of pottage. But Jacob knew that this primacy would involve him in a struggle for power with Esau and even with other families and tribes. It was his mother, Rebecca, with an intuition reserved only for the feminine heart, who insisted that Jacob obtain the first blessing. Though the law was on his side, Jacob did not want to engage in a struggle with Esau. And so he fled into the desert.

Jacob resumed his journey and came to the land of the Easterners, whence he found his way to the home of his mother's brother, Laban. Laban welcomed him, gave him food, shelter and protection, and set him to work in managing his flocks. Laban, the Aramean, was a man of cunning who bothered little with moral principles, particularly when they limited his material gain. Deceiving Jacob in his request for the hand of Rachel in marriage, Laban continued to deceive Jacob and exploit him unmercifully even when he was wedded to both Laban's daughters, Rachel and Leah. Jacob, however, managed through his own skills and talents to amass some riches to provide for his growing family. But Jacob, the man of peace, did not rebel against Laban nor even protest over his treatment. When the time came for Jacob to return to land and home, he gathered his family and his belongings and he fled into the night. Laban pursued him as if he were a thief. But Jacob not wanting to fight, appeased his father-in-law and made peace with him. A "mound of testimony" served as a tangible witness to this peace treaty.

continued on page 41

## THE ESCAPE TO LIFE

### THE JEWISH VIEW OF ACTIVISM

#### A Sermon on the Sidrah Toledot

By Rabbi Benjamin Z. Kreitman

Thus the Bible describes the physical characteristics of the twin brothers, Jacob and Esau. Esau had a ruddy complexion and his body was covered by a hairy mantle; he moved about with a restless vigor. Jacob on the other hand was pale and smooth of skin, timid and quiet. As they grew into adolescence we find that their appearance testified to their inner nature. Esau was the rugged outdoorsman, relishing the hunt, unafraid of danger, even inviting the fight. Today we would classify him as an extreme extrovert. Jacob was

withdrawn, mild of manner and peaceful in his pursuits. His ways of a serious minded student. And so the Sages interpret the passage "making his home in tents," to be the tents of study, the academies of Shem and of Eber. It is as if the world was divided up into two parts. Esau took the great outdoors with its adventure and hazards, with its strife and fight; and Jacob withdrew to the ivory tower, with its peace and quiet, with its books and the promise of uninterrupted study.



# JOHN F. KENNEDY

*We are still in the year of mourning for our martyred President Kennedy. We thought it fitting, therefore, to include in this High Holy Day issue of our Review this Memorial Tribute preached by Rabbi Israel H. Levinthal on Sabbath morning, November 30, 1963, just a week after the President's lamented death. It is particularly fitting to remember him and his tragic death before the day of Atonement, when, in our service we include a special prayer: ele ezkera, "These, I Remember!" recalling the tragic martyrdom of many of our people's great sages and heroes.*

## A MEMORIAL TRIBUTE\*

by RABBI ISRAEL H. LEVINTHAL

I CAN think of no more appropriate or fitting words to serve as an introduction to any eulogy of our martyred president, John Fitzgerald Kennedy, than the lines written by our poet laureate, Chaim Nachman Bialik, the greatest Hebrew poet produced by the Jewish people in the last 800 years. He wrote these lines in 1904 when he was only 32 years old. Already then he was absorbed with thoughts of death, which alas, came to him early in middle age. He called his poem *Acharay Mosi*—"When I Am Dead."

*Haya ish, ureu enenu od  
Kodem zmano met ha'ish hazeh  
Veshiral chayav b'emtza nifsakah.*

"When I am dead, mourn thus for me and say:

There was a man, and behold he is no more.

Before his time he passed away

And the song of his life was suddenly put to an end."

How fittingly these words apply to our own martyred president. *The song of his life was suddenly put to an end!*

We are now in the midst of the Thanksgiving holiday—a season which should have been, and could have been, a season of rejoicing. We could indeed have rejoiced and been thankful to God for the remarkable progress America has made, for the great material prosperity that she enjoys, for her achievements in the field of science and technology, and, above all for the reputation America has won among all peoples, as the leader of the democratic nations of the world. I say, we could have rejoiced in this thought, but alas, the rejoicing has turned into grief and into sorrow. Paraphrasing the words in the Midrash, spoken by the rabbis evidently on a festival immediately following the destruction of the Temple in Jerusalem, we too, can say: "Had we been worthy, then we would have read the words, *elu mo'a'de Hashem*, 'These are the festivals of God, but now that we have proven ourselves unworthy, we read the words: *al elah ani bochiah*, 'For this I weep and I mourn.'"

In the Torah lesson read last Sabbath, the Sabbath following the as-

sassination of President Kennedy, the opening words were *Vayetsay Yaakov*, "Jacob departed from his land." The rabbis make a striking observation on these words, "*Jacob departed*." They tell us that as long as a great man, a *tzadik*, a righteous man, lives in the community, *hu zivah, hu hadareh*, "he is its luster, its pride and its glory." But when the great man departs from the community, *panah zivah panah hadarah*, "its pride, its glory and its luster also depart." I think all of us feel keenly the meaning of these words in the departure of President Kennedy—the pride, the luster, the glory of America has departed!

All of us can truthfully utter the words pronounced by King David when he heard of the death of his favorite chieftain, Abner: "Do you not know that a prince and a great man has fallen this day?" It is not only that a president has gone, one holding a princely office, the highest office conferred by the American people; it is not only a *nasi*, a prince, who has died, but a *gadol*—"a great man" has passed away, a man possessing all the elements of genuine greatness.

In my recently published book of sermons, "Judaism Speaks to the Modern World," I included one that I promised a few Sabbaths following President Kennedy's inauguration. I called it, "The Youthful Kennedy and the Youthfulness of Joseph." I recall that when I presented the manuscript to the publishers and had my first interview with a member of the editorial staff, he remarked that perhaps it would be wise for me to omit this sermon on Kennedy. He said, "It is dangerous to include a chapter on a living person, especially so, since you

speak of him in such high praise. One never knows what may happen a month hence, or a year hence, or two years hence. He might undergo such a change in his actions and reactions that you may find fault, instead of praise, for him." Somehow I had the courage of my conviction and I insisted that this sermon be included. He yielded to my insistence and today I am thankful to God that I had the wisdom, which God alone gave me at that moment, to resist the temptation of that argument. Somehow, I felt convinced that the tribute I paid Kennedy in that sermon, would be true of him as long as he would live. In that sermon I spoke of his youthfulness and I recalled that during the political campaign preceding the election, his opponents emphasized his youth. In fact, in one of the sessions of the strategy committee of his opposing political party, they issued an order to all the campaign speakers that when the name "Kennedy" was mentioned, they were not to speak of him as "Senator Kennedy" or as the "Candidate Kennedy," but as the *youthful* Kennedy; thus, by emphasizing his youth it would be inferred that he lacked the experience necessary for one to hold such a high office.

And I recalled the incident in the life of Joseph, the Biblical character. You remember the story, how he was imprisoned in Egypt and while there how he interpreted the dreams of the butler and the baker. And when soon after none of the wise men of Egypt could interpret Pharaoh's dreams, how the butler approached Pharaoh and said to him: "There was a *naar Iuri*—a Hebrew young man' in prison when I was there and he interpreted my dreams. Perhaps he can interpret yours." And the rabbis wisely remark

\* Preached on Sabbath morning, November 30, 1963.

that the butler pointed out that Joseph was a *naar*—"a young man"—in a derogatory sense as if to say: "he is young and not really fitting, but give him a chance." Pharaoh, however, immediately could discern that while Joseph was young, he had great knowledge and great wisdom. And then the Bible proceeds to relate how in the procession through the streets of Egypt, when Pharaoh made him vice-ruler, all the people hailed Joseph with the word *avrech*. The English translations of our Bible do not even attempt to translate the word. What does that strange word mean? Biblical scholars offer various suggestions, but the rabbis say that this word *avrech* is a combination of two words—*av rach*, "he was *av b'chachmah*—a sage in wisdom but *rach b'shanim*, young and tender in years." The people of Egypt sensed those qualities in Joseph, and the American people sensed those qualities in John F. Kennedy when they elected him to the presidency. He was *rach b'shanim*—"young in years"—the youngest man ever to enter the White House as president, but *av b'chachmah*—"a sage in wisdom." He possessed the blessings of youth and represented the finest characteristics that we associate with youth. He possessed the spirit, the daring, and the courage of youth—all the elements essential to make a great leader; but above all, he possessed the vision of youth and the thinking of youth that is so necessary for the success of our country. In his last address delivered in Houston Texas on that fatal trip, he quoted the following verses from the Bible which he loved so much and from which he derived so much inspiration: "Your old men shall dream dreams; your young men shall see visions, for where there is no vision, people perish." He had the visions of youth, but, as I said, he was not just young. He had that happy combination of a youthful spirit and *av b'chachmah*—"the wisdom of a sage."

Nay, more. He had the two-fold wisdom which Jewish teaching emphasizes. There is an interesting passage in the rabbinic literature commenting on the words in the Book of Job: "Where is wisdom to be found?" One rabbi answers the question, *b'roch*, "The source of wisdom is in the mind." A second rabbi says, "No,

the answer is *b'lev*—the real wisdom is to be found in the heart." In this, too, Kennedy was uniquely blessed in that he possessed both types of wisdom. He had the wisdom of the *rosh*—"the wisdom of the mind." He was a true intellectual, perhaps the most intellectual president to sit in the White House in many a year. He had a keen and brilliant mind, well versed in literature, in the arts and in the science. He possessed a great appreciation of culture. That is the reason he became the idol of all the intellectuals in our country. He was one of them. His skill and style of writing won for him the Pulitzer prize in literature. He had all the gifts of the *chachmah b'rosh*—"the wisdom of the mind." But he had also, what the second rabbi felt was the source of true wisdom—the *chachmah of the lev*—"the wisdom of the heart." Indeed, that was one of his greatest attributes—his humanity and his love for people. And it is the more remarkable since he did not stem from the masses. He came from a family of great wealth and great social position, yet his heart beat in sympathy for the masses, for the downtrodden and for the helpless of all mankind. He had great understanding of the ordinary man and, above all, he could actually feel the yearning of the masses. He was sensitive to their needs. He had a passion for social justice and social righteousness. In that sense he was a true disciple of the ancient prophets. The Bishop who delivered the funeral oration was wise in choosing Kennedy's own words to express his greatness by citing Kennedy's quotations from the Bible. And it is remarkable to note that though this occurred in a Catholic Cathedral, spoken by a Catholic Bishop, that all the references, with the exception of one, were taken from the Prophets and the Psalmists of what they call the Old Testament, because Kennedy was deeply absorbed in the words of the Prophets and he loved the truths which the Prophets expounded.

His great effort in behalf of civil rights was not so much the result of the wisdom of his mind. Had he used the wisdom of his mind alone he would have had to weigh the problem as to whether it would have been politically feasible. But it came from the wisdom of his heart. He knew that he would make enemies.

He knew that in the forthcoming election he would lose many votes particularly in the South—votes that he would need for re-election; but his wisdom of the heart overpowered the wisdom of mind.

His work in behalf of international peace also came from the wisdom of his heart. He knew the meaning of war from experience. He had played an important role in the last war where he showed remarkable heroism—the greatest courage that any soldier can contribute; but he knew, too, because of that experience, that war is hell and he wished to avoid the world turning into another conflagration.

And it was that combination of mind and heart that helped him to meet and resolve the great problems that faced America in his day. How brilliantly he handled the Cuban situation! There were loud voices throughout the land crying out for an invasion of Cuba by our armed forces. And though he possessed the daring and courage of youth, the wisdom of his mind controlled his daring and, as a result of his brilliant strategy, the threatened Third World War was avoided.

Getting Khrushchev to agree to the atom test ban was another remarkable achievement. In that achievement too, we saw the wisdom of his heart superseding the wisdom of his mind.

That he should have fallen at the peak of his career, *kodem zmano*, before his time, is not the guilt of the assassin alone, my friends. We whitewash our guilt when we say it was the crime of the man who fired the fatal shot. No! We are all guilty. Particularly guilty are those occupying high political office in so many states of this land who, instead of trying to lift up the masses to higher ideals and higher thoughts, stoop to their level and make use of the hatred that fills their hearts by kindling the passions of the ignorant and prejudiced, so that such acts of violence become the natural follow-up of the pronouncements and teachings they have spewed. We are all guilty—you and I—for permitting and encouraging these extremists from the left and from the right, to spread their gospel of hatred and, by our indifference and inaction, encouraging these resultant crimes.

What a tragedy for the world his passing is! He had yet so much to do and he could have accomplished so much. Evidently God thought otherwise. There is an interesting passage in the Talmud that I would like to interpret for you because I think it is one of the most remarkable passages in our entire literature. There is a reported dialogue between King David and God. David asked God: "Tell me, O God, my end. When am I going to die?" And God answered him, "You will die on the Sabbath." And David had the temerity to contradict God by saying: "I will die in the very beginning of the week—not on the Sabbath but on the first day of the week!" And then the Talmud concludes the discussion by saying that David did die on the Sabbath! Now, what is the meaning of this legend? It is a legend of course, but that is the way the rabbis of old expressed their philosophy of life. David wanted to evaluate his own life and God said to him: "You have accomplished enough for one human being. You are going to die on the Sabbath. After a life of great achievement, toiling hard all the time, you will go to that Sabbath of rest which you now so richly deserve." But David replied, "I will die in the very beginning of the week for I have yet so much more to do. I have planned for so much more. I need and want so much more to achieve!" But God said: "You have done enough for one human being. You are now entitled to your rest." And the Talmud concludes the story—David did die on the Sabbath!

I think that this legend of David applies to President Kennedy as well. He died, literally as the Sabbath day was approaching—just a few hours before we kindled our Sabbath lights—dramatically symbolizing the truth of this Talmudic tale. He toiled hard; he worked hard; he achieved so much for one human being. He is now entitled to his rest—to his eternal Sabbath of rest. It was a full life and a rich life. But if his life is to have any meaning for America, then we have to take his life as a symbol and as a challenge. It is for us to carry on what he so beautifully began. In his own words we must remember: "In your hands, my fellow-citizens, more than in mine, will rest the final success or failure of our cause." In your hands and in mine,

not only his, will rest the pride of success or the failure of the American dream.

I want to conclude by again referring to King David, the hero of the Jewish people. When King David died, the Bible records his death in these strange words: *Vayishkav David im avotav*—"And David slept with his fathers." The rabbis asked a pertinent question: "Why does not the Bible say as it says of all other men, *Vayamat David*, 'And David died.' Why does it use the expression 'He slept with his fathers?'" And they have a beautiful answer. They say that King David really did not die. His body was laid in the grave, but he lives on because David left a son,

Solomon, who brought fruition to his plans and carried out his ideals. David wanted to build a Temple to God; but he could not realize that dream—that vision. And because he left his son Solomon who did fulfill his father's dream, David did not really die; he sleeps with his fathers! I think we have it in our power to have it said that President Kennedy did not die; that he sleeps with his fathers—if you and I, and if all the American people will strive wholeheartedly to fulfill his vision and his dream—to build a Temple of American life, a Temple of national and international peace and brotherhood, a Temple that shall bring glory to America and blessedness to all mankind!

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## JOHN F. KENNEDY . . .

### IN TRIBUTE

He stood erect, with youthful smile—  
Wise far beyond his years;  
His words instilled in young and old  
The strength to conquer fears.

He gave his heart and soul to aid  
Mankind in time of strife,  
And then, as if 'twas not enough,  
He gave his only life!

Whisked from our arms, he left his mark  
Upon the Nation's heart;  
Heaven wept, also—tears and rain  
Could scarce be told apart.

Of what great magnitude, his life,  
That from lands far-and-wide  
Came leaders, shedding differences  
To stand, bowed, side by side!

All grieved alike, despite their creed  
Or color of their skin;  
He proved in death, his theme in life:  
That all men are akin.

He has not lived—nor died—in vain;  
Though all too brief his stay,  
Our lives have surely been enriched  
Because he passed our way.

His voice, though stilled, can yet be heard  
In freedom's vibrant song,  
Echoing hope's eternal plea  
That Right shall conquer Wrong.

For, like the sun which disappears  
Behind the clouds at night,  
Great men are never really gone  
But only out of sight.

MARILYN KRANTZ

*Miss Krantz was awarded First Prize for this poem in a poetry contest sponsored by the Philadelphia Regional Writer's Conference.*





# NEWS OF THE CENTER

## NEW YEAR GREETINGS FROM OFFICERS AND STAFF

ON THE eve of the Jewish New Year 5725, the officers of the Brooklyn Jewish Center extend to all the members and friends of our institution their best wishes for a year of health, happiness and joy. May we, together with all mankind, be blessed with peace and prosperity.

In this hour, as the New Year is ushered in, we, the officers of this Institution, take this opportunity of thanking all our members for their devotion and loyalty to our Center. We are confident that with the co-operation of our membership the year 5725 will be crowned with new achievements and success in our work on behalf of our community and our people.

*L'shonoh Tovo Tikosevu!*

Emanuel Cohen, *President*

Dr. Moses Spatt, *Hon. President*

Hon. Maurice Bernhardt, *Vice-Pres.*

Harry Leventhal, *Vice-President*

Julius Kushner, *Treasurer*

David Goodstein, *Hon. Treasurer*

Abraham M. Lindenbaum,  
*Secretary*

Harry Blackstein, *Hon. Secretary*

## From the Center Staff

On behalf of the Center Staff I extend to the rabbis, officers, directors and members of the Brooklyn Jewish Center and their families cordial greetings and best wishes for the New Year.

DAVID M. GOLD,  
*Executive Director.*

## From the Sisterhood

The officers of the Sisterhood extend heartiest New Year Greetings to

all of our members and their families. Sisterhood looks back with pride and satisfaction on its activities during the year 5724 and hopes for an even more successful season in 5725.

With best wishes for a *Shono Tova Umesuka.*

Mrs. Herman Soloway, *President*

Mrs. Benjamin Moskowitz,

Mrs. Leonard Brunner,

Mrs. Nathan Polan,  
*Vice-Presidents*

Mrs. Robert Gutchman, *Treasurer*

Mrs. Chas. Marks, *Fin. Sec.*

Mrs. Ann Bernhardt,

Mrs. Carl Fruchman,  
*Recording Secretaries*

Mrs. Julius Dan, *Social Secy.*

Mrs. Benjamin Wisner, *Corr. Secy.*

## From the Men's Club

The year 5725 will be a hallmark in our short history. It marks the end of our sabbatical year and puts us on the threshold of a new and more active period. We invite all to participate in our expanded program during this New Year and the years to come.

To all of our members, their families and friends we extend our best wishes for a healthy and happy year of peace. May we be inscribed in the book of life.

Louis Kramer, *President*

Theodore D. Ostrow, *Hon. Pres.*

Murry Greenberg, Robert Gutchman, Dr. Jules Kahn, Robert A. Morse, Dr. Milton Schiff, *Vice-Presidents*

Abraham Meltzer, *Secretary*

Hugh Greenberg, *Treasurer*

Max Crawford, *Official Host*

## SABBATH WORSHIP

Week of August 28

*Kindling of Candles: 7:16 P.M.*  
*Services: 6:00 P.M.*

**SABBATH MORNING SERVICES**  
August 29 — 8:15 A.M.

Sidrah: "Kee Tavo"  
Deuteronomy: 26:1-29:8  
Prophets: Isaiah 60:1-22

**RABBI KREITMAN**  
will preach

## SLICOTH SERVICES

SAT. AUG. 29th, MIDNIGHT

Conducted by

**CANTOR WILLIAM SAULER**  
and the Center Choir

Directed by  
Mr. Jack Goldstein

**SAT. LATE AND DAILY**

Minha Services: 7:25 P.M.  
Followed by Maariv

**DAILY SERVICES:**

*Mornings: Monday through Friday*  
7:00 and 8:00 A.M.

*Sunday mornings: 8:30 A.M.*  
(one minyan)

## Holiday Gym Schedule

The Gym and Baths Department will be closed on Monday and Tuesday, September 7 and 8 for the Rosh Hashanah holiday and will reopen on Wednesday afternoon, September 9 at 3:00 o'clock for men. On Tuesday, September 15 (Erev Yom Kippur) the department will be open for men and boys from 12-3 P.M.; will be closed Wednesday, September 16 and reopen Thursday, September 17 for women at 10 A.M.

## HIGH HOLY DAYS SERVICES

### MAIN SYNAGOGUE

#### Rosh Hashanah

Services for Rosh Hashanah will be held on Sunday and Monday evenings, September 6 and 7 at 7:15 o'clock; on Monday and Tuesday mornings, September 7 and 8, at 7:30 o'clock. The Torah reading will commence at 9:10 A.M. The shofar will be sounded on September 8 at 10:10 A.M. All worshippers are requested to be in their seats before that hour. The sermon on both days will be preached at about 10:30 A.M. The doors will be closed while the sermon is delivered. The Musaf services will begin at 11:00 o'clock, and the services will finish at approximately 1:15 o'clock.

#### Rosh Hashanah Sermons

The sermons will be preached on both days of Rosh Hashanah at 10:30 o'clock.

Rabbi Levinthal will preach on the first day of Rosh Hashanah.

Rabbi Kreitman will preach the sermon on the second day.

#### Yom Kippur

The Kol Nidre services which usher in the Fast of Yom Kippur will be held on Tuesday evening, September 15, at 7:00 o'clock.

Yom Kippur services will begin on Wednesday morning, September 16, at 8:30 o'clock. The Yizkor service will be held at 11:45 A.M.

On Yom Kippur Eve, the sermon by Rabbi Levinthal will be preached immediately after the chanting of Kol Nidre. On Yom Kippur morning, the sermon by Rabbi Kreitman will follow the Memorial Services.

#### Cantor and Choir to Officiate in Main Synagogue

Our Cantor, Rev. William Sauler, will officiate at the services to be conducted on Rosh Hashanah and Yom Kippur in the main synagogue. He will be assisted by the Center Choir under the direction of Mr. Jack Goldstein.

### AUDITORIUM

#### Rosh Hashanah

Rosh Hashanah services will be held in the Auditorium Sunday and Monday evenings, September 6 and 7, at 7:15 P.M. and on Monday and Tuesday mornings, September 7 and 8, at 7:30 A.M. Rev. Bernard Gewirtz will officiate.

#### Sermons

The sermons will be delivered by Rabbi Kreitman on the first day and by Mr. Max I. Cohen on the second day of Rosh Hashanah.

Rabbi Kreitman will deliver the sermon at the Kol Nidre services in the Auditorium and on Yom Kippur. Rabbi Kreitman will preach after the Yizkor services.

#### Yom Kippur

The following schedule of services will prevail in the Auditorium:

Kol Nidre Services — Tuesday evening, September 15, at 7:00 P.M.

Yom Kippur Services — Wednesday, September 16, will begin at 8:30 A.M., Torah Reading will be at 10:45 A.M., Yizkor services will begin at 11:45 A.M., Musaf services will start at 12:15 P.M. Study Session 2:30 P.M., Minha services will be held at 4:30 P.M. The sermon will be delivered at 5:30 P.M. Neilah services will begin at 6:00 P.M.

#### Candle Lighting During High Holy Days

Candles will be lit for the Rosh Hashanah holidays on Sunday and Monday evenings, September 6 and 7 at 6:58 P.M.

On Tuesday evening, September 15, (Kol Nidre Eve) candles will be lit at 6:41 P.M.

#### Additional Yizkor Services

For the benefit of the community, the Center will conduct special Yizkor services on Yom Kippur, Wednesday morning, September 16, in the Dining Room of our building. There will be three such services, at 10:00 o'clock, 10:30 and 11:00.

### YOUTH CONGREGATIONS

The Rosh Hashanah services in the Junior Congregation will be held on Monday and Tuesday, September 7 and 8, at 10:00 A.M.

The Kol Nidre services will be held on Tuesday evening, September 15, at 7:00 o'clock.

The services on Yom Kippur will be held Wednesday morning, September 16, at 10:00 A.M. and 5:00 P.M.

#### Children's Congregation

In addition to the Junior Congregation Services in the Prayer Room, there will be a special children's service for boys and girls under 11 years of age attending our Schools. The services will be under the supervision of Mrs. Evelyn Zusman of our Hebrew School Faculty. Admission will be free to pupils of our schools under 11. These services will be held in the Dining Room as per the following schedule: Rosh Hashanah at 11:00 A.M., Yom Kippur at 12 Noon.

#### Sisterhood Gift to Center

After the closing Board Meeting the President of the Sisterhood, Mrs. Herman Soloway, presented a special Sisterhood gift of \$500 to the Center to be credited towards the Hebrew School Scholarship Fund. This check is in addition to the major Sisterhood gifts during the past year. Our thanks to all the Sisterhood ladies for their efforts.

#### Men's Club Gift to Center

At the closing breakfast of the Men's Club held Sunday morning May 31, Lou Kramer presented a check in the amount of \$2,000 to Mr. Emanuel Cohen, Center President, as an additional contribution of the Men's Club towards the maintenance of the Center. We extend our thanks to the Men's Club, and wish them continued success in their many endeavors.

## Acknowledgement of Gifts

We acknowledge with thanks receipt of contributions from the following:

### Prayer Books and Bibles

Employees of Arch-Bilt Container Corporation, in memory of Frank Schaeffer.

Mrs. David Goldsweig, in memory of her beloved father, Morton Klinghoffer.

Mr. and Mrs. Mervin Hurwitz, in honor of their son's marriage.

Mr. and Mrs. Barney Ostrow, in honor of son's Bar Mitzvah.

Mrs. Lillian Podell.

### Synagogue Book Racks

Adult League.

Mr. and Mrs. Max Goldberg.

Mr. and Mrs. Jacob Hoffman.

Mr. and Mrs. Jack Sterman.

### Hebrew Scholarship Fund in Memory of Frank Schaeffer

Dr. and Mrs. Harry Berman.

Mr. and Mrs. Philip L. Dworetz.

Federal Fibre Corp.

Mr. and Mrs. Samuel Gartenberg.

Mr. and Mrs. Herman Goldsmith.

Mr. and Mrs. Harold Halperin.

Dr. and Mrs. Irving Horowitz.

Mr. and Mrs. James J. Jackman.

Loyal League of Girls High School.

Office Staff, Brooklyn Jewish Center.

Abraham E. Ratner.

Mr. and Mrs. Joel Rothstein.

Mr. and Mrs. Abraham Weisbrod.

Faculty of Girls High School.

Mrs. Mae Weiss and Mrs. Elsie Straucher.

### Synagogue Maintenance

Maurice J. Albert, for mother's yahrzeit.

Mr. A. D. Allen, in thankfulness of successful surgery performed on a close relative.

Dr. and Mrs. I. H. Aronow, in memory of parents.

Edna and Lillian Drozin, in memory of parents, Abraham and Esther Drozin.

Lillian Drozin, in memory of husband, Bernard S. Kantrowitz.

Mr. and Mrs. Irving Edelson, in memory of Herman Friedland.

Mrs. Mary Frommer, in memory of beloved husband and dear father of Bill and Paul.

Mr. and Mrs. Samuel Gallant, in honor of daughter's graduation and in memory of mother.

Mr. and Mrs. Saul Graff, in memory of Mr. Jacob H. Cohen, father of Mrs. Abe Gellis.

Mr. and Mrs. Joseph Hirschfeld, in thankfulness of Mr. Hirschfeld's recovery.

Mrs. Estelle Kuhn, yahrzeit for beloved husband.

Mr. Joseph J. Krinsky, for mother's yahrzeit.

Mrs. Lilian M. Lowenfeld, in memory of beloved husband.

Mr. Mortimer P. Lowenfeld, yahrzeit for beloved father.

Mrs. Arthur Lyons, in honor of father, Meyer Abrams, for Father's Day.

Mrs. Pauline Morganstern, yahrzeit for son.

Mr. Joseph Omansky for yizkor.

Mrs. Joseph Posniack, in memory of beloved husband.

Mr. and Mrs. David H. Schatzow; and Mr. Louis Schocket, in memory of Leonard Schneider, brother of Mrs. Ann Kerbs and Mrs. Cynthia Takifman.

Mr. Martin Schweitzer, for naming of baby.

Mr. and Mrs. Abraham Skeer, in honor of daughter Elaine's marriage and son Martin receiving his Ph.D. at Carnegie Institute of Technology.

Mr. C. Stekolchik for yizkor.

Mr. and Mrs. Milton E. Streger, in honor of son's Aufruf.

### Graduations and Awards

Mr. William Caplow, son of Mr. and Mrs. Max Caplow, was awarded the Brooklyn College Alumni Scholarship for a year's study at the University of Paris during his Junior year.

Miss Geraldine Ruth Greenberg, daughter of Mr. and Mrs. Murry Greenberg, was graduated from Brooklyn College with honors in Education.

James Korsten, son of Dr. and Mrs. Adolf Kornstein, was graduated from Downstate Medical Center, Magna Cum Laude receiving his M.D. degree, and will interne at Mt. Sinai Hospital.

Martin Skeer, son of Mr. and Mrs. Abraham Skeer received the degree of Ph.D. from Carnegie Institute of Technology.

Miss Libby Ann Schatzow, daughter of Mr. and Mrs. David H. Schatzow, was graduated from the Adelphi Academy.

### Condolences

Our heartfelt condolences are extended to:

Mrs. Frank G. Bass of 296 Schenectady Avenue, on the loss of her beloved brother, Mr. Morris Golobe, on July 1.

Mr. Maurice Rosenwasser of 41 Eastern Parkway, on the passing of his beloved sister, Mrs. Kate Bernstein of Los Angeles, Cal., on June 17, 1964.

## Congratulations

Heartiest congratulations are extended to:

Mr. and Mrs. Hyman Kaplan of 520 Crown Street, on the marriage of their son, Jay Steven, to Miss Jean Klarberg, on June 27.

Dr. and Mrs. Adolf Kellerman of 250 Crown Street, on the marriage of their son, Dr. James Korsten to Miss Phyllis Wess, on June 14.

Mr. Morris Reisch of 1060 Union Street, on his marriage to Mrs. Pearl Friedman on June 18.

Hon. and Mrs. William I. Siegel of 706 Eastern Parkway, on the Bar Mitzvah of their grandson, Daniel M. Brody of Indiana, Pa., on June 12.

Mr. and Mrs. Abraham Skeer of 2 Stoddard Place, on the marriage of their daughter, Elaine, to Mr. Allan Coplin at the Center on June 7.

### A New Year Check List for You

Have you taken care of your

✓ Membership Dues?

✓ Hebrew School Fees?

✓ Endowment Fund Pledge?

✓ High Holy Day Tickets?

If not, please do so now! Thank you.

### In Memoriam

We announce with mournful sorrow the passing of

#### Mr. Philip Palevsky

one of the Center's founders and a member of our Honorary Governing Board of 1166 Eastern Parkway, on June 17, 1964.

#### Mr. Frank Schaeffer

our revered Vice President and member of long standing of 20 Plaza Street, on June 22, 1964.

#### Dr. Samuel M. Poduall

of 519 Lefferts Avenue, on June 30, 1964.

#### Mr. Samuel Leppa

of 214-18 86th Avenue, Hollis, L. I., on July 11, 1964.

#### Mrs. Irene Pollack Ginsberg

a member of long standing of 1564 East 14th Street, on July 14, 1964.

#### Mr. Sol Levin

of 347 New York Avenue, on August 2, 1964.

The Brooklyn Jewish Center extends its most heartfelt condolences to bereaved families.



# ROSH HASHANAH GREETINGS

*New Year Greetings to Our*

*Friends at the Center*

**Dr. and Mrs.**

**IRVING HOROWITZ**

**STEVEN and ERNEST**

**10 Plaza Street**

*A Very Happy*

*New Year*

FROM

MR. and MRS.

EDWARD ISAACS

80 PARK AVENUE

NEW YORK CITY

*Best Wishes for a  
Happy New Year*

FROM

**MR. MORRIS SMERLING**

135 Eastern Parkway



MR. and MRS. EMANUEL COHEN

and FAMILY

10 Plaza Street

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*A Happy New Year*

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DR. and MRS. DAVID FARBER

and FAMILY

135 Eastern Parkway

# FANNY and NATHANIEL H. JACKSON

35 Sutton Place

New York 22, N. Y.

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לשנה טובה תכתבו

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# MR. and MRS. ISRAEL KRAMER

430 Shore Road

Long Beach, N. Y.

**MR. MILTON KRAMER**

180 Prospect Place

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*A Happy New Year*

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**MR. and MRS. JULIUS KUSHNER**

and FAMILY

798 Montgomery Street



**MR. and MRS. ISRAEL ROGOSIN**

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**לשנה טובה תכתבו**

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**HON. JOSEPH A. SOLOVEI**

1363 President Street

DR. and MRS. MOSES SPATT

and FAMILY

505 Eastern Parkway

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*A Happy New Year*

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EASTERN PARKWAY ZIONIST  
DISTRICT No. 14

DR. MILTON SCHIFF,  
*President*

HON. MAURICE BERNHARDT,  
*Chairman of the Board*

**DR. and MRS.**  
**MILTON F. GITLIN**  
and SONS STUART and JOSHUA  
3500 Snyder Avenue

**MR. and MRS.**  
**SIDNEY GOLDBLATT**  
110 East End Avenue  
New York, N. Y.

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**לשנה טובה תכתבו**

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**MRS.**  
**JACOB L. HOLTZMANN**

**DR. and MRS.**  
**FELIX F. HOROWITZ**  
**LENORE and LARRY**  
1712 Ditmas Avenue

**MRS. EVA S. HOROWITZ**



**LOUIS AND SYLVIA B. KRAMER**

20 Plaza Street

**MISS DORA LEAKS**

152 Quincy Street

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*A Happy New Year*

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**MR. and MRS.**

**ABRAHAM M. LINDENBAUM**

706 Eastern Parkway

**MR. and MRS.**

**THEODORE D. OSTROW**

135 Eastern Parkway

MR. and MRS.

**NATHAN A. POLAN**

25 Eastern Parkway

MR. and MRS.

**LAWRENCE SCHIFF**

135 Eastern Parkway

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לשנה טובה תכתבו

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MR. and MRS.

**SAMUEL A. SCHNEIDER**

231 Beach 147th Street

Neponsit, L. I.

MR. and MRS.

**NATHAN D. SHAPIRO**

135 Eastern Parkway

MR. and MRS.  
**EDWARD WAGNER**

400 Ocean Avenue

MRS.  
**MINNIE WEINBERG AND FAMILY**

250 Crown Street

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*A Happy New Year*

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**MRS. HYMAN AARON**  
CHILDREN and GRANDCHILDREN

30 Ocean Parkway

MR. and MRS.  
**MEYER ABRAMS**

150 Crown Street

MR.  
**MURRAY BAUM**  
and his Orchestra



**ESTHER AND MAX BALLAS**

1740 Ocean Avenue

**HON. and MRS.**

**GEORGE J. BELDOCK**

**DR. and MRS.**

**HARRY BERMAN**

1408 President Street

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**לשנה טובה תחתנו**

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**MR. CHARLES BLACHER**

and FAMILY

Hotel Granada

**MR. and MRS.**

**BEN BOOTH**

and FAMILY

415 Argyle Road

**MRS. MAX DANNENBERG**

1349 President Street

**MRS. HARRY A. FREEDMAN**

CHILDREN and GRANDCHILDREN

70 East 10th Street

New York, N. Y.

**MR. and MRS.**

**SAMUEL H. GOLDBERG**

1199 Ocean Avenue

**ATTORNEY GENERAL and MRS.**

**NATHANIEL L. GOLDSTEIN**

and FAMILY

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*A Happy New Year*

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**MR. DAVID GOODSTEIN**

and FAMILY

**MR. and MRS.**

**CHARLES GOODY**

268 Montgomery Street

**MR. and MRS.**

**HENRY H. GROSS**

430 Shore Road

Long Beach, N. Y.

MR. and MRS.  
**JACOB HOFFMAN**  
and FAMILY  
706 Eastern Parkway

MR. and MRS.  
**NATHAN HUTT**  
640 Montgomery Street

MR. and MRS.  
**ASCHER KATZ**  
941 Washington Avenue

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לשנה טובה תכתבו

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**KOTIMSKY & TUCHMAN**

*CATERERS OF DISTINCTION*

MR. and MRS.  
**MAURICE KOZINN**  
Paul Kozinn  
DR. and MRS.  
**Harold A. Kozinn**  
and daughter Beth Eileen

MR. and MRS.  
**JULIUS LEVENSON**  
737 Park Avenue, N. Y.



MR. and MRS.  
**PHILIP A. LEVIN**  
and FAMILY  
60 Plaza Street

MR. NAT MARK  
1334 Eastern Parkway

DR. and MRS.  
**BERNARD MATTIKOW**  
10 Plaza Street

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*A Happy New Year*

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MR. and MRS.  
**ROBERT MORSE**  
9 Prospect Park West

MR. and MRS.  
**SAMUEL L. POMERANTZ**  
and FAMILY  
110-20 71st Road  
Forest Hills, L. I.

MR. and MRS.  
**BARNEY ROGOVIN**  
and FAMILY  
135 Eastern Parkway

**MRS. NATHAN SALWEN**

39 Windsor Road

Great Neck, L. I.

**MR. and MRS.**

**DAVID H. SCHATZOW**

and **LIBBY ANN**

**DR. and MRS.**

**MILTON SCHIFF**

and **FAMILY**

1303 Carroll Street

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לשנה טובה תכתבו

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**MRS.**

**SAMUEL SEIDERMAN AND FAMILY**

706 Eastern Parkway

**MR. and MRS.**

**BENJAMIN SILVERSTEIN**

8 Loretta Drive

Syosset, L. I.

**MRS. ANNA SPIEGEL**

901 Washington Avenue

**MR. EMANUEL SPIEGEL**

44 Prospect Park West

**MR. and MRS.**

**JACK STERMAN**

and FAMILY

**MR. ARTHUR J. VIDERS**

401 Schenectady Avenue

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*A Happy New Year*

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**MR. and MRS.**

**HARRY WELTZ**

430 Shore Road

Long Beach, N. Y.

**MR. and MRS.**

**FRANK WOLK**

and FAMILY

370 Ocean Parkway

**MR. SAMUEL ZIRN**

135 Eastern Parkway



**MR. and MRS.**  
**HERMAN GOLDSMITH**

11 Fifth Avenue  
New York, N. Y.

**MR. and MRS.**  
**BERNARD HURWITZ**  
20 Plaza Street

**MR. and MRS.**  
**ELMER RIFFMAN**

2056 East 13th Street

**DR. and MRS.**  
**JOSEPH PINCUS**  
881 Washington Avenue

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## לשנה טובה תתבנו

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**MR. and MRS.**  
**HERMAN SOLOWAY**  
**and ROBIN**

162-01 Powells Cove Blvd.  
Beechhurst, N. Y.

**MR. and MRS.**  
**MAX ZANKEL**  
**and FAMILY**

240 Central Avenue  
Lawrence, L. I.

**RESERVE**  
**THURSDAY EVENING**

**OCTOBER 22, 1964**

for our  
**ANNUAL MEETING**

- \* Election of Officers
- \* Annual Report by our President,  
Mr. Emanuel Cohen
- \* Refreshments and Entertainment
- \* Social Hour

**RABBI and MRS.**  
**ISRAEL H. LEVINthal**  
and FAMILY

**RABBI and MRS.**  
**BENJAMIN KREITMAN**  
and DAUGHTERS

**RABBI and MRS.**  
**MORDECAI H. LEWITTES**  
and CHILDREN

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### **Tributes to Rabbi Levinthal's New Book**

Prof. Zvi Scharfstein, in a Review in Hadoar:

"The eminent philosopher Jacob Klatzkin once remarked: In every generation there are found a limited number of speakers whose excellent addresses do not lose any of their brilliance or value even after they are put into print. Once they meet that test, it is a sign of their superlative distinction and praise. The books of Rabbi Levinthal meet that test."

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## THE ESCAPE TO LIFE

continued from page 4

Again, there loomed on the horizon the frightful possibilities of a great struggle. Jacob was now to come face to face with his twin brother, Esau, from whose wrath he had fled so many years ago. Esau, the war-lord, would surely bar his entry into the land. Again, Jacob devised tactics that were in keeping with the peaceful bent of his character. He decided not to fight but to placate his brother and appease his anger. Jacob sent ahead to Esau a magnificent gift of tribute. The earth even shook from the weight of this tribute. When he finally came into the presence of Esau, he flattered him in a most servile manner, saying, "Adoni Esau, Adoni Esau—my master Esau." Some of the Sages even expressed disappointment in Jacob's exaggerated servility. On the other hand, they suggested this episode as the text for a diplomat, or for one who has to approach a mighty governor or king. Such were the ways of Jacob, described as, "Ish tam yoshev oholim, the peaceful man who dwelt in the tents."

Yet in the life of this mild mannered peaceful man we find a strange and striking contradiction. His life was filled from beginning to end with fighting, wrestling and strife. Even in his mother's womb we read, "Vayisro tzeu habonim bekirbo—and the children struggled in her womb." Jacob did battle with Esau in his mother's womb for primacy. Even at the moment of birth he was found gripping the heel of his twin brother, Esau. In his early years Jacob succeeded in following out the bent of his character, in avoiding conflict. But then there approached the major crisis of his life, his return to his homeland and the impending confrontation with his brother, Esau, who had been plotting revenge against him these many years. We saw before how Jacob planned and carried out a strategy of appeasement. He so ingratiated himself with Esau that Esau offered him an escort on his return to his home. But he really couldn't avoid the fight. "Vayeovek ish emo—and a man wrestled with him until the break of dawn." Imagine what a fierce struggle this was with a mysterious, superhuman power throughout the lengthy night! The Sages identify this mys-

terious stranger as "saro shel Esau—the demon or divine genius of Esau." Jacob was able to avoid a fight with Esau in the flesh, but with the Esau in spirit, the Esau who came to represent the dark forces in human history, he was forced to do battle until the dawn broke. The new name the mysterious stranger gave Jacob, Yisroel—Israel, is a name signifying a bold warrior, for "saritha" is the root meaning of the name, "You have striven, saritha, with beings divine and human." Strange, isn't it, that Jacob, peaceful of nature is compelled to become Yisroel, the bold warrior who does battle with the demon of Esau.

These contradictions in the life of Jacob became for the Sages a text in the Jewish philosophy of activism. Paraphrasing their comment on the life of Jacob, the Sages said that it is altogether natural and fitting that the righteous seek to dwell in peace and withdraw from conflict. Thereupon the Holy One Blessed be He calls to account the righteous saying: "Peace for all eternity is reserved for you in the world to come, but in this world you surely cannot withdraw from the fight and live in 'shalvah—tranquility.'" This world is filled to the brim with the demons of Esau. Who then will wrestle with them and their attendant problems if not the righteous of heart and mind? Jacob, if he is true to himself, must be in this world, Yisroel, the bold warrior who doesn't flinch from engaging in battle against oppression, corruption and injustice.

Striking is the comment of the Rashbam, the grandson of Rashi, on the end of Jacob's strife with the mysterious stranger. "Why is it" the commentator asks rhetorically, "that Jacob's hip was wrenched and he limped? Because God had assured him of His support, nevertheless, Jacob kept running away from the battle." Henceforth Jacob will have to stand his ground and fight whoever challenges him.

There are many voices today within the Jewish community who out of fear, disappointment or plain ordinary prudence counsel exclusive concentration on our own affairs. Certainly the Jewish community of America is faced with a host of problems of our own, among them being education for national

survival, and making our religious tradition relevant. What is counseled is that we return to our own "tents" and attend to our own salvation. This is exactly what the Sages said was impossible for Jacob if he was to be true to himself and to his mission in life. Jacob has to step out of his tent and be Israel. Piety, justice and faith cannot be practised behind doors that are shut tight against the outside.

There were movements of concerned men and women immediately preceding and then during the Roman hegemony over Judea, who sought to separate themselves from the cities that had become filled with corruption, violence and licentiousness. They either went off to isolated banks of rivers or to hidden caves, there to practice a monastic type of piety. Surely, they believed, that in this separation from the life of the community they would be able to preserve their integrity and achieve the salvation of their souls. These were the Essenes and probably some of the sects whose conduct and beliefs are reflected in the Dead Sea Scrolls. They disengaged themselves from life and fled from the demons of Esau. Their ways could not be accepted as the ways of the normative Jew, who seeks to live up to his name, Israel. They soon disappeared from the mainstream of Jewish life. It is only by the accident of an historian's find or an archeologist's dig that their memory has been resurrected.

Our entire Rabbinic tradition is the translation into law, code and ethic of how Jacob is to become Israel. The Halachah—the Rabbinic law, speaks in greatest part of the Jew's involvement in the life of the community, the world of business, in his relationship to his neighbor and to the members of his own family. If to be just a "yoshev oholim—dweller in the tents" then the greater part of the Halachah would be superfluous.

Nothing human is alien to Jacob when he becomes Israel. We need take this lesson to our hearts and minds when we are tempted by the twists and heartbreaks of life to take refuge behind closed doors. Israel's destiny and privilege is to do battle with the demons of Esau until the dawn breaks.

Look Ahead to a Grand Evening of  
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## THE EIGHT DEGREES OF GIVING: By MAIMONIDES

There are Eight Degrees or Steps in the Duty of Giving

The *first* and lowest degree is to give, but with reluctance or regret. This is the gift of the hand, but not of the heart.

The *second* is, to give cheerfully, but not proportionately to the distress of the sufferer.

The *third* is, to give cheerfully, and proportionately, but not until solicited.

The *fourth* is, to give cheerfully, proportionately, and even unsolicited, but to put it in the poor man's hand, thereby exciting in him the painful emotion of shame.

The *fifth* is, to give charity in such a way that the distressed may receive the bounty, and know their benefactor, without their being known to him. Such was the conduct of some of our ancestors, who used to tie up money in the corners of their cloaks, so that the poor might take it unperceived.

The *sixth*, which rises still higher, is to know the objects of our bounty but remain unknown to them. Such was the conduct of those of our ancestors who used to convey their charitable gifts into poor people's dwellings, taking care that their own persons and names should remain unknown.

The *seventh* is still more meritorious, namely, to bestow charity in such a way that the benefactor may not know the relieved persons, nor they the names of their benefactors, as was done by our charitable forefathers during the existence of the temple. For there was in that holy building a place called the Chamber of the Silent, wherein the good deposited secretly whatever their generous hearts suggested, and from which the poor were maintained with equal secrecy.

Lastly, the *eighth*, and the most meritorious of all, is to anticipate charity by preventing poverty; namely, to assist the reduced fellow man, either by a considerable gift, or a sum of money, or by teaching him a trade, or by putting him in the way of business, so that he may earn an honest livelihood, and not be forced to the dreadful alternative of holding out his hand for charity \* \* \* This is the highest step and the summit of charity's golden ladder.

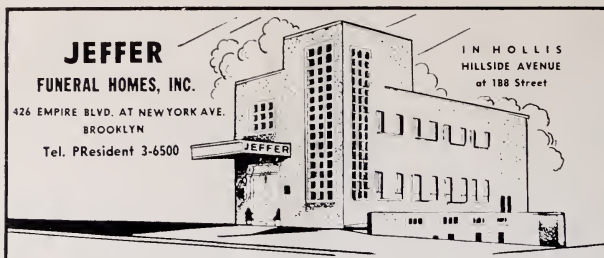
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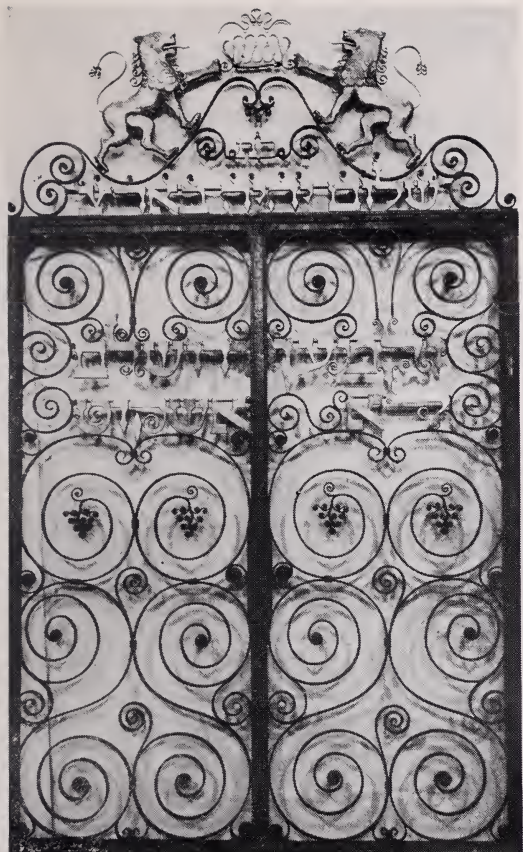
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# *Brooklyn Jewish Center Review*

ON SERVING FIFTY YEARS IN THE RABBINATE

By RABBI ISRAEL H. LEVINTHAL

THE PRIMACY OF THE JEWISH PEOPLE

By RABBI BENJAMIN Z. KREITMAN

THE NEW AMERICAN JEW

## MEDITATION BEFORE KOL NIDRE\*

(Prayer by the late Chief Rabbi Abraham Isaac Kook)

Take away my shame,	Save me from weakness
Lift my anxiety,	And from faltering
Absolve me of my sin	And from every evil trait,
And enable me to pray before Thee	Illumine my eyes
With gladness of heart,	With the light of Thy deliverance.
To pursue Thy commandments and Thy Torah	Help Thy people,
In the joy of holiness.	Imbue the heart of Thy people with reverence
Grant me	And with awe before Thy majesty.
To bring happiness to all Thy children,	Strengthen them with Thy love,
To exalt and ennoble Thy faithful,	Guide them to walk in the path of Thy righteousness
To spread goodness and mercy	Kindle in their hearts
And blessing in the world.	The light of the holiness of this Day of Holiness
Humble the arrogant	And bring them to possess the inheritance
Who have tried to pervert me with falsehood	Thou has set for them,
While I sought my happiness in serving Thee.	Speedily, speedily, in our time, soon.

Amen.

\* From the High Holy Day Prayer Book. Translated and arranged by Rabbi Ben Zion Bokser. Hebrew Publishing Co., New York.

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# Brooklyn Jewish Center Review

Vol. XLIV

SEPTEMBER, 1965 — TISHRI, 5726

No. 1

## THE NEW AMERICAN JEW

(Reprinted from Time Magazine)

When Frederick the Great asked for a proof of God's existence, his Lutheran pastor is said to have given him a two-word answer: "The Jews."

Their mere survival is a miracle of history. Enslaved by the Egyptians, slaughtered by the Philistines, exiled by the Babylonians, dispersed by the Romans, butchered and chivied from country to country in Europe, the Jews not only survived, but also nourished and renewed the religion that undergirds the culture of the Western world. Christian theologians from St. Paul to Paul Tillich have agreed with the Jewish belief that *am olam* (the eternal people were preserved for a divine purpose. Whether or not the hand of God is especially laid upon the Jews, there is every sign that, here and now, they are going through a new kind of testing time.

The problem is that there is no problem—relatively. In contemporary America, the Jews are experiencing unprecedented freedom of a kind they never knew even in ancient Israel or their golden age in Moslem Spain: freedom to adhere to their faith or abandon it, to emphasize their differences or to become invisible. Having learned for 2,000 years how to "sing the Lord's song" in bondage, many Jews are wondering if they will learn how to sing his song in freedom. "The central issue facing Judaism in our day," says Dartmouth's Jacob Neusner, "is whether a long-beleaguered faith can endure the conclusion of its perilous siege."

### CULTURE AND COMEDY

In the U.S. today, anti-Semitism is at an all-time low and publicly out of fashion. In most areas of U.S. life, Jewish representation and influence are far higher than the proportion of Jews in the total population—only about 3%. Where once it was a ques-

tion of whether Jews could get a start, it is now only a question of whether they can reach the very top.

Jews are still relatively rare in the executive suites of banks, public utilities and heavy industry (notably automobiles), but they have branched out into many new fields, including electronics and advertising. In politics says New York Senator Jacob Javits rather optimistically, "There is no office now closed to a Jew, including the presidency." At any rate it is no longer surprising to find Jews in the Cabinet, the Supreme Court or the World Series. Residential and social discrimination remains considerable, but not nearly so strong as depicted 18 years ago in *Gentleman's Agreement*. To prep schools and debutante lists, charity boards and private parties, Jews have an entree they never had before.

Among U.S. intellectuals and artists, the Jew has even become a kind of culture hero. Poet Robert Lowell of the Boston Lowells, who boasts "as a saving grace" that he is one-eighth Jewish, declared not long ago that "Jewishness is the theme of today's literature, as the Middle West was the theme of Veblen's times and the South was in the '30s." Suddenly much of American fiction seems to be dominated by Jews: J. D. Salinger, Norman Mailer, Joseph Heller, Bernard Malamud, Philip Roth, Edward Lewis Wallant, not to mention the popular novelists less favored by the critics, such as Herman Wouk, Irwin Shaw and Leon Uris. The book on a hundred thousand and coffee tables this year is Saul Bellow's *Herzog*, which reincarnates the old Yiddish *schlemiel* (bungler or fool), as a modern intellectual in search of his identity. No true common denominator exists between these writers, but one explanation for their vogue is that in an age of "alienation" the Jew is looked to as the expert in estrangement—the perpetual outsider who somehow knows how to

keep warm out there. At the same time, in a homogenizing society, the Jewish tradition is increasingly valued as rich and deep; Gentile readers seem to be finding themselves in Jewish fictional characters. Says Novelist Bellow: "I got a great many more letters from people who identified with Herzog in a human way than in a Jewish way."

The outcropping of Jewish creativity also continues in poetry and criticism, painting, music and, as always, entertainment. A clever little inside satire entitled *How to Be a Jewish Mother* has sold 200,000 copies in nine months, a figure that indicates many non-Jews are getting the joke, or at least trying to. Among Gentiles, it is becoming quite in to pepper one's talk with a yiddishism or two ("what chutzpah!"). Jewish humor has become an important part of American folk humor; most of America's top comedians have been Jews, from Eddie Cantor to Mort Sahl. Everyone who comes to New York still wants to see Jewish Actor Zero Mostel play Jewish Author Sholem Aleichem's Tevye in *Fiddler on the Roof* and Jewish Singer Barbra Streisand play Jewish Fanny Brice in *Funny Girl*. Only a few years ago, Barbra might have been tempted to Anglicize both her name and her profile, while today she triumphs with both.

The superficialities of Jewishness, in short, are getting to be more and more a part of American culture. And—to the consternation of some Jews—vice versa. While the U.S. is growing more Jewish, the U.S. Jews may be growing less so.

### EDITORIAL BOARD

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## RITUAL AND ISRAEL

The religion of ancient Israel was rigidly exclusive, obsessed with keeping its people separated from the tribes and idolatries that swirled around them. In the Diaspora, the Christians reinforced this separateness with their periodic persecution. The Jewishness that fled to America from the pogroms of Eastern Europe was surrounded by a triple wall of Yiddish language, peculiarity of costume and custom, and deep distrust of the *goyim*—the heathen. No Jew thought of asking himself what a Jew was. A Jew was a Jew.

Some of this attitude still remains. But today the Jew in America often seems like another three-button suit on the commuter train and another pair of slacks in the supermarket, the "church of whose choice" happens to be called a synagogue. What is happening to the Jews in pluralist America is not the rash of assimilation which characterized the liberal period of 19th and early 20th century Germany—until the Nazi holocaust horribly forced the assimilated to resume their Jewish identity. The American process is what sociologists call "acculturation." For the largest Jewish community on earth, the ancient pressure is off, the ancient differences are dying, and the increasingly urgent questions are: "What is a Jew?" and "What do I do about it?"

U.S. Jews are answering the question in various ways:

• "I BELONG TO A SYNAGOGUE." A generation ago, the majority of U.S. Jews were not affiliated with a synagogue; now the situation is reversed. This does not necessarily bespeak an uprush of piety, any more than the parallel Protestant and Roman Catholic boom. It may simply be a part of the American feeling that everybody is supposed to belong to something. Like their Protestant counterparts, the new synagogues go in heavily for activities: discussion groups, dances, bazaars, marital counseling, softball teams. And the differences in ritual are blurring between rigid Orthodox, liberalized Reform and compromise Conservative. Belonging to a synagogue does not mean attending it. Most surveys indicate a weekly attendance rate of about 25%, compared to about 40% for Protestants and 71% for Catholics.

• "I WANT THE KIDS TO KNOW THEY ARE JEWISH." One reason for the relatively low synagogue attendance may be that so much of the religious side of Jewishness centers on the home. It is in following or omitting the minutely prescribed prayers and dietary laws, Sabbath rules and holiday ceremonials that the Jew affirms, or fails to affirm, his faith. The extent of this observance is impossible to measure; the majority of American Jews probably omit most of it, but try to keep something—if only the Passover seder. Many American Jewish homes are familiar with "the Christmas crisis": whether or not to deprive young children of the universal pleasure of that Christian holiday. Some households solve the problem syncretically—here and there, Stars of David have been known to top Christmas trees, and Hanukkah, the relatively minor Festival of Lights commemorating the Jews' miraculous victory over the Syrians in 165 B.C., has been elevated into a gift-giving, card-sending counterpart to Christmas. The once relatively low-keyed *bar mitzvah*, at which the 13-year-old is formally received into the Jewish community, has grown to awesome proportions, with food, entertainment and gifts often rivaling a Babylonian banquet. There has also been a notable increase in the study of Hebrew among the young. The children of any immigrant generation usually move away from the old rites as alien, but a growing segment of the next generation finds delight in them; "what the parents are trying to forget," goes a saying, "the children are trying to remember."

• "I GIVE TO ISRAEL TILL IT HURTS." Israel is the great new fact of Jewish existence. Since 1948, American Jews have poured about a billion and a half dollars into the new state, although only a few thousand have answered ex-Premier Ben-Gurion's call to become Israeli citizens. Israelis are sometimes skeptical of such vicarious participation in their pioneering and have been known to call their American brethren "alimony Jews"—willing to pay but not to live with it. The

emergence of a tough state of modern Maccabees has tremendously strengthened Jewish morale, pride and prestige in a warrior-loving world. For 20 centuries, returning to Jerusalem was only a dim hope of Jewish prayers; now that it is a material, political fact, the question arises how it will affect Jewish spirituality and the complex relations between the homeland and the Jews of the Diaspora.

• "I HOPE HE DOESN'T MARRY A GENTILE." Marriage to a non-Jew is a traditional taboo. Today, in the eyes of most Jewish parents, and particularly grandparents, inter-marriage is still something of a calamity. The desire to curb mixed dating partly accounts for the "5 o'clock shadow" that falls on interfaith group activities. But all surveys indicate that intermarriage is rising. A study of Washington's Jewish community (81,000) broke down the rate of intermarrying Jewish men by generations: 1.4% for the foreign-born 10.2% for the first generation of American-born, 17.9% for the second. And the rate for the college-educated members of the last group was a startling 37%. Moreover, the Jewish birth rate has remained stable in the last 40 years, while the rest of the nation's has been generally rising. The optimistic view of intermarriage is that it is bringing valuable new blood to Judaism. Besides, Sociologist Marshall Sklare notes that in the anti-Semitic past the intermarrying Jew was likely to be seeking status; today it is the Gentile who may be striving upward, as "the tastes, ideas, cultural preferences and life-styles preferred by many Jews are coming to be shared by non-Jews." Many a bright Gentile college girl is attracted to Jewish men because of their intellectual and liberal attitudes. A growing number of Gentiles who marry Jews convert to Judaism—and, like most converts, tend to be stricter than their mates. In Los Angeles, for instance, two schools of instruction for converts function full time. Judaism traditionally declines to seek converts, but with a little proselytizing push, some Jewish leaders feel, conversions might eventually offset losses.

## TEXTBOOKS AND DIVORCE

The Jewish "life-style" is hardly uniform, but one of its basic features remains the traditional respect for learning, transferred from the Torah to the textbook. Proportionately more than twice as many Jews go to college than all Americans. Other familiar Jewish traits are showing signs of erosion. The sober Jew is not quite as sober as he used to be. Jews still drink less than Gentiles. One accounting firm reports that it can always spot a Jewish country club by examining the books; at the Jewish club, the food bills are much higher than the liquor bills, while at the Gentile club, it's the other way round. But studies indicate that the Jews' traditional temperance decreases with relaxation of Orthodox observances and increased social relations with non-Jews.

Ostentation born of insecurity remains an undeniable fact, and Miami is its monument; but there is now enough old money and new taste in the U.S. Jewish community to tone down the garishness. The Jewish divorce rate is still relatively low, but rising, and the modern Jewish family is far from the warm, amniotic unit it used to be. Nor is the modern Jewish mother the same half-funny, half-formidable injustice collector of old; she is inclined to be even more psychology-oriented than everyone else, and trying to avoid the coddling, overfeeding stereotype Momma.

## SUBURBS AND MESSIAH

The U.S. has never forced Jews to live in ghettos, but the Jews have often created them voluntarily. Virtually every big city has distinct Jewish neighborhoods and suburbs. In part, this phenomenon is dictated by remaining anti-Semitic discrimination. Kept out of country clubs, Jews often set up "separate but more than equal" clubs of their own; frozen out of a debutante cotillion, they have been known to give their daughters a quasi-debut by presenting the girls to the Israeli ambassador. But some of this protective clinging together may be unnecessary. A recent study of a typical Midwestern upper-middle-class suburb found that 80% of resident

Gentiles had no objection to having Jews in the community, and only 23% of these said they preferred their Jewish neighbors to remain in the minority.

Ironically, although Jewish intellectuals have been leading champions of Negro rights, there is much potential tension between Jews and Negroes. Slum Negroes tend to distrust Jewish landlords and merchants. On the other hand, some Jews wonder whether the Negroes' drive to batter down all barriers by political pressure (whereas the Jews have traditionally worked their way up via money and education) is undermining the pluralistic concept. Sociologist Nathan Glazer remarks that Jews will not easily welcome Negro incursion into "the true seats of Jewish exclusiveness"—business, union, neighborhood and school.

In general, though, there is a new spirit between the faiths, a refreshing decline of self-consciousness on both sides. It is a spirit that does not deny the differences between Jew and Gentile (as the liberalism of an earlier time did) but accepts the differences with mutual respect and enjoyment.

The churches have been pioneers of this new spirit. New Christian interest in the Old Testament, Christian guilt at the Nazi persecution and Christian intimation of minority status in the world at large have brought them closer to Jews than they have been perhaps since the first centuries of Christianity. "The Jews have the promise of God," writes Protestant Theologian Karl Barth, "and if we Christians from among the Gentiles have it too, then it is only as those chosen with them, as guests in their house, as new wood grafted onto their old tree."

The old tree is still somewhat suspicious of the new wood. But some of the same events and trends that have moved Christian scholars back to the Old Testament have moved young Jews back to the Bible—not as something to be reinterpreted and explained, but as the Word of God, to be confronted head on. This confrontation is not primarily with the minutiae of the Law but with the God of the Covenant and with the expectation of the Messiah's coming for the transformation of mankind. There is a growing awareness that without the light of religion, neither United Jewish Appeal, nor vacations in Israel,

nor psychoanalysis, nor Phi Beta Kappa will keep the word Jewish from watering down in America to something as unspecific as the word Protestant can be.

At the same time, Jewishness is far more than religion; it is an inextricable mixture of faith, nationhood and culture. It is an order of being perhaps more than of believing. Being Jewish is feeling the past in one's bones and living all out in the present; it is Job's *chutzpah* as well as his submission to God; it is the lingering melancholy which the 12th century writer Judah Halevi called the "aching heart of nations," and it is sharp humor, often directed at oneself. For all his changes, the American Jew has not lost these qualities; in fact he is making them, more than ever, a gift to the world.

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# ON SERVING FIFTY YEARS IN THE RABBINATE

RABBI ISRAEL H. LEVINTHAL

*At the annual Convention of the Rabbinical Assembly of America in 1964, a Dinner was tendered in honor of the Rabbis who have served in the Rabbinate for 50 years or longer. Rabbi Levintal was chosen to be the speaker at that function. Because of the acclaim the address received, and because of its relevancy today, we are certain that our members will be glad to read it. It was published in the 1964 Proceedings of the Rabbinical Assembly. Ed.*

I need hardly tell you that I appreciate the great honor conferred upon me in having been asked to speak at this notable occasion. I do not understand why this honor came to me. I am not the oldest in years, and certainly not the oldest in wisdom. If anyone deserved this honor, it is our beloved friend, colleague and teacher, Professor Mordecai Kaplan, who is the *av b'shanim v'av b'hokhmoh*. But as a good soldier I accepted the assignment and I only pray to our Heavenly Father that I may prove myself worthy of this occasion.

I know that I speak for all of the rabbis who are being honored today when I say that we are deeply grateful to you for taking cognizance of the fact that we have served at least fifty years, and some of us much longer, in the American rabbinate. Having achieved this age—we must be old to have served at least fifty years—I think we have reached the stage that Lord Beconsfield describes as the period for “reminiscing.” And so I want to reminisce with you for a little while.

It is good to recall the former years. *Z'khor y'mos olom*. “Remember the days of old,” we are told. *Binu sh'nos dor vodor*, and, as I like to translate the second part, “consider the changes of every generation.”

And what a change it is between the days when we were students in the Seminary and the early years of our rabbinate, and the years in which most of you were students and these years when you are serving as rabbis.

In those early years we had no dormitory, with which you were blessed. Especially those of us who came from out of town had to search for a room in which to lodge. We had a problem of eating. I remember the hardship endured, especially for the meat meal, until finally a good, kind, old lady volunteered to cook for a small group of us. We had the same menu every day in the week, but we did not complain. We were very, very happy to get it.

When we graduated there was no Placement Commission, as there is now, to look after us. We were on our own. And there were no positions; in all the land there was just a handful of congregations. Oh, how hard it was to get a position, and what salaries, what pittance they offered! And we were glad to get that, just enough to keep body and soul together.

Often I smile when I read how young rabbis complain how hard they have to work today in the rabbinate. My dear young colleagues, we had no principals for our Hebrew schools in those years. We were the principals—in addition to preaching twice every week. In my first two positions, and even in my Brooklyn Jewish Center, I was the principal until almost my fiftieth year. And we had no executive directors, because such a creature was not even born yet. We had to do all the work. We were the *kol bo*. Everything, every phase of the work had to be done by us.

When I think of what we had to do, I am reminded of a statement in the Talmud (Tal. Jer. *Yebamot* XII: 13a). *Anshei semonia*, the people of the town of Semonia, came to a distinguished rabbi and said to him: *ten lonu bar nash, sheyiye doresh, dayan, sopher, hazan, misniyan, v'avid kol zorkhona*. “Give us a man who will be a preacher, a judge, a teacher of our little children, a superintendent of our synagogue, an instructor of our adults, one who will take care of all our needs.”

That was our life in those early years of our rabbinate. Again, when I compare our early life and the life

of the new young rabbis, especially the rabbis in the last two decades. I am reminded of another statement, by Ben Zoma (*Berakhot* 58a). He compares his life and the life of Adam, the first man on earth: *Kamo y'gios yoga odom harishon ad she-motzo pat lehem l'ekhol*. “How much trouble, how much labor poor Adam had to indulge in until he found a piece of bread to eat. He had to plow and plant and sow and reap and grind and knead and bake,” *v'ahar kakh okhal*, “and only then did he have a piece of bread to eat,” *va'ani ashkim umotze kol dovor mukhan*, “and I arise in the morning and find all prepared for me!” And consider what Adam had to do in order to have a garment to wear. He had to shear the sheep and spin and weave. Only then did he have a garment to wear, *va'ani ashkim umotze kol dovor mukhan*.

That is the difference between your generation and our generation. You have *kol dovor mukhan*, everything prepared for you; we had to labor so hard in order to create the instruments to help us achieve results.

Worst of all, how very unprepared those Jews were in our early days for this type of Conservative rabbi. He was something new on the American scene. The people could not even understand the need for that kind of rabbi. And we had to create the demands for such a rabbi.

Today, you have Jews who want a synagogue; no matter what their motive is, they want a synagogue. As soon as they move into a community, they feel the need of a synagogue. They want their children to go to Hebrew school, so they feel the need for a Hebrew school. We had to create that desire and that understanding. How I used to plead on bended knee to a parent to send his child to our Hebrew school and to join a congregation! We had to beg and beg and plead. I say to you, you have it all *mukhan*!

We speak in praise of the *halutzim* in Israel, and well we may, because they found a land that the Bible describes as *eretz asher avoneho barzel*, “a land whose stones are iron” (Deut. 8:9). Spiritually speaking, my dear friends, that correctly portrays Jewish life in America in the day of our early ministry. It was a soil whose

stones were iron. You might ask me: *bameh heerakhto yomim*, how could you live so long under those conditions, how could you survive all those years (in my case it is fifty-four years), how could you have endured all the hardships? I would answer in the words of the rabbis who interpreted that very text: *al tikro avoneho elo boneho*, "do not read *avoneho*, its stones, but *boneho*, its builders" (*Taanit* 4a). Its builders were of *barzel*, of iron spirit, of iron determination!

We had that spirit. We had to have it or we would have been crushed. There were other professions that offered much greater opportunities and rewards. These men entered the rabbinate knowing these conditions, because they wanted to serve. They were dedicated to this ideal.

I want to pay tribute now, and I think we ought to pay tribute, to the wives of these men, to the rebbitzens of these *halutzim* in the American rabbinate. If a young man made a sacrifice in entering the rabbinate of those years, I assure you that the young woman who married a rabbi then made a greater sacrifice. It was a greater sacrifice to be a rebbitzen in those years. All of them deserve our tribute. I know the wives of these men, practically all of them. I want to repeat a word that I used at a recent dinner with which my own Center honored me at the close of my seventy-fifth year, when I paid tribute to Mrs. Levinthal, and which I know may be applied to these rebbitzens, including Mrs. Ginzberg!\*

In the story of Queen Esther when she resolved to appear before King Ahasuerus to plead for her people, the Bible specifically describes the preparations she made for that important audience. The Bible states the description with the words: *Vatilbash Esther malkhus*. It is usually rendered in all English translations that "Esther garbed herself with the garments of royalty." But the Hebrew text does not say that at all. It does not say *bigdei malkhus*, "garments of royalty," but only *malkus*, which has an altogether different meaning. Es-

ther garbed herself with *malkhus*, the dignity of royalty. *Vatilbash Esther malkhus*. It was the royal dignity with which she bore herself that made the impression. And I can honestly say, not only of Mrs. Levinthal, but of all these earlier rebbitzens that they garbed themselves with the dignity of the royalty of the rebbitzen. And in that way they helped us tremendously!

There is one further difference between our generation and the generation of most of you who are here today. We had to serve the first generation of the American immigrant Jews. They were concerned about their children, 'tis true, but they themselves had yet the tradition of the Old World. Many of them had the learning of the Old World. In my own congregations at Petach Tikvah and at the Brooklyn Jewish Center, I was particularly blessed with many men who had studied in the old Yeshivot, who were *maskilim*. They cherished and longed for those traditions.

Most of you are serving the second generation and even the third generation. I know one of my older Jews who moved to a suburb and later came to visit us. I asked him how he liked it in the new synagogue and he said, "I do not as yet feel at home there. I am the only man there with gray hair." The new congregations today consist of young people for the most part. They do not have the old learning. They want to be Jews, which is very good. But for us, forty or fifty years ago, it was a much more difficult problem.

All of my people came from congregations where they had been served by the classic type of Jewish rabbi. In my own Center it was a union between Brownsville Jews and Williamsburg Jews. Brownsville Jews were served by rabbis, such as the distinguished father of our distinguished Chancellor, Rabbi Simon Finkelstein, *zikhrono livrokh*; and the Jews who came from Williamsburg also came from congregations where they were served by the old type classic rabbi whom I used to meet in my father's home. They knew my name and I knew their names. It wasn't easy to serve the two—the old generation of that type and the younger generation, American-born, who also came and wanted to be served.

I am reminded of a very beautiful comment that an Orthodox rabbi used at the memorial meeting for my sainted father, *zikhrono livrokh*, a few weeks after his funeral.

It happened to be around the *Sidrah of Noah*, so this rabbi quoted the first verse: *noah ish tzaddik tomim hoyoh b'dorosov*. "Noah was a righteous man, perfect in his generations." "Why does the text say: *b'dorosov*, in his generations, in the plural?" he asked. A man lives only in one generation. "But the text wants to tell us," he continued, "that the *tzaddik*, the real spiritual leader, must live in two generations. He must be able to talk to the young as well as to the old."

It was a beautiful interpretation, and I appreciated it when applied to my father. Those of you who knew him, know that it was true of him. I tried, and many of my colleagues tried, to follow that teaching. I never permitted myself to alienate myself from the old, though at the same time I tried to win and attract the young.

In my own case, I want to say that I won the hearts of the older generation by the Jewishness of my sermons. I did not try to compete in *halakhah* with the old rabbis of that generation, because I knew my limitations.

But my people saw in me at least a type of the old when they heard those beautiful *agadot* that God granted me the gift of finding, and I could see the gleam in their eyes when I would give a good interpretation of a Midrashic text. In their surprise and joy, they used to go back to their old congregations and tell the old rabbis what they had heard from a young Seminary rabbi.

I won their hearts because I reattached them to the sources of their spiritual and cultural strength. And, at the same time, and this I say to you younger men, by that same method I attracted the younger generation as well. We make a mistake when we think that the young don't want that kind of teaching and preaching. They thirst and hunger for it. To them, it is the bread of their Jewish life and, alas, many of us offer them cake. They yearn for that nourishing bread.

continued on page 41

\*The wife of the late Professor Louis Ginzberg, of blessed memory, who presided at the function.



# NEWS OF THE CENTER

## NEW YEAR GREETINGS FROM OFFICERS AND STAFF

ON THE eve of the Jewish New Year 5726, the officers of the Brooklyn Jewish Center extend to all the members and friends of our institution their best wishes for a year of health, happiness and joy. May we, together with all mankind, be blessed with peace and prosperity.

In this hour, as the New Year is ushered in, we, the officers of this Institution, take this opportunity of thanking all our members for their devotion and loyalty to our Center. We are confident that with the co-operation of our membership the year 5726 will be crowned with new achievements and success in our work on behalf of our community and our people.

*L'shonoh Tovo Tikosevu!*

Emanuel Cohen, *President*

Dr. Moses Spatt, *Hon. President*

Hon. Maurice Bernhardt, *Vice-Pres.*

Harry Leventhal, *Vice-President*

Julius Kushner, *Treasurer*

David Goodstein, *Hon. Treasurer*

Abraham M. Lindenbaum,  
*Secretary*

Harry Blickstein, *Hon. Secretary*

## From the Center Staff

On behalf of the Center Staff I extend to the rabbis, officers, directors and members of the Brooklyn Jewish Center and their families cordial greetings and best wishes for the New Year.

DAVID M. GOLD,  
*Executive Director.*

## From the Sisterhood

The officers of the Sisterhood extend heartiest New Year Greetings to

all of our members and their families. Sisterhood looks back with pride and satisfaction on its activities during the year 5725 and hopes for an even more successful season in 5726.

With best wishes for a *Shono Tova Umesuka.*

Mrs. Benjamin Moskowitz,  
*President*

Mrs. Anne Bernhardt

Mrs. Samuel Malin

Mrs. Tillie Windwer  
*Vice Presidents*

Mrs. Robert Gutchman, *Treasurer*

Mrs. Charles Marks, *Fin. Secy.*

Mrs. Carl Fruchtman

Mrs. Nathan Palley,  
*Rec. Secys.*

Mrs. Benjamin Wisner, *Corr. Secy.*

Mrs. Julius Dan, *Social Secy.*

## From the Men's Club

The year 5726 will be a hallmark in our short history. It marks the end of our sabbatical year and puts us on the threshold of a new and more active period. We invite all to participate in our expanded program during this New Year and the years to come.

To all of our members, their families and friends we extend our best wishes for a healthy and happy year of peace. May we be inscribed in the book of life.

Louis Kramer, *President*

Theodore D. Ostrow, *Hon. Pres.*

Murry Greenberg, Robert Gutchman, Dr. Jules Kahn, Robert A. Morse, Dr. Milton Schiff, *Vice-Presidents*

Abraham Meltzer, *Secretary*

Hugh Greenberg, *Treasurer*

Max Crawford, *Official Host*

## SABBATH WORSHIP

Week of September 24

Kindling of Candles: 6:31 P.M.

Services: 6:00 P.M.

## SABBATH MORNING SERVICES

September 25 — 8:15 A.M.

Sidrah: "Nitzavim"

Deuteronomy: 29:9-30:20

Prophets: Isaiah 61:10-63:9

## RABBI KREITMAN

will preach



## SAT. LATE AND DAILY

Minha Services: 7:40 P.M.

Followed by Maariv

## DAILY SERVICES:

Mornings: Monday through Friday  
7:00 and 8:00 A.M.

Sunday mornings: 8:30 A.M.  
(one minyan)

## Holiday Gym Schedule

The Gym and Baths Department will be closed on Monday and Tuesday, September 27 and 28 for the Rosh Hashanah holiday and will reopen on Wednesday afternoon, September 29 at 3:00 o'clock for men. On Tuesday, October 5 (Erev Yom Kippur) the department will be open for men and boys from 12-3 P.M.; will be closed Wednesday, October 6 and reopen Thursday, October 7 for women at 10 A.M.



## HIGH HOLY DAYS SERVICES

### MAIN SYNAGOGUE

#### Rosh Hashanah

Services for Rosh Hashanah will be held on Sunday and Monday evenings, September 26 and 27 at 6:30 o'clock; on Monday and Tuesday mornings, September 27 and 28, at 7:30 o'clock. The Torah reading will commence at 9:10 A.M. The shofar will be sounded on September 28 at 10:10 A.M. All worshippers are requested to be in their seats before that hour. The sermon on both days will be preached at about 10:30 A.M. The doors will be closed while the sermon is delivered. The Musaf services will begin at 11:00 o'clock, and the services will finish at approximately 1:15 o'clock.

#### Rosh Hashanah Sermons

The sermons will be preached on both days of Rosh Hashanah at 10:30 o'clock.

Rabbi Levinthal will preach on the first day of Rosh Hashanah.

Rabbi Kreitman will preach the sermon on the second day.

#### Yom Kippur

The Kol Nidre services which usher in the Fast of Yom Kippur will be held on Tuesday evening, October 5, at 6:25 o'clock.

Yom Kippur services will begin on Wednesday morning, October 6, at 8:00 o'clock. The Yizkor service will be held at 11:15 A.M.

On Yom Kippur Eve, the sermon by Rabbi Levinthal will be preached immediately after the chanting of Kol Nidre. On Yom Kippur morning, the sermon by Rabbi Kreitman will follow the Memorial Services.

#### Cantor and Choir to Officiate in Main Synagogue

Our Cantor, Rev. William Sauler, will officiate at the services to be conducted on Rosh Hashanah and Yom Kippur in the main synagogue. He will be assisted by the Center Choir under the direction of Mr. Samuel Scheraga.

### AUDITORIUM

#### Rosh Hashanah

Rosh Hashanah services will be held in the Auditorium Sunday and Monday evenings, September 26 and 27, at 6:30 P.M. and on Monday and Tuesday mornings, September 27 and 28, at 7:30 A.M. Rev. Bernard Gewirtz will officiate.

#### Sermons

The sermons will be delivered by Rabbi Kreitman on the first day and by Mr. Max I. Cohen on the second day of Rosh Hashanah.

Rabbi Kreitman will deliver the sermon at the Kol Nidre services in the Auditorium and on Yom Kippur. Rabbi Kreitman will preach after the Yizkor services.

#### Yom Kippur

The following schedule of services will prevail in the Auditorium:

Kol Nidre Services — Tuesday evening, October 5, at 6:25 P.M.

Yom Kippur Services — Wednesday, October 6, will begin at 8:00 A.M., Torah Reading will be at 10:30 A.M., Yizkor services will begin at 11:15 A.M., Musaf services will start at 12:00 P.M. Study Session 3:00 P.M., Minha services will be held at 4:30 P.M. The sermon will be delivered at 11:30 A.M. Neilah services will begin at 5:15 P.M.

#### Candle Lighting During High Holy Days

Candles will be lit for the Rosh Hashanah holidays on Sunday and Monday evenings, September 26 and 27 at 6:28 P.M.

On Tuesday evening, October 5, (Kol Nidre Eve) candles will be lit at 6:13 P.M.

#### Additional Yizkor Services

For the benefit of the community, the Center will conduct special Yizkor services on Yom Kippur, Wednesday morning, October 6, in the Dining Room of our building. There will be three such services, at 10:00 o'clock, 10:30 and 11:00.

## YOUTH CONGREGATIONS

The Rosh Hashanah services in the Junior Congregation will be held on Monday and Tuesday, September 27 and 28, at 10:00 A.M.

The Kol Nidre services will be held on Tuesday evening, October 5, at 6:25 o'clock.

The services on Yom Kippur will be held Wednesday morning, October 6, at 10:00 A.M. and 5:00 P.M.

#### Children's Congregation

In addition to the Junior Congregation Services in the Prayer Room, there will be a special children's service for boys and girls under 11 years of age attending our Schools.

Admission will be free to pupils of our schools under 11. These services will be held in the Dining Room as per the following schedule: Rosh Hashanah at 11:00 A.M., Yom Kippur at 12 Noon.

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### CHILDREN'S

and

### JUNIOR CONGREGATIONS

meet regularly

### EACH SABBATH AND HOLIDAY

All children and young adults are welcome.

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### GIVE YOUR CHILD

### A GOOD JEWISH EDUCATION

### REGISTRATION NOW

BEING HELD

IN OUR

HEBREW SCHOOL

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# ROSH HASHANAH GREETINGS

*New Year Greetings to Our*

*Friends at the Center*

**Dr. and Mrs.**

**IRVING HOROWITZ**

**STEVEN and ERNEST**

10 Plaza Street

*A Very Happy*

*New Year*

FROM

MR. and MRS.

**EDWARD ISAACS**

80 PARK AVENUE

NEW YORK CITY



*Best Wishes for a  
Happy New Year*

FROM

**MR. MORRIS SMERLING**

135 Eastern Parkway

MR. and MRS. EMANUEL COHEN

and FAMILY

10 Plaza Street

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*A Happy New Year*

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MR. and MRS. LOUIS MOSKOWITZ

and FAMILY

135 Eastern Parkway

# FANNY and NATHANIEL H. JACKSON

35 Sutton Place  
New York 22, N. Y.

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לשנה טובה תכתבו

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# MR. and MRS. ISRAEL KRAMER

430 Shore Road  
Long Beach, N. Y.



**MR. MILTON KRAMER**

Hotel Bossert

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*A Happy New Year*

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**MR. and MRS. JULIUS KUSHNER**

and FAMILY

798 Montgomery Street

MR. and MRS. ISRAEL ROGOSIN

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לשנה טובה תכתבו

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HON. JOSEPH A. SOLOVEI

DR. and MRS. MOSES SPATT

and FAMILY

505 Eastern Parkway

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*A Happy New Year*

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DISTRICT No. 14

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*President*

HON. MAURICE BERNHARDT,  
*Chairman of the Board*



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**MEYER ABRAMS**

150 Crown Street

**DR. and MRS.**  
**DAVID FARBER**  
and FAMILY

135 Eastern Parkway

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לשנה טובה תכתבו

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and SONS STUART and JOSHUA  
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**SIDNEY GOLDBLATT**  
110 East End Avenue  
New York, N. Y.

MR. and MRS.  
**ROBERT GUTCHMAN**  
and son **JAY**

1801 Ocean Avenue

MRS.  
**JACOB L. HOLTZMANN**

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*A Happy New Year*

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DR. and MRS.  
**FELIX F. HOROWITZ**  
**LENORE and LARRY**

1712 Ditmas Avenue

**MRS. EVA S. HOROWITZ**

**LOUIS AND SYLVIA B. KRAMER**

20 Plaza Street

**MISS DORA LEAKS**

152 Quincy Street

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לשנה טובה תכתבו

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9 Prospect Park West

**MR. and MRS.**

**THEODORE D. OSTROW**

135 Eastern Parkway



**MR. and MRS.**  
**NATHAN A. POLAN**

157 Beach 143rd Street  
Belle Harbor, N. Y.

**MR. and MRS.**  
**PHILLIP PORT**  
293 East 48th Street

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**MR. and MRS.**  
**SAMUEL A. SCHNEIDER**  
231 Beach 147th Street  
Neponsit, L. I.

**MR. and MRS.**  
**NATHAN D. SHAPIRO**  
135 Eastern Parkway

**MR. and MRS.**  
**EDWARD WAGNER**  
400 Ocean Avenue

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לשנה טובה תכתבו

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CHILDREN and GRANDCHILDREN  
30 Ocean Parkway

**MR.**  
**MURRAY BAUM**  
and his Orchestra

**ESTHER AND MAX BALLAS**

HON. and MRS.  
**GEORGE J. BELDOCK**

DR. and MRS.  
**LOUIS A. BERK**  
54 East 8th Street  
New York, N. Y.

MRS.  
**ABRAHAM A. BERNHARDT**  
and SONS  
750 Eastern Parkway

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*A Happy New Year*

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and FAMILY  
Hotel Granada

MRS.  
**BEN BOOTH**  
and FAMILY  
415 Argyle Road

**MRS. MAX DANNENBERG**  
1349 President Street



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**JERELYNN and ROBERT**

135 Eastern Parkway

**MRS. HARRY A. FREEDMAN**  
**CHILDREN and GRANDCHILDREN**

70 East 10th Street  
New York, N. Y.

**MR. and MRS.**  
**SAMUEL H. GOLDBERG**

1199 Ocean Avenue

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לשנה טובה תכתבו

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**HERMAN GOLDSMITH**

11 Fifth Avenue

New York, N. Y.

**ATTORNEY GENERAL and MRS.**  
**NATHANIEL L. GOLDSTEIN**  
**and FAMILY**

**MR. DAVID GOODSTEIN**  
**and FAMILY**

**MR. and MRS.  
CHARLES GOODY**

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HENRY H. GROSS**

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New York, N. Y.

**MR. and MRS.  
JACOB HOFFMAN  
and FAMILY**

706 Eastern Parkway

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640 Montgomery Street

**MR. and MRS.  
JAMES J. JACKMAN**

**MR. and MRS.  
ASCHER KATZ**  
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**Paul Kozinn**

**DR. and MRS.**

**Harold A. Kozinn**

**and daughter Beth Eileen**

**MR. and MRS.**

**JULIUS LEVENSON**

**737 Park Avenue, N. Y.**

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**לשנה טובה תכתבו**

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**HARRY M. LEVINE**

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**MR. NAT MARK**

**1334 Eastern Parkway**



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**BERNARD MATTIKOW**  
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9 Prospect Park West

MR. and MRS.  
**SAMUEL L. POMERANTZ**  
and FAMILY  
110-20 71st Road  
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*A Happy New Year*

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and FAMILY  
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and LIBBY ANN

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**MILTON SCHIFF**  
and FAMILY

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**SAMUEL SEIDERMAN AND FAMILY**

706 Eastern Parkway

**MR. and MRS.**  
**BENJAMIN SILVERSTEIN**

8 Loretta Drive

Syosset, L. I.

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**MR. and MRS.  
GEORGE GITELSTEIN**

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MINNIE WEINBERG AND FAMILY**

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**MR. and MRS.  
FRANK WOLK  
and FAMILY**

370 Ocean Parkway

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JOSEPH PINCUS**  
881 Washington Avenue

**MR. and MRS.  
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2056 East 13th Street

**MR.  
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and ROBIN**  
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Beechhurst, N. Y.

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and FAMILY**  
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**ISRAEL H. LEVINthal**  
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**RABBI and MRS.**  
**BENJAMIN KREITMAN**  
and DAUGHTERS

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**MORDECAI H. LEWITTES**  
and CHILDREN

**CANTOR and MRS.**  
**WILLIAM SAULER**  
and DAUGHTERS

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**לשנה טובה תכתבו**

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**REV. WOLF KAUFMANN**  
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of the  
**BROOKLYN JEWISH CENTER**

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**Maintenance, Gym and Bath Staff**  
of the  
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of the  
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THE JUNIOR AND  
CHILDREN'S CONGREGATIONS  
of the  
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THE YOUTH GROUPS  
of the  
BROOKLYN JEWISH CENTER

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THE ADULT LEAGUE  
of the  
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and Children Roy, Stephen, Carol  
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**SEYMOUR FEINGOLD**

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364 Crown Street

**MR.**  
**MAX GOLDBERG**  
and FAMILY  
97-40 62nd Drive  
Rego Park, N. Y.

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and FAMILY  
616 East 18th Street

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**HARRY GOLDSTEIN**  
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**DORA AND MURRY GREENBERG**  
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and FAMILY

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New York City

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**DAVID CHARNEY**

2101 Westbury Court

MR. and MRS.  
**WILLIAM HOROWITZ**

40 East 51st Street

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1275 Carroll Street

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and FAMILY

650 Ocean Avenue

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1399 Carroll Street

**JULES, IDA and SELMA KATZ**

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CHILDREN and GRANDCHILDREN  
3215 Avenue H

MR. and MRS.  
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569 Montgomery Street

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*A Happy New Year*

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**BERNARD LANTER**  
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**ARCHIE LEVINSON**  
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and FAMILY  
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BENJAMIN MARKOWE  
and FAMILY**

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MONROE MARKOWITZ  
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BENJAMIN MARTZ  
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**MRS. NETTIE H. MELKER  
and FAMILY**

225 Eastern Parkway

**MRS. MORRIS MILLER**

706 Eastern Parkway

**DR. and MRS.  
MORRIS MORGANSTERN**

576 Eastern Parkway

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and FAMILY**

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Rego Park, N. Y.

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CHILDREN and GRANDCHILDREN**

**MR. and MRS.  
BARNEY OSTROW**

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LEONARD POSNER**

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and SON  
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**MRS. IRVING L. ROSOF**  
515 East 53rd Street

MR. and MRS.  
**BEN ROUS**  
907 Fifth Avenue, N. Y.

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**IRVIN I. RUBIN**  
and CHILDREN  
944 East 24th Street

MR. and MRS.  
**ABRAHAM SATRAN**  
and FAMILY  
377 Montgomery Street

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*A Happy New Year*

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Children and Grandchild  
Ellen Gail  
20 Plaza Street

**MRS. ABRAM SCHEINBERG**  
Lucille and Carl  
590 Flatbush Avenue

MR. and MRS.  
**IKE D. SPIEGEL**  
901 Washington Avenue

**MRS. HENRY A. SPITZ**  
and Family  
135 Eastern Parkway

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**MR. JACK STANG**

580 Flatbush Avenue

**MRS. TILLIE WINDWER**

1 Plaza Street

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**MAURICE YAFFE**  
and FAMILY

135 Eastern Parkway

**MR. and MRS.**  
**MORRIS YANKOFSKY**

335 Lefferts Avenue

**MR. and MRS.**  
**MAX WOLFE**

70 East 10th Street

New York, N. Y.

**MR. and MRS.**  
**ABRAHAM H. ZIRN**  
Children and Grandchildren

135 Eastern Parkway

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לשנה טובה תחתנו

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932 Carroll Street

**Dr. and Mrs. HAROLD BERLOWITZ**  
1446 President Street

**Mrs. HENRY BREIER**  
75 Knightsbridge Road  
Great Neck, L. I.

**Mr. and Mrs. LOUIS DAUM**  
AND FAMILY  
32 East Beech Street  
Long Beach, N. Y.

**Mr. and Mrs. IRVING EDELSON**  
621 Crown Street

**Mr. and Mrs. M. ROBERT EPSTEIN**  
706 Eastern Parkway

**Mr. and Mrs. ISIDOR FEIT**  
97 Brooklyn Avenue

**Mr. and Mrs. CHARLES FINE**  
919 Park Place

**Mr. and Mrs. SAMUEL GARTENBERG**  
415 East 17th Street

**Mr. and Mrs. I. JOSEPH GEDULD**  
AND CHILDREN  
**MELVYN and ROCHELLE**  
1434 East 8th Street

**Mr. AARON GOTTlieb**  
486 Brooklyn Avenue

**Mr. and Mrs. ISIDOR GRAY**  
AND FAMILY  
1004 Lenox Road



**Mr. HAROLD KALB**  
320 Cortelyou Road

**Mr. and Mrs. BENJAMIN KAPLAN**  
517 Greene Place  
No. Woodmere, N. Y.

**Dr. and Mrs. SAMUEL LEVENSON**  
20 Plaza Street

**Mr. and Mrs. ALFRED LEVINGSON**  
135 Eastern Parkway

**Mrs. MARGARET LEVY**  
AND FAMILY  
11 Ludlam Place

**Mr. and Mrs. MAX LOVETT**  
380 East 18th Street

**Mr. AKIBA MARGOLIN**  
Children, Grandchildren and  
Great-Grandchildren  
34 Plaza Street

**Mrs. MOLLIE B. MARKOFF**  
AND FAMILY  
449 Sterling Street

**Mrs. ROSE G. MEISLIN**  
1450 President Street

**Mr. and Mrs. ABRAHAM MELTZER**  
1336 Carroll Street

**Mrs. LOUIS S. NELSON**  
AND FAMILY  
34 Plaza Street

**Mr. and Mrs. HERMAN J. PASHENZ**  
1284 President Street

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## *A Happy New Year*

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**Mr. and Mrs. I. JEROME RIKER**  
360 East 72nd Street  
New York City

**Mr. and Mrs. WILLIAM ROTHSTEIN**  
AND FAMILY  
1616 President Street

**Mr. and Mrs. CHARLES RUBENSTEIN**  
1801 Dorchester Road

**Mr. and Mrs. LOUIS H. SAMUELS**  
763 Eastern Parkway

**Mrs. JOSEPH STARK**  
Fifth Avenue Hotel  
New York City

**Mr. SAMUEL STARK**  
122-20 Ocean Promenade  
Rockaway Park, L. I.

**Mrs. HARRY ZIRINSKY**  
140 8th Avenue

### RESERVE

### THURSDAY EVENING

OCTOBER 28, 1965

for our

### ANNUAL MEETING

Election of Officers

\* Annual Report by our President,  
Mr. Emanuel Cohen

\* Refreshments and Entertainment

Social Hour

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from

*Ratner's*

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138 DELANCEY STREET

Foot of Williamsburg Bridge

New York 2, N. Y.

Tel. ORchard 7-5588

Office: GRamercy 7-6226

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**ANNUAL YOM KIPPUR NIGHT  
DANCE**

*Sponsored by the*  
**ADULT LEAGUE**  
*to be held*

**Wednesday Night, Oct. 6, 1965  
at 9:00 PM**

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*Dancing to the Continuous Music of*  
**MURRAY BAUM  
AND HIS ORCHESTRA**

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Contribution \$3.00 Free Refreshments

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**PATRONIZE YOUR  
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## ON SERVING 50 YEARS

continued from page 7

I have had many, many experiences which proved to me the truth of that fact. Some of our men make the great mistake of dispensing with the Jewish sermon. They say we have to lecture to our people, not to sermonize; we have intellectuals, we must appeal to their minds.

Of course you have to appeal to their minds and you have to give them lectures and conduct discussions. But you have all the other days in the week for that, sufficient and appropriate time for lectures and discussions for those Jews who seek lectures. But for the vast majority, for the intellectuals as well as for the unlearned, *divrei agadot* is so important. No wonder the rabbis tell us *divrei agadot moshkhim et ha-lev*. "The Aggadic teachings of the Rabbis tend to draw the heart of man, they attract the heart" (*Shabbat* 87a), and it is through the heart that you can reach the mind, especially on he Sabbath.

On the Sabbath when the Jew has the *n'shomah y'seirol*, the additional soul, when he does come to the synagogue, you want to refresh that soul.

The Talmud tells us that Rabbi Yohanan *v'Resh Lakish m'aynei b'sifrei agadato b'shabbos*. "These two great rabbis, Rabbi Yohanan and Resh Lakish, would concentrate on the books of the *agadata* on the Sabbath" (*Gittin* 60a). I can very well understand it. The Sabbath was the time for it, and if it was the time for the Jews of those early ages, it certainly is the time for the average Jew today.

A few years ago I read in *Time* magazine an interview with the great Christian preacher, Harry Emerson Fosdick. He was celebrating his eightieth birthday at that time. The interview dealt with various phases of his ministry, but then the reporter came to the subject of the sermon. Fosdick, as you know, was known as one of the greatest Christian preachers of his age.

The reporter said to him, "Why is it that no many people find sermons dull?" I quote now from *Time* magazine. "Dr. Fosdick offered a wise, gentle explanation of why so many sermons are boring. The business of an essay is elucidation. The business of a sermon is transformation. Some sermons are deadly dull because they

are just essays on pious subjects, not sermons."

It is this very thought that the rabbi has in mind. I am convinced, and I know that all the men of my generation are convinced that it was only through the Jewishness of the sermon that we could sense the true meaning of the words which, according to the Rabbis, God spoke to Moses: *Heheiyani bidvorcho*. "You have made Me live again through the power of your words!" (*Berakhot* 32a).

You will forgive me, I trust, if I take just a few moments to give you a brief summary of a sermon I preached last Passover. I know it is rather presumptuous on my part to try to preach to rabbis—critical as they are—and rather dangerous. But I trust that you will not think of me as a certain gentleman regarded an English Bishop, about whom the following story is told. This Bishop liked his food very well spiced, so he used to carry with him a bottle of strong pepper sauce. He would not rely on the peppers furnished in the hotel. One day as he was sitting in the dining room of a hotel, a gentleman sitting opposite him said, "Please pass the peppers this way." The Bishop replied: "That is my private property." "Well," said the man, "let a fellow taste it, anyway." So the Bishop gave it to him, and after tasting it the man said to him, "You are a minister?" "Yes," was the immediate reply. "And do you believe in Hell?" the man questioned again. "I certainly do," the Bishop answered emphatically. The man looked at him and then said: "I have met your kind before, but I never met one who carried his samples with him!"

Please do not think of me as one who carries the sample of his profession with him. However, I do this because it will illustrate the thought that I am trying to convey to you. On the seventh day of Passover I preached on the text: "Then Moses and the children of Israel sang this song." And I quoted this beautiful and strange Midrash: *Miyom shebora hakodosh borukh hu es olomo*, "From the time that God created the World" (mind you, from the beginning of time) *v'ad she-amdu yisrael al hayam*, "And until that very day when the Israelites stood at the banks of the Red Sea," *lo motzinu she'omru shiroh*, "we do

not find anyone singing before God" (*Exodus Rabbah*, 23:4).

I put the question: "How is it possible that not one of the great men—Adam, Abraham, Isaac, Jacob—ever sang a song to God?" The Midrash even tells us that Adam was the author of the 92nd Psalm—*Mizmor shir Pyom hashabbat*. So evidently he did sing.

What the rabbis meant, I thought, was that this was a different kind of song. No one before sang such a song. It was a *shiro hadosho shibbhu g'ulim*. "It was a new song that the redeemed sang."

Others sang before, but it was an individual singing, a *shirat yahid*. An individual had it good, so he expressed his feelings with joy in song. But here, for the first time you have a *shirat rabbim*, a whole people singing of deliverance. What a difference it makes when a whole people can sing a song of joy.

The Midrash continues: When God heard the whole people sing their song of freedom, He said: *L'eilu hoyisi m'tzapeh*, "For this I have been waiting" (*ibid*), not merely for an individual but for a whole people to sing a song of freedom!

And I developed the thought that this rabbinic comment reveals to us the true meaning of what we behold in today's world of revolt. Wherever you turn, you see the masses in the process of revolution.

What is the meaning of these revolutions among peoples long ruled by colonial powers, the revolt of the Negroes here in America, or the determined effort of the Jews in their struggle for *Eretz Yisrael*? All of these people had *y'hidim*, individuals, who were able to sing. Among the colonial peoples there were individuals who were favorites of the colonial governments, who had it very good, and who indeed could sing. Among the American Negroes there have been individuals who rose to wealth, to power, and they can sing. And even among the Jews in the Galut, there were individuals, *Hoffjuden*, who were able to sing.

But now a new day is dawning. The whole group, the entire people wants to sing. They are not satisfied with their *yehidim* able to sing, they want to sing *yahad kulom*, all together, for the gift of their people's freedom.

Another Rabbi put an additional touch to this beautiful midrash. He



connects the words *oz yoshir* of our text to the words *nakhon hisakho me'oz*, "Thy throne stands firm *me'oz*, from the old," literally, "from then" (Psalms 93:2; Exodus Rabbah 23:1). We usually translate the words to mean that God's throne was established from the old, from the beginning of time. But this Rabbi translates the phrase to mean: "Even though Thou art from eternity, Thy throne was not firmly established and Thou wast not fully recognized in Thy world until *oz yashir*, until all the children of Israel were able to sing this song of freedom."

In these revolutions we are witnessing the eventual triumph of religion. God's throne will be firmly established, and God Himself will be fully recognized, when the purpose of these revolutions will be realized. Only then will the function of religion be fulfilled, when all the peoples of the world will be able to sing a song of freedom.

Now, my dear friends, as I told you, it was not my purpose to give you a sample of my profession. What I did want to relate was the after-effects of the sermon. After the service, the people come to you, as you know, and give you *y'yasher koakh*. Some give you a warmer one, some a cooler one. I have learned how to take these congratulatory remarks. I am my own severest critic. I know when I preach a poor sermon and I think I know when I preach a good sermon. This time, however, I was impressed. A young man came up to me, one whom I had never seen before. He introduced himself to me, and said that he was brought to the service by another congregant. I asked him his name and asked him what he does. He is a teacher of physics in a college. He congratulated me and said, "Rabbi, I want to thank you. It is the first time that I heard our ancient Rabbis having something specific to say about a problem that confronts the world today."

I appreciated that comment and I told him so. As we walked out a little later, a few others shook my hand. A young woman came to me and also gave me a warm *y'yasher koakh*. This young woman was a school teacher. She spoke practically the same words that the young man had said, and they did not know each other. "Rabbi, I want to thank you. It was so good to hear that the Rabbis of old have

something to say about problems that concern us so much today."

This was the value of these rabbinic interpretations. They revitalized the message of Judaism. In my own humble way, I made the old teachings of the masters live again, and it gave the people a new respect for the teachings of these rabbis. Judaism was not then in their eyes a fossil that spoke only of thousands of years ago. It had a message for our day as well.

I must touch upon one further quality that we rabbis of the earlier years possessed. We had to possess it, otherwise we would have been spiritually frustrated. We had patience with our people. It is a quality that a true leader of his people must possess. I recall reading in the newspaper recently of a rabbi in Long Island who left the rabbinate and who, in an interview, gave the reason for his resignation from his position. He was leaving the rabbinate because, he said, it was a useless task that faced him. "I see that I cannot change the people." If that were a valid reason, the great prophets should have resigned, and Moses himself should have had to surrender his leadership. A leader must have patience with his people. No people is transformed overnight.

You have to love the people and be patient with them. Not that we did not have our moments of discouragement. We did, many a time. Not that we were not pessimistic at times. But we always remembered Ahad HaAm's advice, "Be a pessimist for the present, but an optimist for the future!"

What preserved us and gave us strength was that we were optimists, and thought of the future. We had that gift of patience which God advised Moses to have, when he became for a moment impatient with his people: *Am zeh she'ani mosar lohh tinokos hem*. "These people whom I have entrusted in your care, they are as yet little children." *Al takpid aleihen al mah shehem osin*, "Do not become impatient; do not get angry with them on account of what they are doing. Even their Master does not become impatient with them, as it is written: For Israel is a youth and I love him!" (*Yalkut Shimoni* to Hosea 11:1; cf. *Tanhuma B'shalah*, 22.) It was that quality of patience which helped us to carry on, and which can help you to carry on your duties.

Having served for fifty years and more as rabbis, we are, of course, old now. We are somewhat tired and fatigued. And yet, if you ask me whether it was worthwhile, this struggle and sacrifice, let me answer your question as I answered it to my own congregation at that same dinner when they celebrated my seventy-fifth birthday. I recalled to them that there are three books in the Bible which, according to tradition, were written by King Solomon. There is *Shir Hashirim*, the Song of Songs, that beautiful song of love, perhaps the greatest love poem in all literature. There is *Mishlei*, the Book of Proverbs, the book of wisdom, in which the wise Solomon enshrined the wisdom of his rich experience. Then there is *Koheles*, Ecclesiastes, that book of pessimism which says: *Havel havolim*, *hahol hevel*, "vanity of vanities, it is all vanity," nothing is worthwhile.

The rabbis add an interesting touch. They tell when Solomon wrote these books: *Shir Hashirim* he wrote when he was a young man. That is the time for love. *Mishlei* he wrote in middle age, when the mind is fertile and rich, and when one is able to think of words of wisdom. *Koheles* he wrote when he was an old man, when the temptation is to say *havel havolim*, all is vanity (*Midrash Shir Hashirim*, 1:10).

Judged by these standards, I honestly feel that I am not yet old. I can still appreciate *Shir Hashirim*. Thank God, my mind can still create and produce words of *Mishlei*. The very fact that on my seventy-fifth birthday I was able to publish a volume of sermons, shows that God has been good to me, that my mind at least is not yet old. And, as far as *Koheles* is concerned, I can truthfully say that I am not ready to say, *havel havolim*.

I still believe with all my heart in the worthwhileness of the Jewish life. And I still believe with all my heart in the worthwhileness of the rabbinate. I still regard it as the greatest calling that any Jew is privileged to assume. I know that I speak for all my colleagues who are honored today when I say that we all pray to our Father in Heaven that He may grant us and all our dear ones life, health and strength, so that we may be able to continue to serve our faith and our people for many, many more years to come!

# THE PRIMACY OF THE JEWISH PEOPLE

## A Sermon on the Sidrah Ki Tavo

by DR. BENJAMIN Z. KREITMAN

*Because of the relevancy of the subject we are publishing this sermon originally delivered at the Zionist Organization of America's 64th annual Convention, September 2, 1961. This sermon was published in a subsequent issue of the American Zionist. The text of the sermon is the sixtieth chapter of Isaiah, the Haftarah of the Sabbath Ki Tavo.*

It is a meaningful coincidence of events that on the Sabbath of this Zionist convention marking the thirteenth anniversary of Israel's establishment as a state, we read in the Haftarah the vision of the future redemption as seen by the Prophet of the Exile, known to us as the Second Isaiah. In this vision he sees Jerusalem reestablished as the Zion of the Holy One of Israel. "And they shall call you 'the city of the Lord, the Zion of the Holy One of Israel.'" He summons the 'city of the Lord' yet engulfed in darkness, "Arise, shine for Thy light has come." The glory of the Lord that is to rise in Zion will not only illumine the path of its own people, but it will bring light to the other nations. "And nations shall walk by your light and Kings by the brightness of your rising."

What will be the character and the quality of the people gathered in and round about the new Zion, reflecting God's glory to the nations of the world? From the midst of his vision the Prophet describes the newly redeemed people. "Thy people shall be all of them righteous, and shall possess the land forever."

These latter words describing the character of the Jewish people gathered in Zion came to have a special significance in the history of Jewish thought. These words with their consequent interpretation have a particular relevance to this Zionist convention. Yet the earliest Sages of the

Talmud, the Tannaim of the Mishnah, noted the Prophet's emphasis on the word *kulam*, "all of them," meaning, the redeemed in Zion will be altogether righteous, without any exception.

Knowing well the frailty of human nature, the Sages must have asked themselves, "How is it possible that a multitude of people will be entirely righteous even under idyllic conditions?" They therefore understood the Prophet to be describing a special quality that inheres at all times in being a Jew. The Sages then linked with this verse a teaching that has become a fundamental doctrine in Judaism, second only to the doctrines of God's unity and revelation: *Kol Yisrael yesh lohem helek leolam habah*—"All Israel has a share in the world to come," which means that every Jew by virtue of being a Jew, even though he be without personal merit, even if he be a sinner, wins eternity. If you will, just by being a part of his people, a Jew has already fulfilled a divine destiny.

I hasten to add that the Sages did not mean, nor could they have meant within their religious frame of reference, that the Jew has exclusive rights to *Olam Habah*. This would have been a narrow and primitive chauvinism, not in keeping with their religious and ethical doctrines. To the contrary, in the Tosefta, the very same Sages admit to *Olam Habah* all the meritorious of the gentiles, that is, those who follow the fundamental rules of civilization, which are practically identical with the Ten Commandments. But here is the difference. With the gentiles, it is a matter of being deserving of *Olam Habah*, but with the Jew, it is nigh automatic. There is something so uniquely sacred in the Jewish people, that being a Jew, only being a part of the people, is in itself a matter of the greatest merit.

The Torah, the faith of the Jew that comprehends an entire way of life, the Torah that blends ethics and ritual in an extraordinary way, the Torah that teaches us how to distinguish between the sacred and profane in the ordinary rounds of daily life, this Torah cannot be sustained unless it is the covenant between a People and God, which means that an entire people becomes its surety. The possibility of the Torah's fulfillment, the hope that in time it will influence the nations of the world, becomes dependent on Israel's existence as a nation. Being a Jew, is this then not in itself a matter of the greatest merit? All the more so when to be a Jew means to become the target of hatred, of persecution, of scorn and of fear. To be faithful therefore to this people, to stand up and be counted as a part of it, is in itself an act of the highest worth.

There was some hesitation at first by the Rabbis to ascribe merit indiscriminately to every Jew. In his comments on the verse in Deuteronomy made in the Academy, "Thou art children to the Lord your God," Rabbi Judah set up criteria of selection: "When you conduct yourselves as befitting God's children then you are called His children, otherwise you have no right to this title." The great Rabbi Meir thereupon rose to reject any distinction between one Jew and another: *Bein kach ubein kach atem kruyim banim*, "Whatever be your worth, you are called God's children." No doubt Rabbi Meir spoke out of his own experiences, having seen that the foes of the Jews never made any distinction in their hatred between a meritorious Jew and an undeserving one. Rabbi Meir's opinion prevailed in the Academy. We hazard the guess that in time Rabbi Judah saw the wisdom of Rabbi Meir's view.

It was in this period when the Tannaim gave this notable interpretation to the words of our Haftarah, "Every Jew has a portion in the world to come, for it is written 'Thy people are altogether righteous,'" that a new voice was gaining volume and strength. It was the voice that came originally from one who was nurtured at the feet of the Pharisees, the apos-

tate Saul of Tarsus later known as the Apostle Paul. The new teaching of Paul challenged to the depths this very doctrine of the Rabbis that came to be associated with the words of our Haftorah. It was Paul who demanded to separate the people from the Torah, and then for the sake of the Torah give up the people. The faith of the Jew is not dependent on the people. Why burden this faith, he asked, with the problems of a people? Purge the Torah of its particularities, its national elements, and its national context, then it will be acceptable to many nations. Indeed, Paul envisioned it to become in this new form the universal faith.

The Rabbis repulsed with all their might this enticing offer. They well knew that as abstract doctrine directed to the universal heart of man the Torah would be subject to the caprices of the heart and the vacillations of the mind. Only if the Torah is a part of a faithful, loving people, only when the uniqueness of a people is impressed on the ways of this faith, can the Torah be sustained. As to becoming a universal faith, only when a people dedicates its national being to the Torah will the words of our Prophet, "And nations shall walk by Thy light," ever be realized. It was then that the doctrine of the primacy of the Jewish people was raised to a major spiritual principle, if not the major principle, in Judaism.

In a collection of Midrashim about the Prophet Elijah, known as *Tana debei Eliyahu*, there is a story that strikingly conveys the attitude of the Rabbis to Jewish peoplehood. You are familiar, I am certain, with the legend that Elijah is able to resolve all difficult problems. One day, the Midrashic story relates, Elijah appeared in a market place in Judea. A shopkeeper recognized him and hastened to his side to lay before him a difficult problem. "In my heart I have two loves, and I love them both passionately. They are the Torah and the Jewish people. My problem is, O Prophet, which one should come first?" Elijah then said, "I daresay that most people would answer you that the Torah comes first. But I say unto you, *Yisrael kedoshim kodmin*, the sacred Jewish people comes first."

It was left to the Hassidic sect to reach the highest rung in the love of

the Jewish people. Only a saint whose faith in God was sure and whose devotion to Torah was unwavering could have uttered these words; from other lips it would have been blasphemous. Rabbi Schneour Zalman, the founder of the Lubavitcher dynasty, was asked by a disciple, "Rebbe, what is greater, love of God or love of the Jewish people?" And the Rebbe's answer was, "*Ahavat Yisrael*, the love of the Jewish people."

A century ago, the entire question of the dependence of Torah on people was reopened. Again the old questions were asked, "Should not Judaism be separated from its people and turned into a universal faith?" "Why must this faith with such universal appeal be chained to a people with all of its peculiar loyalties and its historic disabilities?" Some of those who posed these questions were admittedly sincere. Influenced by the new cosmopolitan spirit, they sought a wider scope for their religious faith. Others asked this question for selfish reasons. They feared, whether consciously or subconsciously expressed, that an insistent Jewish national loyalty would endanger their status as citizens of their adopted countries. Still others, coming not from the midst of the Jews, concealed in these questions their own hostility against the Jewish people. From many sides and from many directions, the primacy of the Jewish people in Judaism's system of values was challenged.

It was the Zionest movement and only the Zionist movement that throughout this period preached the reality of the Jewish people and insisted on the doctrine of its primacy. Every religious Jew should feel himself beholden to the Zionist movement even in its most secular form. Because this movement upheld in the darkest hours of our peoplehood the fulfillment of *Ahavat Yisrael*.

By the grace of God, thirteen years ago the state of Israel was established, marking the realization in great part of our Zionist hopes and dreams. Is the reality of the Jews as a people now beyond dispute? Are we now minded to accept unhesitatingly the doctrine of the primacy of the Jewish people?

A noted sociologist studying the Jewish scene in America has called attention to the rapid realignment

of the Jewish group. The ethnic and the national characteristics of the Jews living here are fading away, and the Jewish group is emerging as a purely religious entity, a denominational community. What a direct attack could not do two thousand years ago nor a century ago, the social and political conditions in this country are doing, separating religion from people and transforming the Jews into a denomination. I as a Rabbi who hold dear and precious the Torah and the Synagogue fear this developing denominationalism. How long can Judaism live under such circumstances? How long can Judaism as a denomination resist the competition of other religions constituting a majority of the population, which claim only slight differences from it? Where will we find the anchor of a people's loyalty that can help a faith ride out the storm of doubt and disbelief? We have seen in our day the disappearance of great religious bodies because these faiths were not rooted in the people's national consciousness.

Judaism cannot live outside of the Jewish people. Denominationalism would be its death knell. In a way we should be grateful for the secular Jew, even for the Jewish atheist. Their very presence attests to our peoplehood. Albeit indirectly, they make secure the foundation of our religious life.

These thoughts on the nature of our peoplehood point to the great task now waiting to be performed by the Zionist Organization of America. Its work was not finished with the creation of the State of Israel thirteen years ago. This organization bears the main responsibility in this country of keeping before the American Jew the reality and primacy of his peoplehood.

In the dim past of the first exile, the Prophet known to us as the Second Isaiah envisioned the future of his people saying, "Your people shall be all of them righteous, and shall possess the land forever." To these words, the Rabbi linked the doctrine of the *primacy of the Jewish people* in our system of Jewish values. We pray that this Zionist Organization through its program and through its efforts will help achieve the vision and the doctrine.



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The *second* is, to give cheerfully, but not proportionately to the distress of the sufferer.

The *third* is, to give cheerfully, and proportionately, but not until solicited.

The *fourth* is, to give cheerfully, proportionately, and even unsolicited, but to put it in the poor man's hand, thereby exciting in him the painful emotion of shame.

The *fifth* is, to give charity in such a way that the distressed may receive the bounty, and know their benefactor, without their being known to him. Such was the conduct of some of our ancestors, who used to tie up money in the corners of their cloaks, so that the poor might take it unperceived.

The *sixth*, which rises still higher, is to know the objects of our bounty but remain unknown to them. Such was the conduct of those of our ancestors who used to convey their charitable gifts into poor people's dwellings, taking care that their own persons and names should remain unknown.

The *seventh* is still more meritorious, namely, to bestow charity in such a way that the benefactor may not know the relieved persons, nor they the names of their benefactors, as was done by our charitable forefathers during the existence of the temple. For there was in that holy building a place called the Chamber of the Silent, wherein the good deposited secretly whatever their generous hearts suggested, and from which the poor were maintained with equal secrecy.

Lastly, the *eighth*, and the most meritorious of all, is to anticipate charity by preventing poverty; namely, to assist the reduced fellow man, either by a considerable gift, or a sum of money, or by teaching him a trade, or by putting him in the way of business, so that he may earn an honest livelihood, and not be forced to the dreadful alternative of holding out his hand for charity \* \* \* This is the highest step and the summit of charity's golden ladder.

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# Brooklyn Jewish Center Review

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No. 1

## THE JEWISH YEAR

**H**OW does one go about understanding the Jewish year?

It is possible to go around in circles over the revolutions of the Jewish moon, and this is reminiscent of the history of the Jewish people: astronomical and often incomprehensible.

It takes 29½ days for the moon to get around the earth. But even the adaptable Jews couldn't manage a 29½-day month, so they alternate between 29 and 30-skinny months actually, when compared with the nice, fat ones in the Gregorian calendar (that's the one with February 29 in it once every four years). Thus, like the Shtetl folk who used to slave all week so they could eat like kings on the Sabbath, our skinny months plod along for 354 days until the third, sixth, eighth, eleventh, fourteenth, seventeenth and nineteenth year, of each 19-year cycle. Then they are joined for the feast by the hibernating Adar Sheni, the second Adar.

The sun insists on circling the earth in 365½ days, and if it weren't for the extra month every few years, we'd be in a fine fix. We'd be reaping the grain when the Bible says we should be planting it, and we'd be chanting Kol Nidre when we should be singing "One Only Kid."

Why, the whole system is so simple, "one only kid" could understand it. There is a fixed, unalterable rule that a Jewish year absolutely must begin at the New Moon of Tishri (which falls precisely sometime around September or October) — as long as it isn't Friday or Sunday. Adding to the lunar madness is the rule that the seventh day of Sukkot can't fall on a Sabbath. So, the non-leap year leaps back and forth between 353 and 355 days — as predictable as the Soviet policy on Matzah baking. Add 30 days more of the same to leap years.

No doubt you're confident you have the entire system in orbit. How-

ever, don't think that just because the New Year starts with Tishri, the counting of the months has to start with Tishri. On the contrary, it starts six months later, in the spring, with Nisan. The Bible tells you so. Here's the lineup: Nisan, Iyar, Sivan, Tammuz, Av, Elul, Tishri, Heshvan, Kislev, Tevet, Shevat and Adar. Plus you know who. Incidentally, if the names don't even sound remotely Hebraic, it's because they're not. They're Babylonian.

Reckoning the Jewish calendar was no cinch for the ancients either. Before Hillel II set up this new-fangled system in the 4th century, moon watchers had to report each month to the Sanhedrin. With no Jewish Telegraphic Agency to transmit their report, the court, in turn, used fire signals, and later direct service via correspondents to the Diaspora. The exiles threw up their hands and took to celebrating some holidays an extra day — just to be on the safe side. It had nothing to do with an extra day off from the office.

Going back far enough, you'll find that the Jewish year had no number. Every time a new king came along, or there was an earthquake or an Exodus, the counting would start all over again. In the 3rd century, the Jews decided that the biggest event of all was the Creation of the Earth, in 3761 B.C.E. So, here we are, 5,727 years later, still trying to figure out that calendar.

— Exchange

## THE TRADITION OF THE BAR MITZVAH

**C**onsidering how old Judaism is (it began with Abraham some 4,000 years ago) Bar Mitzvah is virtually an innovation, a "reform" in the Jewish liturgy, having been introduced in about the 13th century of this era.

At that time, or perhaps earlier, young men near their 13th birthday, were "called up" to participate in the worship service.

The boy thus marks the completion of one stage of his religious education. Part of every Sabbath service is a reading from the first five books of the Bible, which are contained in

a parchment Scroll. Both the Scroll and its contents are called Torah, a Hebrew word which means instruction.

In the Torah Scroll the Hebrew is written without vowels. By reading them from the Scroll and reciting the blessings before and after the Torah reading, the youngster demonstrates the results of his studies. The event is therefore a reason for celebration.

The 13-year-old-boy is termed a Bar Mitzvah. Bar means "son of" or "expected in" in a language called Aramaic, which is related to Hebrew. Aramaic

(Continued on next page)

### EDITORIAL BOARD

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(Continued from page 1)

was the spoken tongue of the Judeans around the turn of the Millennium; it was the language which Jesus spoke.

Mitzvah means "commandment" or "good deed."

Bar Mitzvah, then means a young man who is beginning to reach the point when he can gain satisfaction from the performance of worthy deeds. In an Orthodox setting the Bar Mitzvah is counted as one of the ten men needed to start a prayer service.

The ceremony at which the Bar Mitzvah appears is also referred to as Bar Mitzvah.

In addition to reading from one of the first five books of the Bible, the Bar Mitzvah reads also an assigned part of another Biblical book. The second Scriptural reading is called Haftarah ("additional passage") and it too is preceded and followed by special blessings.

In traditional synagogues (Conservative and Orthodox) every youth is expected to become a Bar Mitzvah. In Reform synagogues it is optional, representing the willingness of the young man to undertake an assignment over and beyond the regular curriculum of the Religious School.

In Reform synagogues the young man is expected to continue his studies and, upon the completion of the ninth grade, he and his classmates are "inducted" into Judaism in a ceremony called Confirmation.

A ceremony introduced in modern times is the Bas Mitzvah ("daughter of the commandment"), a Bar Mitzvah ceremony for girls.

The Torah (i.e., the first five books of the Bible) is divided into weekly sections, and one is read annually each week. The Bar Mitzvah's Torah reading is a segment of the reading-of-the-week (known in Hebrew as sedra, section, or parasha, portion).

The Torah and the Haftarah are usually linked together by an idea or contents common to each.

RABBI SAMUEL M. SILVER  
Temple Sinai, Stamford, Conn.

## THE MIRACLE AND THE MESSAGE OF ISRAEL'S TRIUMPH

By Rabbi Israel H. Levinthal

This sermon was preached by Rabbi Levinthal on Shavuot, June 15, 1967, a few days after Israel's victory over the combined Arab forces. Because of the many requests for copies of this sermon, and of the continued appropriateness of its theme, we are pleased to publish it in this issue of the Review.

There is a very striking passage in one of the Rabbinic classics of the tenth century—the *Tana d'b'Eliyahu*—that I take as the text for my sermon this morning: "There are two treasures in my heart, and I have a great love for both of them—the Torah and the people of Israel. But I do not know *ezech mehen kodem*, which of these two comes first. There are people who would say that the Torah *k'dumah*, should be my first love, and they quote as proof the Biblical verse, 'The Lord made me as the beginning of His way, the first of His works of old.' (Proverbs 8:22), but I would say that my love for Israel comes first, for it is written: 'Holy is Israel to the Lord, the first fruit of His Produce,'" (Jeremiah 2:3).

This is a remarkable statement, which has special significance for all of us today. In ordinary times and circumstances, the Jew would not pose such a question any more than a child would question which of his parents he loved more,—for he loved equally both the Torah and the people of Israel. Today, however, even on this festival which marks the giving of the Torah on Mount Sinai, all of us must say that *Yisroel kodmin*, the people of Israel—which includes the land of Israel—is our greater love and must be our greater concern. For, if, Heaven forbid, our enemies had triumphed, of what value would our people be, and with our people's future lost, of what value would our Torah be.

And so, today, we come to the Synagogue, first of all, to offer our

prayers of thanksgiving to God for the brilliant victory which our brave brethren in Israel achieved.

Surely, we, too, may repeat the words which the ancient Israelites sang after they safely crossed the dry path of the divided Red Sea and saw the waters covering the pursuing Egyptians: "The enemy said, I will pursue, I shall overtake, I shall divide the spoil, I will draw my sword, my hand shall destroy them . . . They sank as lead in the mighty waters, the earth swallowed them" (Exodus, 15:9f). Yea, what joy this victory brought to our hearts! How thankful to God we are, and how great is our pride, for the new type of Jew that Israel has revealed to the world,—the reincarnation of the ancient Maccabees. Mind you, fourteen Arab nations, with a population of one hundred million people, declared war on one small land of two and a half million souls; surrounded it on all sides; they had military forces and weapons three times that possessed by Israel. Yea, a little David, standing up before the giant Goliath—and young David triumphed! How true are the words of the Psalmist which we recited this morning in the Hallel: "They surrounded me like bees, they were extinguished as a fire of thorns." (Psalms 118:12).

And Israel achieved all this alone, without the help and without the encouragement of any other nation. Even our own beloved America did not reveal itself in the spirit of its glorious tradition. History will long remember the unworthy statement made by an official representative of

our State Department, who proclaimed to the world: "We are neutral in deeds, in words and in thought!" Note well—neutral not only in deeds, and neutral not only in words,—but also neutral in thought. Could anyone ever have imagined that such words would come from the lips of an official spokesman of our country's State Department! As the editor of the N. Y. Post wrote in a leading editorial: "This statement will long be remembered as one of the infamous Freudian slips made by any American diplomat in all its history."

We knew what to expect from Red Russia. In the words of Scripture: "The texts of Edom (the symbol of the red-skinned Esau—and now the true symbol of Red Russia) and the Ishmaelites (the Arabs of today) . . . they said: Come and let us cut them off from being a nation, that the name of Israel may be no more in remembrance." (Psalms 83: 5,7). And they remained true to their conspiratorial plans to this day. But we did expect something more from our own America. Not that we expected or wanted America to join Israel in battle, General Moshe Dayan immediately said: "We do not want America to send any soldiers here."

But we did have a right to expect that America would say to the world: "We are not neutral in thought. We have commitments which have been proclaimed by Presidents Eisenhower, Kennedy and Johnson, to see to it that every nation in the Mid-East has a right to exist, and we shall do everything in our power, within and outside of the United Nations, to help that these rights shall be preserved!" That would have been a manly statement, which would have won the respect of most of the nations of the world.

\* \* \*

And how great was our pride when we listened to the eloquent, brilliant, divinely inspired words which came from the lips of Abba Eban when he spoke not merely to the United Nations, but also to the peoples of the world who were tuned in. The Rabbis

have a beautiful comment upon the messages of Moses which he addressed to the Egyptian Pharaoh and also to his own people: "The Holy One, blessed be He, spoke through the throat of Moses" (Mechilta, Bachodesh, 4). When Abba Eban spoke, it was God speaking through his throat; it was the entire Jewish people speaking through his lips; aye, I would go further and say that it was the conscience of mankind speaking through Eban's throat.

What a contrast it was when we listened to the sleek, the sly, the brazen false-hoods of the representative of Edom—the Russian Federenko, and his Bulgarian stooge,—and of Mali—*auch a mentch*, as we say in Yiddish—a people just emerging out of savagery, and who have already learned the Communist tricks of hypocritical diplomacy. I was never so grateful for television as I was in these days, because I am certain that the peoples of the world, just looking at Abba Eban and at his antagonist, Federenko, could immediately sense the truth and the honesty that marked the former and the manipulated trickery and slyness of the latter. They did not have to listen to Federenko's words; by just looking at his manner, at his eyes, they could see as well as hear the falsehoods that he kept reiterating, under the Hitler philosophy that if you repeat a lie again and again, the people will eventually believe it.

\* \* \*

Yea, we have cause for great rejoicing. In the words of the Psalmist, which we chanted this morning, "This is the day which the Lord hath made, let us be glad and rejoice therein" (Psalms 118:24). But we also must take to heart the warning of the same Psalmist: "And rejoice ye in trembling" (Psalms 2:11); or as the rabbis add: *Bemakom gilah shom t'he re'adah*, "Whenever there is rejoicing, there also should be trembling" (Berachot 30b). Rejoicing alone would be fatal to the present situation. We rejoice at what happened, but we must still tremble at what we shall have to face in the weeks and months

to come. And what will face us will be not so much the schemes of the Arab rulers, but as from their masters, the communist governments—especially Russia. Russia invested three billion dollars in arms for Egypt and Syria; and she is not going to take their defeat lightly. She will use every wily scheme to try to rob Israel of the fruits of its victory. And that places a great responsibility, especially upon you and me, upon all the Jews of America.

We shall have to be, first and foremost, united as we have never been before; we shall have to set aside all the differences, the conflicts, the partisanship that have hitherto divided us, and to become one unified American Jewry—all determined to work in behalf of Israel's future safety.

The ancient Rabbis noted that in the passage which we read in this festival's Torah lesson, telling of the wanderings of the Israelites from the shores of the Red Sea to the mountain of Mount Sinai, where they received God's Torah, the text uses the plural, "they journeyed," "they encamped,"—but when they reached Mount Sinai, the text uses the singular form *vayichan*, "he rested opposite the mountain." "All their journeyings were marked by strife, conflict and confusion. But when they reached Sinai, all the differences were set aside and he rested, *k'ish echad b'lev echad*, as if they were all as one man with one heart" (Tunchuma, Yisro 9). That is the first essential requirement of all Jews in America today—to stand united as one man with one heart!

The Rabbis noted something else that is strange in the wording of the sentence that I just quoted: "And he encamped there *neged hahar*, before the mountain." The word *neged* does not really mean *before* or *in front of*; *neged*, literally means *against*, *opposite*—implying, opposing. And so the sages add to the scene, and connect the word *Sinai* with the word *sinah*, hatred: *Misham yadah sinah*

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# A Religious Summation

A Shemini Atzeret sermon originally delivered by

Dr. Kreitman in October, 1962.

ON this day of Shemini Atzeret, the 8th day of assembly, we have come to the end of the Succoth festival. This festival has as its major theme the celebration of nature's harvest. It comes at the beginning of fall when the fruits and the products of the field are gathered in; it is a time for thanksgiving, for what nature grants us in all of its goodness. Succoth is also the time of the harvest of our historical experiences as a people. These historical experiences that we harvest now have fashioned us into a people, with a great faith and a great tradition.

There is yet another theme in this Succoth festival that has gained in prominence through the years. Though it is a part of the history of interpretations of Succoth it is not obvious and needs special expression. This theme notes that the Succa stands next to the permanent buildings which are our homes. The Succah built so flimsily, frail and fragile, is a protest against the artificialities and the falsehoods of civilization and of technological progress. As I said before, this particular interpretation has gained in prominence in time even overshadowing the others. A Medieval sage, Rabbi Isaac Arama, envisions the Succah speaking to the Jew: "tzu meitzagminut shelachem — leave your calculations by which you build your great houses and homes, and seek security in these your palaces and fortresses. Leave your palaces, even your homes! Bou vechasu betzili — come and take refuge under my frail shelter."

Living in the midst of a city, we see its dwellers clustered within

massive buildings. We have come to deceive ourselves into believing that these buildings, together with the pattern of life fashioned in the city are strong and durable. The frail Succah startles us by asserting that what we have taken to be strong and enduring isn't even real. It is only a shadow without substance, frail and fragile, and in time will crumble and decay. The soul of man seeks the substance, it is not satisfied by that which is only artificial and fleeting. The yearning spirit soars upwards, it seeks the real, that which endures, even everlasting. The Succah is a 'dirat arai,' as the Talmudic Sages see it, 'only a temporary hut,' bare of any of the artificialities of civilization and of its artifacts. Indeed, you find no signs of progress in the Succah, only the bare necessities of life. The Succah, not the skyscraper nor the palace, gives to the spirit the sense of the real, the substance instead of the shadow. This interpretation of the Succah, given greater emphasis by the preachers in these latter times, is a part of the message of the Book of Koheleth, the scroll which is assigned to be read on Shemini Atzeret or on the Sabbath of Hol h'moed Succoth.

As you know from the discussions of previous years, the Book of Koheleth is the most enigmatic book in the entire Bible. One who reads it for the first time is shocked that a book like Koheleth with its scepticism and pessimism, its anger and cynical protest, is found in the sacred canon of the Bible. Indeed, there were some Rabbis in one of the ancient synods who sought to exclude

the Book of Koheleth from the Bible. They urged that this book of Koheleth with its heresies and contradictions doesn't belong in our sacred scriptures. But on closer examination they agreed that Koheleth was deserving of inclusion in the Bible. The preacher Koheleth speaks in the same vein as does the Succah. We look about at man with his vaunted progress and his proud civilization and our hearts despair. What we find in life about us is but emptiness, hollowness and a shallow happiness. Again Koheleth speaks like the Succah: "Look at what men emphasize as the important in their lives and for what they sacrifice even their lives. After all is said and done it isn't real. They commit their lives to the shadow and not to the substance." "What does man gain from all of his toils beneath the sun." "All things," says Koheleth, "are wearisome, one cannot recount them, the eye is not satisfied with seeing nor is the ear filled with hearing." It is all unreal like the fleeting shadow. "Look," he says to the men who spend all of their lives acquiring property, wealth, building great buildings and palaces, "I reviewed all my works that I have done for I, too, tried to find satisfaction in wealth, in property, in buildings. Then I found that for all the toil which I expended everything was vanity and striving for the wind." "And even when I turn," continues Koheleth, "to wisdom and to science, maybe there in the reasoning of the mind I would find something that is real, not like the fleeting shadow, something to which I could anchor my restless spirit. Alas, I found with more wisdom, more worry, increase of knowledge with increase of sorrow." Human wisdom and the human ingenuities even in science, Koheleth found, are only the shadow and not the substance. And so again and again he cries, "Havail Havolim Hakol Hevel, — vanity of vanities, it is all vanity." All these things that we consider so important, that we believe are the reality of life, are van-

ity. Therefore, insists Koheleth, if on these vain things I should stake my existence, then I should hate this life. It is a delusion. Koheleth utters the same sentiments as did Isaac Arama in his interpretation of the Succah. "Tzu meitzagninut shela-chem, leave your palaces, that which you consider progress and civilization. Leave it, for it isn't real." The Succah pleads and Koheleth denounces, "vanity of vanities, all is vanity."

We have come a long way from the days of Isaac Arama who lived about 500 years ago and a much longer way from the days of Koheleth who lived, according to tradition, about 3000 years ago. Imagine if Isaac Arama or Koheleth would come to life again and behold our times with all our progress, with the magnificence of human wisdom, with our massive cities and their skyscrapers penetrating into the heavens above. They would behold men orbiting the earth in artificial satellites and reaching out to what was considered impenetrable space. They would behold all the comforts, conveniences and pleasant things that life today affords the average person. We wonder whether Isaac Arama would insist now on the same interpretation of the Succah, saying, "Leave your big buildings, your laboratories. Give up your plans for landing on the moon, give up your many comforts and pleasures. Leave them because they are not real, and go into the frail Succah." Would Isaac Arama dare suggest that today? Would Koheleth be so bitter and pessimistic about our civilization? Look what civilization has achieved and what progress has benefitted us! Our imagination hastens our conclusion that if Arama and Koheleth came to life today they would speak their words of denunciation with even greater bitterness. Koheleth would join to his melancholy tears of pity, tears over wasted and misspent lives. We may not speak the words of Koheleth nor the words of Isaac Arama. Instead we act out their sentiments every moment of the day, act out the despair, the dissatisfaction with the

emptiness of progress and civilization. With all our achievements our spirits today, even more than yesterday, are yearning for the real, the substance. Down deep we know that we are chasing shadows.

A week after our own astronaut orbited six times about the earth, demonstrating the possibility of landing on the moon in the near future and even venturing forth to other planets, a huge exhibition of antiques was held in an armory in mid Manhattan attracting thousands of people. This antique show and its conjunction with space exploration told more about the frustrations and emptiness of modern man than many a philosophic tome or social commentary.

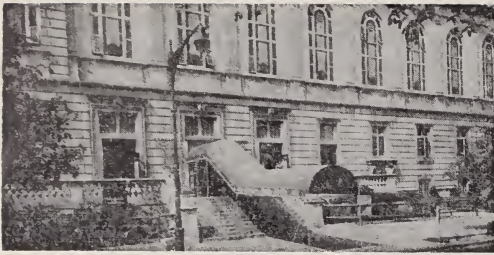
Thousands of people came streaming in to view these antiques and paid fantastic sums of money for broken down chairs, weatherbeaten tables and rickety desks. Certainly with our modern techniques, in our modern factories, we make furniture much better and more economical than anything made by hand 100 years ago and is now discarded as refuse. Wherein lies the fascination for these antiques? These old discarded objects are made by hand, by the human craftsman and not by the impersonal machine. Here is something that gives one the feel of reality. A human skill and the craftsman's personality are embedded in this old piece of furniture. The machine, how efficient it may be in producing an object, reminds us of the artificiality and unreality of almost everything around us. A crude handmade box can remind us that the human being with his individuality is still with us. Only a James Thurber could have done justice to this scene. A young man clutching, as he walks out of this armory, a broken tool box that was probably discarded by its original owner very early in the lifetime of this tool box, clutching it as if it were a precious child and hailing a cab in the midst of a canyon of skyscrapers. This young man doesn't speak the words of Koheleth but he

acts them out instead. "Havai Havolim, all of this progress is vanity, if only we could find something in life that is real, that endures."

Joseph Wood Krutch, noted dramatic critic and formerly professor of Dramatic Literature at Columbia University, is one of the most sensitive intellectuals in America and I would suggest that in many ways he is a kindred spirit with Koheleth. He recently wrote about the falsities of our progress in an article published in the Saturday Review entitled "Infatuation with the Primitive." He called attention to the fact that in the middle of the 20th century we draw our inspiration for art, music, dance and even literature, not from science, nor even from the Greek or Latin classics, but from the jungle, from the savage, from primitive man. True art, authentic art the artist today insists, is to be found in the caves of the savage. What inspires modern art is not classical art but the art of Africa, the art of the jungles and the caves. Not the school-artist is held in admiration but instead Grandma Moses. Her type of direct, simple and unsophisticated painting came to be known as modern primitive art. What a strange pairing of words, *modern primitive*! It seems to me to mean that the modern is dissatisfied with his modernism and seeks the directness and seeming reality of the primitive.

The same is true in music. Music today is actually a protest against the artificialities and banalities of civilization. The tomtom of the jungle and the bongo drums of the primitive are its inspiration. Even the best of our composers try to imitate the rhythms of the African natives. There is a yearning to go back and find somewhere in the past something that is real, something we lost on the road of progress. What we have around us isn't real, it's only shadow. Krutch admits that he happened to

(Continued on page 43)



# NEWS OF THE CENTER

## NEW YEAR GREETINGS FROM OFFICERS AND STAFF

ON THE eve of the Jewish New Year 5728, the officers of the Brooklyn Jewish Center extend to all the members and friends of our institution their best wishes for a year of health, happiness and joy. May we, together with all mankind, be blessed with peace and prosperity.

In this hour, as the New Year is ushered in, we, the officers of this Institution, take this opportunity of thanking all our members for their devotion and loyalty to our Center. We are confident that with the co-operation of our membership the year 5728 will be crowned with new achievements and success in our work on behalf of our community and our people.

*L'shonoh Tovo Tikosevu!*

Emanuel Cohen, *President*  
Dr. Moses Spatt, *Hon. President*  
Hon. Maurice Bernhardt, *Vice-Pres.*  
Julius Kushner, *Vice-President*  
Harry Leventhal, *Vice-President*  
Aaron Gottlieb, *Treasurer*  
Abraham M. Lindenbaum,  
*Secretary*  
Harry Blickstein, *Hon. Secretary*

## From the Center Staff

On behalf of the Center Staff I extend to the rabbis, officers, directors and members of the Brooklyn Jewish Center and their families cordial greetings and best wishes for the New Year.

DAVID M. GOLD,  
*Executive Director.*

## From the Sisterhood

The officers of the Sisterhood extend heartiest New Year Greetings to all of our members and their families. Sisterhood looks back with pride and satisfaction on its activities during the

year 5727 and hopes for an even more successful season in 5728.

With best wishes for a *Shono Tova Umesuka.*

Mrs. Benjamin Moskowitz,  
*President*  
Mrs. Isaac Franco  
Mrs. Carl Fruchtmann  
Mrs. Wm. Sauler  
*Vice Presidents*  
Mrs. Robert Guttmann, *Treasurer*  
Mrs. Charles Marks, *Fin. Secy.*  
Mrs. Henry Olshen  
Mrs. Nathan Palley,  
*Rec. Secys.*  
Mrs. Benjamin Wisner,  
*Corr. Secy.*  
Mrs. Julius Dan,  
Mrs. Jos. Levy, Jr.  
*Social Secy's.*

## From the Men's Club

The officers of the Men's Club wish all its members, families and friends a year of health and good tidings. A year that will bring true "Ames" and "Shulum" to our beloved land, to the State of Israel and all mankind.

We invite each and everyone of you to participate in this coming year's events.

May the Good Lord bless the entire Center and may we and our families all be inscribed in the Book of Life and Happiness.

*"L'shonoh Tovo Tikosevu."*  
Dr. Milton Schiff, *President*  
Louis Moskowitz

*President Elect*  
Theodore D. Ostrow  
Louis Kramer  
*Honorary Presidents*  
Harold Brown  
Murray Greenberg  
Carl Kahn  
*Vice Presidents*  
Harry Goldstein  
*Chaplain*

## SABBATH WORSHIP

Week of September 29

*Kindling of Candles:* 6:23 P.M.

*Services:* 6:00 P.M.

**SABBATH MORNING SERVICES**

September 30 — 8:15 A.M.

Sidrah: "Nitzavim-Veyelekh

Deuteronomy: 29:9-31:30

Prophets: Isaiah 61:10-63:9

**RABBI KREITMAN**

will preach

**CANTOR SAULER WILL CHANT  
THE SERVICES**

The Saturday afternoon Talmud Class will be held one hour before Mincha.

The Junior Congregation worships every Saturday and Holiday morning at 10 A.M., led by Allen Rosenthal.

The Children's Congregation meets every Sabbath morning at 10:30 under the leadership of Miss Ann Silver, followed by singing, dancing and Kiddush.

•  
**SAT. LATE AND DAILY**

Mincha Services: 6:30 P.M.

Followed by Maariv

**DAILY SERVICES:**

*Sunday mornings:* 8:30 A.M.  
(one minyan)

*Mornings:* Monday through Friday  
7:30 A.M.

**SELICOTH SERVICES**

**12 MIDNIGHT**

*Conducted by*

**CANTOR WILLIAM SAULER**  
and the Center Choir

*Directed by*

**MR. SAMUEL SCHERAGA**



## HIGH HOLY DAYS SERVICES

### MAIN SYNAGOGUE

#### Rosh Hashanah

Services for Rosh Hashanah will be held on Wednesday and Thursday evenings, October 4 and 5 at 6:20 o'clock on Thursday and Friday mornings, October 5 and 6 at 7:30 o'clock. The Torah reading will commence at 9:10 A.M. The shofar will be sounded on October 6 at 10:10 A.M. All worshippers are requested to be in their seats before that hour. The sermon on both days will be preached at about 10:30 A.M. The doors will be closed while the sermon is delivered. The Musaf services will begin at 11:00 o'clock, and the services will finish at approximately 1:15 o'clock.

#### Rosh Hashanah Sermons

The sermons will be preached on both days of Rosh Hashanah at 10:30 o'clock.

Rabbi Levinthal will preach on the first day of Rosh Hashanah.

Rabbi Kreitman will preach the sermon on the second day.

#### Yom Kippur

The Kol Nidre services which usher in the Fast of Yom Kippur will be held on Friday evening, October 13 at 6:10 o'clock.

Yom Kippur services will begin on Saturday morning October 14 at 8:00 o'clock. The Yizkor service will be held at 11:15 A.M.

On Yom Kippur Eve, the sermon by Rabbi Levinthal will be preached immediately after the chanting of Kol Nidre. On Yom Kippur morning, the sermon by Rabbi Kreitman will follow the Memorial Services.

#### Cantor and Choir to Officiate in Main Synagogue

Our Cantor, Rev. William Sauler, will officiate at the services to be conducted on Rosh Hashanah and Yom Kippur in the main synagogue. He will be assisted by the Center Choir under the direction of Mr. Samuel Scheraga.

### AUDITORIUM

#### Rosh Hashanah

Rosh Hashanah services will be held in the Auditorium Wednesday and Thursday evenings, October 4 and 5, at 6:20 P.M. and on Thursday and Friday mornings, October 5 and 6 at 7:30 A.M. Mr. Hyman Milman will officiate.

#### Sermons

The sermons will be delivered by Rabbi Kreitman on the first day and by Mr. Max I. Cohen on the second day of Rosh Hashanah.

Rabbi Kreitman will deliver the sermon at the Kol Nidre services in the Auditorium and on Yom Kippur. Rabbi Kreitman will preach after the Yizkor services.

#### Yom Kippur

The following schedule of services will prevail in the Auditorium:

Kol Nidre Services — Friday evening, October 13, at 6:10 P.M.

Yom Kippur Services — Saturday, October 14, will begin at 8:00 A.M., Torah Reading will be at 10:30 A.M., Yizkor services will begin at 11:15 A.M., Musaf services will start at 11:45 A.M. Study Session 2:45 P.M. Mincha services will be held at 3:45 P.M. The sermon will be delivered at 4:50 P.M. Neilah services will begin at 5:20 P.M.

#### Candle Lighting During High Holy Days

Candles will be lit for the Rosh Hashanah holidays on Wednesday and Thursday evenings, October 4 and 5 at 6:15 P.M.

On Friday evening, October 13, (Kol Nidre Eve) candles will be lit at 6:00 P.M.

#### Additional Yizkor Services

For the benefit of the community, the Center will conduct special Yizkor services on Yom Kippur, Saturday morning, October 14, in the Dining Room of our building. There will be three such services, at 10:00 o'clock, 10:30 and 11:00.

## YOUTH CONGREGATIONS

The Rosh Hashanah services in the Junior Congregation will be held on Thursday and Friday, October 5 and 6, at 10:00 A.M.

The Kol Nidre services will be held on Friday evening, October 13, at 6:10 o'clock.

The services on Yom Kippur will be held Saturday morning, October 14, at 10:00 A.M. and 5:00 P.M.

### Children's Congregation

In addition to the Junior Congregation Services in the Prayer Room, there will be a special children's service for boys and girls under 11 years of age attending our Schools.

Admission will be free to pupils of our schools under 11. These services will be held in the Dining Room as per the following schedule: Rosh Hashanah at 11:00 A.M., Yom Kippur at 12 Noon.

### Holiday Gym Schedule

The Gym and Baths Department will be closed on Thursday and Friday, October 5 and 6 for the Rosh Hashanah holiday and will reopen on Sunday morning, October 8 at 10 o'clock for men.

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and

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Belle Harbor, N. Y.



From the Desk of Our President

*On behalf of the administration of the Center, I want to take this opportunity to welcome all of our members back from their summer vacations and to extend a cordial invitation to all to spend as much time as possible, participating in Center activities during the course of this year. May we resolve for the New Year to pledge our energies and our support on behalf of this institution of religion and learning.*

*The vitality and vibrancy of a religious institution is in direct proportion to the sense of belonging and participation of the membership. Our program is geared and planned for our youth and for our mature membership. Let distance not deter your presence. We want to see all of our members at the Center.*

EMANUEL COHEN  
President

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I sat, on a warm summer's evening, listening to some music describing how a mortal fashioned a figure of beauty and the gods thought it so beautiful, that they gave her life.

How true to life legend is.

Not one sculptor, but many, fashioned a building of beauty and life, and voice was given to it by God.

It is near a half century that our beloved Brooklyn Jewish Center was built. From its birth, it has always heard the Word. It has been a fount of enlightenment. No one who needed help, a group or only one, has ever been turned away. Its Ner Tamid has always shone brightly.

In our High Holyday prayers we plead not to be forgotten in our old age. Not that the Center is old, it is young as the day it was begun, but there comes a day when even the young need our help.

This is the time, as we prepare ourselves for the serious days of our religious life, as we approach the climax of the penitential period, at Kol Nidre, to give thought to our great Appeal to keep the Center beautiful, live, bright, helpful, ever enlightening.

No matter what you gave last year, you must bear in mind how costs have spiraled and needs increase, and search your heart to give more.

If you were unable to give in the past, now is the time to think seriously of making a start as you are able to give according to your means.

No man or woman should forget what the Center has meant to them over the years. A thing of beauty can live forever when all think of it and act positively.

LOUIS KRAMER  
Chairman, Kol Nidre Appeal.

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*Reserve*

THURSDAY EVENING  
NOVEMBER 2, 1967

for our

ANNUAL MEETING

Election of Officers

\* Annual Report by our President,  
Mr. Emanuel Cohen

\* Refreshments and Entertainment

Social Hour

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## THE MIRACLE AND MESSAGE OF ISRAEL'S TRIUMPH

(Continued from page 5)

*Pumot ha-olam alav.* "It was from that mountain of Sinai that sinah, hatred, entered into the hearts of many of the peoples of the world toward the Jew" (Shabbat 89a). And that is the real root of Russia's hatred to the Jew. Red Russia cannot forgive the Jew for having brought down the Torah from Heaven—the Torah of truth, of justice, of mercy and love. And it is *neged*, standing against this mountain of hatred that calls for a united and unified American Jewry.

But there is also a second duty which devolves upon us if we are to prove that our love for Israel *k'dumah*, is as it should be—today our primary love and concern. We will have to make tremendous sacrifices. Our brethren in Israel—young and old—were ready to sacrifice their lives,—and many, alas, have given their lives. We are not asked to sacrifice our lives; but we are asked to give of our material resources which God has showered upon us in this land of opportunity,—and to give in a spirit of sacrifice—not a pittance, not as we have given in other years, but in a spirit of genuine sacrifice. A distinguished professor at the Jewish Theological Seminary—at the recent convention of the Rabbinical Assembly of America, which took place during the days of the Arab-Israel war—in response to an appeal in behalf of the United Jewish Appeal Emergency Fund, declared, "I give \$5,000." (Professors in Jewish institutions of learning, I assure you, are not millionaires). Upon returning home he wrote to the Fund; "Here, you have all my savings, \$25,000." That is the spirit of sacrifice which we must display—not to give because we are shamed by our neighbor, but to give out of a sense of duty, a sense of self-respect. We shall have to give as we have never given before,—to give not only until it

hurts, but until our conscience is satisfied.

If American Jewry will stand unitedly on guard, so that we shall not be betrayed by foe or friend, and if we will display the sacrifices which the *hour* calls for, then we will have the right to pray: "May the Lord give strength to His people, may the Lord bless His people with peace!"

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### RELIGIOUS SUMMATION

(Continued from page 7)

turn on the radio while writing his article and heard a program of simple jungle music and enjoyed it more than many of his favorite symphonies. There is something basic in these rhythms that touched his inner self. Even literature, some considered the best, is primitively written without punctuation and without the discipline of grammar. A great poet by the name of e. e. cummings has tried to preserve his individuality by eliminating the uniform and artificial capital letters.

Yesterday our grandfathers considered the primitive as ugly and barbaric, today with artificial satellites orbiting around us, we look upon the primitive as the beautiful and the true. No, we don't speak the words of Koheleth about vanity, but we act them out. Surprisingly we are more attuned to the message of the Succah as Isaac Arama interpreted it than were our fathers: "Tzu meitz-tagninut shelachem — leave your palaces, trust not your calculations, they are only shadow, not substance." But our goal is not achieved by buying antiques or inviting the jungle rhythms to fill the emptiness of our lives. We can protest against artificialities by buying antiques, we can protest against the shallowness of life by imitating the jungle, but that protest alone does not put us in touch with the real. We need something else. The Succah in this scheme of interpretation suggests the steps towards the achievements of the real in life. At first the Succah, in the words

of Isaac Arama, asks us to return to nature. But not to stop with nature itself, because nature itself is a constantly changing phenomenon. The Succah summons us then to look through its covering of green and beyond it into the heavens and gain there a glimpse of the eternal, the Tzur — the Everlasting. Thereon you can anchor your restless soul and find that which is real. Look beyond the garment of nature and behold the Eternal Spirit whence come those values of life than can give satisfaction and fulfillment to our spirits.

The conclusion which Arama reaches in this interpretation of the Succah is the same conclusion to which Koheleth comes after his angry denunciations of the vanities of life, "Sof davar hakol nishma — the conclusion of the matter all is heard." Man does not live in a self-made vacuum. "Es Elohim yeroh — fear God and keep his commandments." It is in this way you can be part of the real and the everlasting even as you are surrounded with the artificialities of civilization. "Ki zeh kol haadam — this is all of man." After all the progress is taken into account, this is what makes man human.

The conclusion of Koheleth is the conclusion of the Succah. May the Succah be for us, in the words of Isaac Arama, a *migdal oz*, a fortress of the spirit so that we can look to tomorrow with its swift and radical changes with trust and enduring faith.

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## PRAYER FOR THE NEW YEAR

O God, divine Ruler of the universe, as the twilight of the old year fades into the night that marks the birth of another year, we gather together in Thy house with mingled emotions, mindful of the blessings and the sorrows Thou has seen fit to lay upon us.

Thou, O Lord, art without beginning and without end. Before Thee, time and change are as naught. A thousand years in Thy sight as yesterday when it is past, but as for man, his years are numbered; every hour is precious for Thou hast set a limit to his days on earth. On Rosh Hashanah we become aware of the flight of time, the vanity of our possessions, and the uncertainty of life. We feel the need of pursuing that which is timeless and indestructible. O may our prayers on these Holy Days arouse within us lofty resolves.

Stimulate us to find richer meaning and fuller content in all our daily tasks and aspirations.

We pray that this year be for us and for all mankind a year of life and health, a year of sustenance and cheer. Help us to make it a year of consecration to the Torah, of devotion to Israel, of loyalty to Zion and of service to humanity; a year of faith and wisdom to meet the perplexities and perils which may beset us.

On this Rosh Hashanah and in the days to come, may we acknowledge Thee our Father and regard all men as brothers. May it be a year of peace, concord and serenity, a year in which Thy Spirit will fill the hearts of all Thy children everywhere. Amen.

*Edited By Rabbi Morris Silverman  
From The High Holiday Prayer Book*

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## *Start the New Year Right!*

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*Membership Chairman*

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Chairman,

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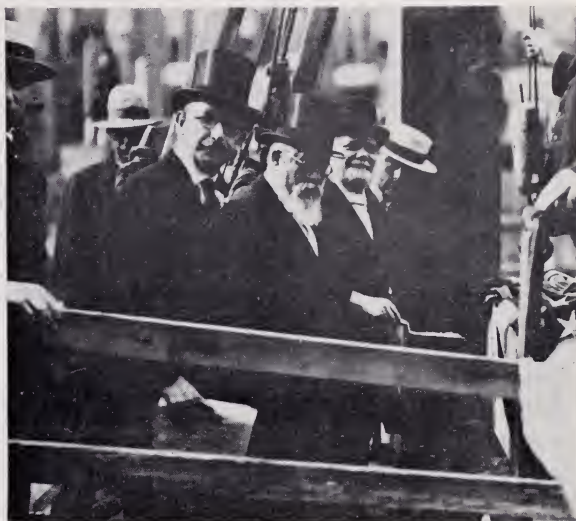
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# Brooklyn Jewish Center Review

## CORNER STONE LAYING OF THE CENTER

"And ye shall sanctify the fiftieth year . . .  
it shall be a **Yovel** — a Jubilee Year unto you!"

— Leviticus, 25:10.



From extreme left—The late Mr. Joseph Goldberg, first Executive Director; Rabbi Levinthal; the late Rabbi Simon Finkelstein; the late Rabbi B. L. Levinthal, father of our Rabbi; the late Mr. Charles Goell, Chairman of the Building Committee.

## THE MOST SACRED WORD IN HUMAN LANGUAGE

By Rabbi Israel H. Levinthal

## LET US ADOPT THE SEFARDIC ACCENT

By Rabbi Mordecai H. Lewittes

## UNDERSTANDING THE YOUNG

By Rabbi David Haymovitz

## EARLY CENTER HISTORY

Compiled by Rabbi Israel H. Levinthal

## NEW YEAR GREETING SECTION

*Give Generously*

*to the*

*Annual  
Kol Nidre  
Appeal*

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***Please Respond to Your Committee's Call For Your Kol Nidre Pledge***

ISRAEL H. LEVINTHAL, *Rabbi*  
DAVID HAYMOVITZ, *Rabbi*

EMANUEL COHEN, *President*  
LOUIS KRAMER, *Chairman*

AARON GOTTLIEB  
JACOB HOFFMAN

} *Co-Chairmen*



## THE MOST SACRED WORD IN HUMAN LANGUAGE

by Rabbi Israel H. Levinthal

Summary of Ko! Nidre Sermon preached on October 3, 1968

There is an interesting comment of the Rabbis on a passage in the Bible that I take as the text for my sermon this solemn eve. The patriarch Jacob had been forced to flee from his parental home because of the threat of his brother Esau to slay him. For twenty years he lived at the home of Laban, whose two daughters he married, and where his children were born. He prospered in his work, and he felt at ease in his new abode. Suddenly, one night, an angel called to him: "Jacob!"—and he immediately responded: *Hineni*, "Here I am!" An ancient Rabbinic translation—the *Targum Jerusalem*—adds: *b'lashon kudesha oni*, "He answered in a holy language."

This is a very strange comment, difficult to interpret. It is usually understood to mean that Jacob responded in Hebrew, which is known as *lashon kodesh*—and not in Aramic, the ordinary language of the people in his new abode. In support of this view, an ancient folk statement is offered, that angels understand only Hebrew (cf. Shabbat 12B). But this interpretation is hardly acceptable. Of course Jacob would use Hebrew, his mother tongue, in replying to a Heavenly call. And there really is not much difference between the Hebrew and the Aramic words for "Here I am."

I believe that there is a deeper meaning to this classic comment. What the author wished to convey is the great truth—that he who responds to a Heavenly call to duty, by saying *Hineni*—"Here I am"—ready to perform whatever is asked of him speaks the *lashon kudesha*, the holiest word in human speech.

That most sacred word was on the

lips of the Jew throughout the ages, and the response inherent in that word is one of the secrets accounting for his existence to this very day.

What was the Call that came to Jacob? "Return to thy Land!"

It was not easy for Jacob to comply with this demand. After all, he had become accustomed to his new environment. And, especially, the threat of his brother Esau still faced him. Nevertheless, he was true to his word—*Hineni*—ready to perform—and he did return, as the angel had asked.

Today, after 1900 years, this call that Jacob heard comes in emphatic language to all of us Jews—"Return to your land!" How strongly and how persistently our brethren in Israel plead with us—American Jews—to heed that call! And yet how few are those who have responded in that *lashon kudesha*—*Hineni*—"Here I am!"

If, for certain reasons, we cannot respond, in the fullest measure, by a physical return—we can, at least, and must speak that sacred word, by offering our financial aid to our Israel brethren in their heroic struggle to preserve the land of Israel from the destructive threats of their enemies. How vital it is for us to speak that word—*Hineni*—if our people's life and our people's land are to be preserved!

This response to a Divine Call is frequently noted in our Bible—uttered by great men in critical hours of our people's life. I limit myself to but a few instances that have special significance for our day.

The next Biblical hero who heard this Call was Moses. Standing before  
(Continued on Page 4)

## EARLY CENTER HISTORY IN BRIEF

(Culled from the first issue of the Jewish Center Bulletin, Feb. 1920).

First meeting for the purpose of organizing the Brooklyn Jewish Center is held on Dec. 29, 1918, at the home of Mr. Louis Cohen, 1323 President Street.

Jan. 1919: The Certificate of Incorporation is filed with the Secretary of State, Albany, N.Y.

Feb. 1919: The Site Committee reports that contract was executed for the purchase of eleven lots, on the north side of Eastern Parkway, between Brooklyn and New York Avenues.

Mar. 1919: Architect Louis Allen Abramson, of New York, is given contract to make the necessary plans for the election of the Center building.

Oct. 1919: Mr. Samuel Rottenberg is elected President and Mr. Abraham Price, Honorary Secretary of the Center. At a meeting held on Oct. 14th a motion made by Mr. Max N. Koven, was unanimously passed to extend a call to Dr. Israel H. Levinthal, Rabbi of Temple Petach Tikvah, to become the Rabbi of the Brooklyn Jewish Center. On the 17th of the month, the Committee formally extends call to Rabbi Levinthal, which he accepts.

Nov. 1919: Temporary offices are opened at 881 Eastern Parkway. Dr. Levinthal assumes duties as Rabbi, and Mr. Joseph Goldberg, is elected Executive Secretary of the Center.

Two additional lots, adjoining already acquired lots purchased.

Dec. 1919: Digging of the Center-grounds begins on the morning of Dec. 2nd.

Jan. 1920: Mr. Charles Goell, Chairman of the Building Committee, reports excavation is two-thirds completed, and that the plans for the  
(Continued on Page 50)

the burning bush, he hears the voice of the Lord: "Moses!" Again, the response is this *lashon kudesha*—"Here I am!" You recall of course what this Call was: to go to Pharaoh and to demand the freedom of those enslaved in the land of Egypt. Here, again, this Divine Call comes to all of us today—and how important it is for us Jews to respond in this holy word—*Hineni!*

I think of the two and a half million Jews in Russia who are in the throes of spiritual bondage, whose religious and cultural life is threatened with extinction by the cruel Communist regime. I realized that we are in a difficult situation—that, unfortunately, we have not the power to sway the modern Pharaohs to unloosen these chains of bondage. But, at least, we can protest, and continue to protest, to show our brethren in Russia that we think of them, and feel for them in their plight—to let them know that we have not forgotten them!

And this Call comes to us Jews—and all Americans—to break the chains which still hold so many millions of our Negro brethren, here in America, in economic, educational and social bondage today. And the plight, not only if the Negro, but also of the millions of impoverished white citizens in this land, who are literally in economic bondage, should concern us. How tragic it is that in this richest of all lands, so many millions—black and white—are virtually slaves—denied the rights and opportunities of free human beings. I know the obstacles that face us, the dangers that confront us, in the extremist reactions of some of those whom we are to help. But the Divine Call is persistent—to free the enslaved; and our response must be: *Hineni!*

I come now to another of the immortal figures in our history—the prophet Isaiah. He, too, heard the Divine Call: "Whom shall I send, and who will go for us?" And the prophet immediately responds: *Hineni shel-achtau*, "Here I am, send me!" Again this *lashon kudesha*—this most sacred

word in human speech. What was this message that came to Isaiah? To preach the needs of social justice, to denounce prejudice and hatred, to plead for universal peace—to help turn the swords into ploughshares and the spears into pruning hooks—to work for the day when all men would be able to sit under their own vine and fig-tree, with no one to make them afraid.

Once again, this Divine Call comes to each and every one of us today. Again we hear the words: "Whom shall I send?" But, also how few of us actually respond in that sacred word *Hineni!*

If American Democracy is to be meaningful—nay, more, if America is to be preserved, this Divine Call must be heeded. Fortunately, the conscience of the American people has lately been stirred to these needs. We dare no longer be deaf to this Call, but must move forward and onward in this quest for universal justice and righteousness.

I have reserved for the conclusion of my message a reference to one who, even before Jacob spoke this sacred word: the father of our people and the founder of our faith—the patriarch Abraham. He was the first to hear this Divine Call. "Abraham, Abraham!" And instantly his response came, in that most sacred of all words—*Hineni!* You recall, of course, what the Call was. It is the theme of one of the Torah readings on the New Year: A test of Abraham's faith in his God—a most difficult test. He was asked to take his only and beloved son and to offer him as a sacrifice on the altar of the Lord. And Abraham, true to his response, was ready to perform this demand and to prove how sincere his faith was.

We Jews in America hear this Divine Call today. We call ourselves Jews, we speak of our religion, of our spiritual and cultural ideals. We say we want Judaism to survive in this blessed land. Are these words just utterances of our lips, or do we sincerely believe in them? Are we willing to make sacrifices to prove the sincerity of our words—that we will do all in

our power to assure the meaningful survival of Judaism in this land?

Thank God we are not asked to sacrifice any lives to meet this test. We are asked to give only thought, work resources, and above all, concern, for the future of our spiritual life.

This very Center, in which we are now assembled, and which has made such glorious contribution towards Jewish survival in America, was the result of the response of a small group of Jews. Just 49 years ago, they heard the Divine Call, which had come to Abraham, and they spoke that holy word *Hineni*, ready to prove the sincerity of their desire that Judaism should continue to live.

Today, as we usher in the Jubilee year of our Center's existence, the Call comes once again to each and everyone of us—and the destiny of our religion depends in large measure on whether or not we will respond in that sacred word.

From every side, the old spiritual values of religion are being challenged. A vulgar materialistic nihilism is offered as a substitute for the ancient prophetic ideals. If ever in all the years spiritual lighthouse such as our Center have been needed, they are so much the more needed today.

Another sage, also commenting on this word *Hineni*, tells that it is *lashon neviim*—the language of the Prophets. True, we are prophets, but all of us are the *b'nai neviim*—descendants of the Prophets—and in that capacity, too, it is incumbent upon us to learn to speak that sacred word.

On this day, as we begin the commemoration of our Jubilee year, may our ears be attuned to these ancient Divine Calls, which so clearly still reverberate, and may each of us respond in that sacred and prophetic language—*Hineni*—Here I am, ready to fulfill my duty as a Jew and as an American. Thus we will help to bring nearer the day when the chains of all forms bondage will be sounded, and then true liberty of body and soul will reign in our lives and in the lives of all men!

# UNDERSTANDING THE YOUNG

By Rabbi David Haymovitz

We have long been convinced that the transition from adolescence to adulthood is both difficult and stormy but to many observers of the contemporary scene there is growing agreement that the current experience of the younger generation is more difficult and stormy than has ever been in the past. To find evidence in support of this view one need only take note of the frequent instances of value conflict, alienation, and pervasive despair that seem to occur among young people in our society with increasing regularity. Most observers would also, I think, agree that the problem is more intense on our college and university campuses than in society at large.

De-Facto, the campus has become the center of value conflict in the lives of young people—and the “collegiate way” which once characterized college life, which provided comradeship and support for values, has been replaced by totally different campus ethic. Clearly there is a new mood among todays young people. They have cast off, once and for all, the adult ethic. They no longer wish to conform to the “adult view of reality”. Moreover, they regard such view out of touch with the basic human values that they see as necessary for fostering of what they regard “the good life.” They are striving to shape something that we might call “the new student sub-culture”. A cultural subsystem based on views, values, and anticipated outcomes different from those of their elders.

It is not necessary that one be a social psychologist or even a trained observer to recognize the widening gulf separating the “adult” from the “non-adult” in contemporary society. Differences in dress, manners, language, and alike constantly remind us that a new culture is in the making. The builders of this new culture subscribe to no tradition, no rules, no

pattern; except that they proclaim the right to be! It would be a superficial approach to contend that the reason for such activity on the part of youth is that they no longer think that the adult ethic is meaningful or relevant. Such a proposition naturally leads to further questions: Where does the point of relevancy break down? What is it that youth wants that adults no longer want?

And, what are the underlying reasons for the changing value systems being formed? Without attempting to oversimplify, I'm suggesting that the “relevancy break” occurs because adults have individually stopped developing a system of values. They have stopped going through the process of value questioning, choosing among alternative, and forming their own self-commitment. Thus, the adults implicitly reason, their own values are “right”, necessarily practical, and much better than youth's since young people, because they are still searching, presumably have not found “the values.”

The younger person on the other hand, claims that the adult has “sold out.” That he lives by expediency rather than by high principles. Youth sees the adult as having abandoned the very core of the good life—he is living the “unexamined life.” In short, the adult feels that he cannot search forever while the young person claims that to stop searching is to cease to be.

The young Jewish student rebels against the Jewish “establishment” with all its characteristic patterns. He finds hypocrisy in the attitude of his parents to Judaism. The typical double standard of second generation American Jews. First forsaking all their Judaism in order to become more American, and secondly, a later determination that their children should not do the same.

This then leads many young people to seek a new way of life starting with the fundamental activity of “searching.” There are also two divergent views which is the difference in perspectives youth and adults bring to the matter of material wealth and affluence in their lives. What their parents experienced during the depression is not, and never was, “real” for youth; Therefore their parents' enjoyment of material wealth and affluence is not understood by the young people, and actually turns them against the adult world.

If economic poverty was the concern of their parents, today's youth are more interested in overcoming the ravages of psychological poverty, an apparent characteristic that is ascribed to many who have become economically affluent.

The hippie movement is the most extreme form of youth's rejection of the adult or “straight world.” The hippies advice to “drop out” is a plea to all those who are “hung up” in the structure, to examine their system of values and discard those that stifle the spirit, shrinks the mind and make slaves of man. The only way to do this is to “get outside” of oneself so that the total appraisal and examination can be made of one's values. What is more, the student who has “dropped out” and joined the hippie colony (or any “off beat” group) sees the campus as the most glaring example of a withering spirit. Thus, the search for a new culture, a search for the ideal state seems the only solution for the disenchanting young person. He will seek knowledge, ideas, and community in a truly “free” gathering of persons dedicated to similar values; all “under thirty,” preferably. There will be no problem if all of them are dressed identically or look the same in terms of hair style, mannerism, and language. At least the style and sameness will be devoid of commercialism, phoniness, and affluence — all the wrong values which marks the “adult” society.

The effect of these developments on the lives of the young Jewish students should be of great concern to all of us. The response toward Judaism on



the campus, is a mixture of dissatisfaction and apathy. The students complain that Judaism is "irrelevant" and unfulfilling. There is an apathy and non-participation in Jewish activities. Actually we are facing a total failure of Judaism on the campus. The concern is not so much over those students who follow the ways of their fathers without question. They are small in number. Rather it is over those to whom Judaism is problematical. Those self-aware intellectuals, who, though born into the Jewish community, find themselves in tension with that community, and they are the majority of the Jewish Student Body.

If we accept the premise that Jewish teenagers go to college in huge numbers, 75-80% in fact, then the failure of Judaism on the campus

could be catastrophic. It means that precisely at the most crucial period in their intellectual development they become estranged to Judaism. When we consider the quality of future Jewish life that will emerge from the new generation the problem becomes most serious.

It is neither easy nor wise to attempt to explain away or ignore such developments. To claim, as many critics of student activism, that they are not subscribed by the majority of students in our colleges and universities will not help either. It is significant enough to learn that the majority of those who do criticize and demonstrate in our colleges and universities are intellectually superior than the average student and come from families that have had offered them every opportunity in life. They are not

criticizing the establishment because they have not had opportunities or a share in life's material blessings. They are criticizing, demonstrating and searching precisely because they have shared in such a life and found it wanting.

The question of what will come of such student discontent and searching is awesome and one does not know quite where to begin. On the one hand, it is too easy to say that the totality of our lives will be affected by such a movement—it is almost a cliché. And yet, many still fail to take seriously what is being said by the younger generation. I think that we need to stop, to look, to reflect and perhaps to take up the search again. A better understanding of the young may bring a better tomorrow.

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for our

## ANNUAL MEETING

Election of Officers

\* Annual Report by our President,  
Mr. Emanuel Cohen

\* Refreshments and Entertainment

Social Hour

# LET US ADOPT THE SEFARDIC ACCENT

By Rabbi Mordecai H. Lewittes

## TIME FOR A CHANGE

"Komets Aleph is no longer *aw*, despite the Yiddish folk-song. It is now *ah*." The rabbi in a suburban synagogue which I recently visited on a Friday night had substituted a lesson on the Israeli accent for his usual sermon, in preparation for the adoption of the Sefardic accent as the official pronunciation for the service.

More than two decades have passed since the birth of the Jewish state. Although Conservative Judaism has affirmed its affinity with Israel, our synagogues have been slow in making the transition to modern Hebrew. A recent reminder by Professor Mordecai M. Kaplan in "The Reconstructionist" should serve as a spur to all American synagogues to arrange for the changeover to the Sefardic accent.

Such a change should not be difficult. Most synagogues being clergy-centered it would be a simple matter for the *k'lal kodesh*, rabbi and cantor, to lead the congregation in the use of the Sefardic. In many cases the Hebrew school students have learned the Israeli accent from Israeli teachers on the staff.

## SOME SIMPLE RULES

"What I am afraid of," confined one rabbi, "is Ashkefardic, or a mongrel of Ashkenazic and Sefardic." A few simple rules can help us avoid confusion.

The story is told of the Israeli ship-captain who gathered the refugees together as his boat approached Haifa and said, "My friends, your *tsores* (troubles) are over. Now begin your *tsarot*."

The Israeli version *tsarot* used by the captain illustrates the major difference between the two pronunciations:

1. In the Sefardic, the long kamats is pronounced like the "a" in "father." (The short kamats is pronounced like "u" in "cup." Examples: "kul," meaning "all," and "kudshi," meaning "My Holiness").

2. The second vowel of *tsarot* (the cholem) is pronounced like the "o" in "more."

3. The last letter of the word is pronounced "t."

4. In the Sefardic, the accent usually falls on the last syllable (tsa-ROT).

## A TALE OF TWO ACCENTS

Eliezer ben Yehudah, who revived modern Hebrew as a spoken language, introduced the use of the Sefardic pronunciation among Eastern European Jews. He was influenced by the speech of North African and Palestinian Jews, claiming that their accent was more aesthetic and euphonic than that of Ashkenazic Jews. He also believed that the Sefardic accent was closer to the Hebrew spoken in Biblical days.

It has been pointed out, for example, that the final letter of the Hebrew alphabet was never pronounced "s" in ancient Hebrew. Thus, when Greek Jews transliterated proper names in the Greek translation they used the symbol for "th," as in Beth-El (not Bes-El). Apparently, the sound heard was closer to the Sefardic "t" than to the Ashkenazic "s."

Scholars, however, are divided about the antiquity of other features of Sefardic speech. From the story in the book of *Judges* it seems clear that there were local pronunciations in ancient Israel. The men of Ephraim, for example, could not pronounce the "sh" sound and were thus easily detected when they tried to escape after having lost a battle. Variations in accent were probably as true of Biblical Hebrew as they are of modern English.

Nonetheless, although there can never be complete uniformity, Sefardic is unquestionably the standard pronunciation of modern Hebrew. This is the accent heard on the streets of Tel Aviv and Jerusalem, in the kibbutzim of the Emek and the Negev and in the lecture halls of the Technion and the Hebrew University. For those who speak Hebrew there can no longer be any choice. And we in the synagogue should demonstrate our ties with the living speech of a nation reborn.

I recall my first exposure to Sefardic

Hebrew in 1925, when I was a student in the Hebrew High School. Our class was invited to hear the great Hebrew poet Chaim Nachman Bialik, who was then visiting America. Although his poems follow the Ashkenazic rhythm, the poet had adopted the Sefardic accent when he settled in Palestine after World War I. I remember the terrific impact of his heartwarming speech. My classmates and I then resolved to change to the Sefardic pronunciation as soon as we mastered its use.

## USE OF SEFARDIC AT B.J.C.

The Center Academy and the Hebrew School adopted the Sefardic pronunciation about 30 years ago. Rabbi Levinthal enthusiastically endorsed the change. Parents, for the most part, readily accepted the innovation although some were bewildered when they tried to check on their child's progress.

One irate parent, for example, entered the Hebrew School office and loudly protested, "My son is almost Bar Mitzvah and still can't read the Siddur."

I quickly sent for the boy, opened a Siddur and asked him to read.

"Baruch atah," began the lad.

"You see," said the father angrily, "already two mistakes."

Congregants soon became accustomed to students of the Hebrew School who recited the Haftarah at their Bar Mitzvah in the Sefardic accent. The Junior Congregation followed the example of the Hebrew School in a short while, although graduates of other schools tended to retain the Ashkenazic accent when they recited the prayers.

I believe that the change in the adult congregation is long overdue. The introduction of the Sefardic accent would add a new dimension to our service. The Brooklyn Jewish Center, which has been in the forefront of Conservative Judaism in so many ways, would thus add impetus to an important trend in our synagogues. The advent of Rosh Hashanah is an appropriate time for our congregation to initiate a change to the Sefardic accent, thus forging another link with our brothers in Israel.

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and FAMILY**  
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**MRS. NETTIE H. MELKER  
and FAMILY**

225 Eastern Parkway

**MRS. MORRIS MILLER**

706 Eastern Parkway

**MR. EVERET H. GOLDBERG**

3310 Avenue H

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*A Happy New Year*

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**MR. DAVID HOFFNUNG**

205 West End Avenue  
New York, N. Y.

**MR.  
KALMAN I. OSTOW**  
CHILDREN and GRANDCHILDREN

**DR. and MRS.  
HARRY A. LEVINE**

614 Bradford Street

**MR. SAMUEL GREENBLATT**

225 Central Park West  
New York, N. Y.

**HERMAN J. AND ETHEL PASHENZ**

623 Central Avenue  
Cedarhurst, N. Y.

**MR. and MRS.  
FRANK RAUCH**

131 Beach 138th Street  
Belle Harbor, L. I.

**MRS. ESTHER HALPERIN**  
and FAMILY

225 Eastern Parkway

**DR. and MRS.**  
**LOUIS A. BERK**  
54 East 8th Street  
New York, N. Y.

**MR.**  
**NATHAN HALPERIN**  
and FAMILY  
225 Central Park West  
New York City

**MR. and MRS.**  
**MANUEL BRESNICK**

121 East 55th Street

**MR. and MRS.**  
**LOUIS DAUM**  
and FAMILY  
32 East Beech Street  
Long Beach, N. Y.

**MR. and MRS.**  
**WILLIAM HOROWITZ**  
164-10 84th Avenue  
Jamaica, N. Y.

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## לשנה טובה תכתבו

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**AUDREY & ELLIOT WALDSTREICHER**  
and FAMILY  
Belle Harbor, N. Y.

**MR. and MRS.**  
**IRVING S. HOROWITZ**  
1615 Avenue I

**DR. and MRS.**  
**HARRY E. JERROLD**  
1275 Carroll Street

**MR. S. KAMENETZKY**  
and FAMILY  
650 Ocean Avenue

**MR. and MRS.**  
**BENJAMIN KATZ**  
and FAMILY  
1399 Carroll Street

**MR. and MRS.**  
**JULES KATZ**  
and daughter **SELMA**  
2164 Caton Avenue

MR. and MRS.  
**HUGO ROSENTHAL**  
and Son ALLEN  
555 Crown Street

**MRS. MINNIE WEINBERG**  
3005 Flamingo Drive  
Miami Beach, Florida

**MRS. IRVING L. ROSOF**  
185 West End Avenue  
New York, N. Y.

MR. and MRS.  
**IRVIN I. RUBIN**  
JESSE and JULIE  
944 East 24th Street

MR. and MRS.  
**ABRAHAM SATRAN**  
and FAMILY  
2501 Nostrand Avenue

**MRS. HENRY A. SPITZ**  
and Family  
135 Eastern Parkway

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*A Happy New Year*

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**MRS. FRANK SCHAEFFER**  
Children and Grandchildren  
Ellen Gail and Jeffrey Mark  
20 Plaza Street

MR. and MRS.  
**SAMUEL N. CAPLOW**  
55 Monroe Blvd.  
Long Beach, N. Y.

MR. and MRS.  
**WILLIAM ROTHSTEIN**  
and FAMILY  
135 Eastern Parkway

**CHARLES and FLORENCE**  
**RUBENSTEIN**  
1801 Dorchester Road

MR. and MRS.  
**THOMAS KRAMER**  
**DR. ARTHUR KRAMER**  
Palmer College of Chiropractics  
Davenport, Iowa

MR. and MRS.  
**MILTON NESSES**  
2922 Nostrand Avenue

DR. and MRS.  
**JOSEPH L. GOTTESMAN**  
7 Essex Road  
Great Neck, N. Y.

DR. and MRS.  
**I. LESLIE EPSTEIN**  
1404 Union Street

**LOUIS AND SADYE STROMFELD**  
350 Sterling Street

DR. and MRS.  
**LEONARD SONNENBERG**  
9201 Shore Road

MR. and MRS.  
**SIDNEY WEST**  
45 Plaza Street

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## לשנה טובה תכתבו

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MR. and MRS.  
**BENJAMIN H. WISNER**  
380 East 18th Street

MR. and MRS.  
**SAMUEL SEIDENFELD**  
255 Eastern Parkway

**HELEN and IRVING POLLACK**  
David, Barbara, Howard  
473 East 54th Street

Mrs. ANNE BERNHARDT  
750 Eastern Parkway

Dr. and Mrs. HAROLD BERLOWITZ  
1 Plaza Street

Mrs. AIDA GREENBERG  
706 Eastern Parkway

Mr. and Mrs. JOSEPH KAMIN  
120 East 54th Street

Mr. DAVID CHARNEY  
2101 Westbury Court

Miss ROSLYN DERENFELD  
2021 East 41st Street



**Mr. and Mrs. LAWRENCE A. ENGEL**  
456 Brooklyn Avenue

**Mr. CHARLES FINE**  
Promenade Hotel  
Long Beach, N. Y.

**Mr. and Mrs. SAMUEL GARTENBERG**  
415 East 17th Street

**Mr. and Mrs. I. JOSEPH GEDULD**  
AND CHILDREN  
MELVYN and ROCHELLE  
1434 East 8th Street

**Dr. and Mrs. JACOB J. ALTHOLTZ**  
130 East 18th Street

**Mr. and Mrs. ISIDOR GRAY**  
AND FAMILY  
1004 Lenox Road

**Mr. and Mrs. ALFRED LEVINGSON**  
135 Eastern Parkway

**Mrs. MARGARET LEVY**  
AND FAMILY  
40 West 72nd Street New York, N. Y.

**Mrs. MAX LOVETT**  
380 East 18th Street  
Brooklyn, N. Y.

**Mrs. LILLIAN K. SAMUELS**  
763 Eastern Parkway

**Mr. SAMUEL STARK**  
117-12 Ocean Promenade  
Rockaway Park, L. I.

**Mrs. ROSE WEISS**  
201 Crown Street

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## *A Happy New Year*

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**Mr. and Mrs. JACOB NEUSCHATZ**  
835 Ocean Avenue

**Mrs. MOLLIE B. MARKOFF**  
AND FAMILY  
449 Sterling Street

**Mr. and Mrs. ARCHIE LEVINSON**  
1169 Ocean Avenue

**Mr. and Mrs. ABRAHAM MELTZER**  
1336 Carroll Street

**Mrs. IDA STULMAN**  
200 East 57th Street  
New York, N. Y.

**Dr. and Mrs. BERNARD LANTER**  
461 Golf Court  
No. Woodmere, N. Y.

**Mr. and Mrs. HOWARD D. SELINE**  
250 Crown Street

**MR. and MRS.**  
**JACOB HOFFMAN**  
706 Eastern Parkway

**MR. MILTON KRAMER**  
98 Montague Street

## MESSAGE FROM THE PRESIDENT

### REMARKS OF MR. EMANUEL COHEN, PRESIDENT OF THE CENTER, AT THE FOURTEENTH ANNUAL DINNER-DANCE HELD DECEMBER 8, 1968, IN HONOR OF RABBI ISRAEL H. LEVINTHAL IN CELEBRATION OF HIS 80th BIRTHDAY.

Mr. Chairman, Rabbi Levinthal, Dr. Spatt, my dear friends of the Brooklyn Jewish Center. This evening can truly be characterized as one of the most historic evenings in the history of our beloved Center. We are uniquely privileged to honor our distinguished rabbi on this momentous occasion in his life. I am very pleased, therefore, to be able to greet so many of our members, friends, and ardent admirers of Rabbi Levinthal this evening.

This is a genuine outpouring of affection for our honored spiritual leader, who is recognized by all as the dean of the conservative rabbinate in the United States, and who is a rabbi, teacher, and preacher of the highest calibre.

How fortunate has our Center and community been during these past fifty years! Can we ever really be able to properly express our gratitude to those men of genuine foresight who founded our Center, and who chose Rabbi Levinthal as our first rabbi? There are those amongst us now who are the founders of our Center, and the contemporaries of our dear rabbi. The memories which they must have of fifty years of proud Jewish history, and the thoughts which all of us have of the many years during which we have been subject to the charisma of Rabbi Levinthal's personality, can be proud chapters in any history of the Center and of the community of Brooklyn. I hope that some day a definite history of our Center will be written.

For us, even as we contemplate Rabbi Levinthal at 80 years, our rabbi

will be forever young in manner, in spirit, in thoughts, and in spiritual qualities. He is a man for our times, as he was the man for our Center 50 years ago. We have long recognized his qualities of greatness, and the reputation of Rabbi Levinthal has long transcended our local neighborhood.

Rabbi Levinthal's sermons have been published in several volumes spanning many years. It is our pleasure to be able to distribute to you this evening copies of our Rabbi's first volume, "Steering or Drifting"—Which, long thought to be out of print. Through a fortunate discovery by one of our members there has been located in a publishers warehouse a supply of this volume, which we are happy to make available to our friends as a gift of this memorable occasion.

A word must be said concerning Rabbi Levinthal's activities outside of our Center. He is a founder of the Brooklyn Jewish Community Council, one of the most important Jewish community organizations in this country. He served as first president of this organization, and set the tone and goals to which it adheres to this day. In the efforts to create a Jewish state in Palestine, the work of Rabbi Levinthal in the Zionist movement, and his preachings from our pulpit have hardly a match amongst the American Rabbinate. The creation of the State of Israel is reward beyond measure for Rabbi Levinthal. I know how blessed he must feel to have witnessed this great historical event in the history of the world.

Our rabbi has amassed for himself a reputation as a scholar and a preach-

er, which we have always known and appreciated, and which people all over the world are learning to appreciate. Through his many years as professor of homiletics at the Jewish Theological Seminary of America he has exercised an influence over rabbinical students and rabbis which is beyond measure. But this influence has gradually spread to all corners of the world where rabbis venture to service Jewish people. I am happy to tell you tonight that the first volume of sermons of our rabbi to be published in the Hebrew language will shortly appear in Israel, and that the publication of this volume, underwritten by our Center, will be a major event in Israel. We congratulate our rabbi on his latest achievement.

Now, on behalf of us all, and of Rabbi Levinthal's countless admirers, I extend to Rabbi Levinthal our good wishes for this birthday, and for many more years to come, in good health. We look forward, as always to his inspiring teaching sermons, and writings with great anticipation.

In closing I extend to our Chairman and co-chairmen, Mr. Harold Kalb, Mr. Benjamin Moskowitz, Mr. Seymour Glass, and Mr. Budd Schein our thanks and appreciation for a magnificent affair, and a job very well done.

I pray that the Almighty grant our Rabbis, Cantor, Sexton, administrator, staff, and all our members many years of good health, so that we may continue our service to our faith and to our people. Thank you. trying period.

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### A NOTE OF THANKS

I wish to thank my friends at the Center for all the generous contributions, visits, letters, cards, and telephone calls, expressing their hopes and good wishes for my recovery. I have, thank God, improved greatly, and hope that in the near future I will return to my responsibilities at the Center. Your encouragement during these past months have helped greatly to sustain me during a very

DAVID M. GOLD  
*Executive Director*

Brooklyn Jewish Center Review

## GREETINGS AT RABBI LEVINTHAL'S 80TH BIRTHDAY DINNER — DEC. 8, 1968

by Dr. Moses Spatt, Honorary President

**T**he purposes of tonight's affair are threefold. Firstly, to raise some necessary funds for the benefit of the Center to help balance the budget. Secondly, to provide an evening of sociability for our member, and thirdly, and most important, to do honor and pay homage to our guest of honor, to our beloved Rabbi Israel H. Levinthal.

The Center was established for the purposes of fostering leadership in all community activities and to create, in the words of our beloved Rabbi "A Seven Day Synagogue".

The idea of accepting the Almighty only at stated periods of prayer and not throughout our daily lives, has been supplanted by ancient precept of accepting the Almighty at all times in our daily lives, in business, social, as well as religious activities.

In accordance with the above a group of inspired men at the time of the formation of our Synagogue exhibited the rarest of vision in obtaining for us as our spiritual leader, Dr. Israel H. Levinthal.

It is my confirmed opinion that it was an act of the Almighty that a young aristocrat from Philadelphia, a truly illustrious son of an illustrious father, in the personage of our beloved Rabbi was made available to us at a time when the dream of our Center was being projected.

We are all aware of the truism that any record of mankind written by a hand of man serves but for a moment. It is comparable to writing in the sands of time, which writing is easily obliterated.

We are also aware of the fact that there is but one principal which is eternal: the record of the Almighty

that any structure to be everlasting and eternal must have the essence of the spiritual is its guiding force.

Our guest of honor, our beloved Rabbi Levinthal was instrumental and responsible for obtaining these objectives.

It was indeed a great privilege for me, who has been and is a devoted and admired friend of Dr. Levinthal, to have been the president of this institution for a period of ten years, which privilege was enhanced and took on new significance, due to the fact that Dr. Israel H. Levinthal is the Rabbi. He was soon recognized as a leader in our city, state and nation. He devoted himself unstintingly to the many manifold and consuming problems in the interests of our people throughout the world. His interest in the cause of Zion no doubt was instrumental in the establishment of the State of Israel. Today, Dr. Israel H. Levinthal stands out as a leading spiritual leader throughout the country.

As we celebrate our Rabbi's birthday, I look with ever increasing admiration upon his distinguished career. Few men in the rabbinate, or in any other profession, have been privileged to have achieved such an eminent reputation. It is not the years that a man has lived, but how much he has accomplished during those years that is pertinent, and I most emphatically feel my inadequacies to evaluate such a distinguished service.

Dr. Levinthal has recently been instrumental in furthering the spiritual responsibilities and necessities of our institution by obtaining for us the services of an outstanding Rabbi, namely, Rabbi David H. Haymovitz.

I look forward to many many years

of devoted services to our institution by Rabbi Haymovitz.

Dr. Levinthal does not seek any honors, but however, that does not detract from the fact of the honors duly entitled to him.

However, there is a manner and act of ours that I am certain would be most pleasant to our beloved guest of honor, namely, that all of us make a mental reservation to rededicate ourselves to engage in all the activities of our institution and thereby with your aid, encouragement and devotion, enhanced and abetted by the consecrated services of our beloved Rabbi Levinthal and assisted by Rabbi Haymovitz, our Cantor William Sauler and Sexton Reverend Wolf Kaufmann, that we shall look forward with renewed confidence and enthusiasm toward obtaining the goal for which this Center has been built.

The Center is indeed fortunate in order to attain this goal that we are privileged to have a dedicated set of officers. Our president, Mr. Emanuel Cohen, has been an outstanding president, having given of his time, his knowledge and his resources to further the activities of our Center.

The Center is also fortunate that we have an executive director, Mr. David Gold whose devotion to our institution is extraordinary.

In conclusion, I know that it is the prayers and wishes of all of us present and literally thousands of people inarticulate because of not being present tonight, that the Almighty grant Dr. Levinthal, his children, grandchildren, many many years of good health, that Dr. Levinthal may continue to bring the Almighty word to all of us upon this earth.

Such an attainment can be inspired and assured if we harken to the words of the prophet "Isaiah" "They That Wait Upon The Lord Shall Renew Their Strength; They Shall Mount Up With Wings As Eagles; They Shall Run And Not Be Weary; They Shall Walk And Not Faint".





# NEWS OF THE CENTER

## NEW YEAR GREETINGS FROM OFFICERS AND STAFF

ON THE eve of the Jewish New Year 5730, the officers of the Brooklyn Jewish Center extend to all the members and friends of our institution their best wishes for a year of health, happiness and joy. May we, together with all mankind, be blessed with peace and prosperity.

In this hour, as the New Year is ushered in, we, the officers of this Institution, take this opportunity of thanking all our members for their devotion and loyalty to our Center. We are confident that with the co-operation of our membership the year 5730 will be crowned with new achievements and success in our work on behalf of our community and our people.

### *L'shonoh Tovo Tikosevu!*

Emanuel Cohen, *President*  
Dr. Moses Spatt, *Hon. President*  
Hon. Maurice Bernhardt, *Vice-Pres.*  
Julius Kushner, *Vice-President*  
Harry Leventhal, *Vice-President*  
Aaron Gottlieb, *Treasurer*  
Abraham M. Lindenbaum,  
*Secretary*  
Harry Blickstein, *Hon. Secretary*

## From the Center Staff

On behalf of the Center Staff I extend to the rabbis, officers, directors and members of the Brooklyn Jewish Center and their families cordial greetings and best wishes for the New Year.

DAVID M. GOLD,  
*Executive Director.*

## From the Sisterhood

The officers of the Sisterhood extend heartiest New Year Greetings to all of our members and their families. Sisterhood looks back with pride and satisfaction on its activities during the

year 5729 and hopes for an even more successful season in 5730.

With best wishes for a *Shono Tova Umesuka.*

Mrs. Benjamin Moskowitz,  
*President*

Mrs. Isaac Franco  
Mrs. Carl Fruchman  
Mrs. Wm. Sauler

*Vice Presidents*

Mrs. Abr. Michelman, *Treasurer*  
Mrs. Charles Marks, *Fin. Secy.*  
Mrs. Max Farb, *Rec. Secy.*  
Mrs. Benjamin Wisner, *Corr. Secy.*  
Mrs. Julius Kushner, *Social Secy.*

## From the Men's Club

The officers of the Men's Club wish all its members, families and friends a year of health and good tidings. A year that will bring true peace to our beloved land, to the State of Israel and all mankind.

We invite each and everyone of you to participate in this coming year's events.

May the Good Lord bless the entire Center and may we and our families all be inscribed in the Book of Life and Happiness.

*"L'shonoh Tovo Tikosevu."*

Louis Moskowitz  
*President*

Louis Kramer  
Dr. Milton Schiff  
*Honorary Presidents*  
Harold Brown  
Murry Greenberg  
Carl Kahn

*Vice Presidents*  
Abraham Meltzer  
*Financial Secretary*  
Samuel Budd Schein  
*Treasurer*

Hugh Greenberg  
*Secretary*  
Harry Goldstein  
*Chaplain*

## SABBATH WORSHIP

### Week of September 5

*Kindling of Candles:* 7:03 P.M.  
*Services:* 6:00 P.M.

### SABBATH MORNING SERVICES

September 6 — 9:00 A.M.  
Sidrah: "Nitzavim-Vayeilekh"  
Deuteronomy: 29:9-31:30  
Prophets: Isaiah 61:10-63:9

### RABBI HAYMOVITZ

will preach

### SLICOTH SERVICES

Sat. Eve., Sept. 6 — 12:30 Midnight

Conducted by

### CANTOR SAULER

and the choir

directed by

MR. SAMUEL SCHERAGA

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### Week of September 12

*Kindling of Candles:*

Fri. Eve. Sept. 12 — 6:51 P.M.  
Sat. Eve. Sept. 13 — 7:51 P.M.

### ROSH HASHANAH SERVICES

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The Saturday Afternoon Talmud Class will be held one hour before Minha.

The Junior Congregation worships every Saturday and Holiday morning at 10 A.M.

The Children's Congregation meets every Sabbath morning at 10:30 A.M.

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### SAT. LATE & DAILY MINHA

Minha Services

Followed by Maariv

Week of Sept. 7 — 7:15 P.M.

Week of Sept. 14 — 7:00 P.M.

### DAILY SERVICES

*Sunday mornings* — 8:30 A.M.  
*Mornings* — Monday through Friday  
7:30 A.M.



## HIGH HOLY DAYS SERVICES

### MAIN SYNAGOGUE

#### Rosh Hashanah

Services for Rosh Hashanah will be held on Friday evening, September 12th at 6:45 o'clock and Saturday evening, September 13th at 7:45 o'clock; Saturday and Sunday mornings, September 13th and 14th at 7:30 o'clock. The Torah reading will commence at 9:10 A.M. The shofar will be sounded on September 14th at 10:10 A.M. All worshippers are requested to be in their seats before that hour. The sermon on both days will be preached at about 10:30 A.M. The doors will be closed while the sermon is delivered. The Musaf services will begin at 11:00 o'clock, and the services will finish at approximately 1:15 o'clock.

#### Rosh Hashanah Sermons

The sermons will be preached on both days of Rosh Hashanah at 10:30 o'clock.

Rabbi Levinthal will preach on the first day of Rosh Hashanah.

Rabbi Haymovitz will preach the sermon on the second day.

#### Yom Kippur

The Kol Nidre services which usher in the Fast of Yom Kippur will be held on Sunday evening, September 22nd at 6:15 o'clock.

Yom Kippur services will begin on Monday morning, September 22nd at 8:00 o'clock. The Yizkor service will be held at 11:15 A.M.

On Yom Kippur Eve, the sermon by Rabbi Levinthal will be preached immediately after the chanting of Kol Nidre. On Yom Kippur morning, the sermon by Rabbi Haymovitz will follow the Memorial Services.

#### Cantor and Choir to Officiate in Main Synagogue

Our Cantor, Rev. William Sauler, will officiate at the services to be conducted on Rosh Hashanah and Yom Kippur in the main synagogue. He will be assisted by the Center Choir under the direction of Mr. Samuel Scheraga.

### AUDITORIUM

#### Rosh Hashanah

Rosh Hashanah services will be held in the Auditorium on Friday evening, September 12th at 6:45 P.M., and Saturday, September 13th at 7:45 P.M., and on Saturday and Sunday mornings, September 13th and 14th, at 7:30 A.M. Mr. David Abramowitz will officiate.

#### Sermons

The sermons will be delivered by Rabbi Haymovitz on the first day and by Mr. Max I. Cohen on the second day of Rosh Hashanah.

Rabbi Haymovitz will deliver the sermon at the Kol Nidre services in the Auditorium and on Yom Kippur. Rabbi Haymovitz will preach after the Yizkor services.

#### Yom Kippur

The following schedule of services will prevail in the Auditorium:

Kol Nidre Services — Sunday evening, September 21, at 6:15 P.M.

Yom Kippur Services—Monday, September 22, will begin at 8:00 A.M. Torah Reading will be at 10:30 A.M., Yizkor services will begin at 11:15 A.M. The sermon will be delivered at 11:45 A.M. Musaf services will start at 12:15 P.M. Minha services will be held at 4:15 P.M. Neilah services will begin at 5:45 P.M.

#### Candle Lighting During High Holy Days

Candles will be lit for the Rosh Hashanah holidays on Friday, September 12th at 6:51 P.M., and Saturday, September 13th at 7:51 P.M.

On Sunday evening, September 21, (Kol Nidre Eve) candles will be lit at 6:36 P.M.

#### Additional Yizkor Services

For the benefit of the community, the Center will conduct special Yizkor services on Yom Kippur, Monday morning, September 22, in the Dining Room of our building. There will be three such services, at 10:00 o'clock, 10:30 and 11:00.

## YOUTH CONGREGATIONS

The Rosh Hashanah services in the Junior Congregation will be held on Saturday and Sunday, September 13th and 14th at 10:00 A.M.

The Kol Nidre services will be held on Sunday evening, September 21st, at 6:15 o'clock.

The services on Yom Kippur will be held Monday morning, September 22, at 10:00 A.M. and 5:00 P.M.

#### Children's Congregation

In addition to the Junior Congregation Services in the Prayer Room, there will be a special children's service for boys and girls under 11 years of age attending our Schools.

Admission will be free to pupils of our schools under 11. These services will be held in the Dining Room as per the following schedule: Rosh Hashanah at 11:00 A.M., Yom Kippur at 12 Noon.

#### Holiday Gym Schedule

The Gym and Baths Department will be open for men and boys on Friday, September 12th from 12 to 3 P.M., will be closed on Sunday September 14th for the Rosh Hashanah holiday and will reopen on Monday afternoon, September 15th at 3 o'clock for men.

The following week, the department will be closed on Monday, September 22 for Yom Kippur and will reopen on Tuesday, September 23rd for women at 10 A.M.

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#### CHILDREN'S

and

#### JUNIOR CONGREGATIONS

meet regularly

#### EACH SABBATH AND HOLIDAY

All children and young adults are welcome.

• • •

#### GIVE YOUR CHILD

#### A GOOD JEWISH EDUCATION

#### REGISTRATION NOW

#### BEING HELD

#### IN OUR

#### HEBREW SCHOOL

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## IN MEMORIAM TO JEAN SERBIN-BEDER

One of the earliest teachers in our Hebrew School who recently passed away. Sermonette that she delivered to our Junior Congregation on Saturday, May 8, 1954.

Dear young friends: I often wonder how short is the memory of a people in regard to historic events, even if they lived them through themselves. Only when centuries pass people start to understand the greatness of that era.

Did we forget the centuries of the dark Goluth—when Jews were sold by conquerors as slaves? Do we remember that Titus brought 18,000 of Judeans as slaves to Rome to build the Roman coliseum, which so many Jewish tourists admire now in Rome, without knowing it's history? Did we forget the Spanish inquisition and history of Jewish Moranos—who practiced Judaism in fear for their lives?

How many remember the persecution of our people in Europe by all mighty tyrants? Are you often reminded of the shame of Ghetos? When I was in Venice I saw the gates of old "Ghetto Judaica"—which were locked from sun set till sun rise—and the Jews living there were like prisoners of war.

Can we forget the thousands killed in Russian and Polish pogroms in time of Tzars and hundreds of thousands murdered in Russia and Ukrain in time of revolution by Petlura and other bandits?

Can we forget the fact that the Jew had to buy his right to live even among so called enlightened nations and the dearest price he had to pay—his dignity and self respect?

All these things dare not be forgotten—BECAUSE HISTORY HAS A NATURE TO REPEAT ITSELF.

Just see the later years of our Jewish history . . .

Only a few years ago the greatest tragedy in the history of our people took place. One third of our brethren were exterminated by barbaric tyrants in Europe. Only six years ago Eretz Israel became an independent State.

Surrounded by enemies from all sides the Jewish Yishuv in Eretz Israel was marked for extermination. All

the reconstruction work of generations to a total destruction.

The Jewish will to live, to be free to fight for liberty united the entire WORLD JEWRY in this historic battle of the ages. *AND WE WERE VICTORIOUS.*

If we would then have desired the Israeli Armies could have marched into Cairo, Amman, Damascus. But we are a people of the Bible, a people of the prophets, a people of Peace who are yearning for Justice.

We accepted the call of the U.N.O. and deliberately kept our strength tamed and unused.

Six years ago the East and the West all claimed that Israel is to be respected as of right and not of suffering.

Do you know, my dear young friends, the price the Israeli families had to pay for this bloody victory? More than 20,000 sons and daughters fell in this year of liberation and in addition to that many thousands remained maimed. These thousands who are dead and maimed are a constant reminder to all of us that the price of Freedom and of Victory is not a cheap one.

Now when we are celebrating again the anniversary—the sixth one of the State of Israel—it is timely and proper that on this day and occasion every Jew of all ages should renew the pledge to support with increased determination in every possible way Israel's struggle for survival, security and peace in order to preserve the democratic way of a free Jewish National life.

When you are going home from these services—give a serious thought—what Israel means to us, to the Jewish people in general and to you personally. What can you do in order to make good your own contribution to this great National cause. The seriousness of the hour demands a very serious attitude on the part of all of us—*—young and old!*

## CENTER NEWS (Cont.) CONGRATULATIONS TO:

Mr. and Mrs. Manuel Bresnick of 121 East 55th Street, on the birth of a son, Adam, to their children, Mr. and Mrs. Alan P. Bresnick of Westford, Mass., on July 7.

Mr. and Mrs. Al Britvan of 315 Ocean Parkway, on the birth of a daughter, Lisa Jo, on July 8.

Mrs. Ethyl Dan of 11 Fifth Avenue, N.Y., on her marriage to Mr. Charles Gottfried, on July 13.

Mr. and Mrs. Max Greenseid of 61 Eastern Parkway, on the birth of a daughter, Adina Ruth, to their children, Mr. and Mrs. Dan Atlas of Palisade Park, N.Y., on July 2.

Dr. and Mrs. Darwin Hecht of 1370 President Street, on the celebration of their 55th wedding anniversary on Sept. 14.

Mr. and Mrs. Samuel Korot of 853 East 26th Street, on the engagement of their daughter, Marcia Ruth, to Mr. Stanley Turetsky.

Dr. and Mrs. William Mandel of 135 Eastern Parkway, on the marriage of their daughter, Barbara Ellen, to Mr. Ronald Finkelstein, on June 28.

## SISTERHOOD NEWS

Sisterhood has arranged an interesting and most pleasant Bus trip to the Sephardic Temple in Cedarhurst and to the Synagogue and Churches at Kennedy Airport. Plan to spend a delightful day—call Belle Franco for reservations (IN 9-3425).

## CONDOLENCES TO:

Mrs. Charles Gottfried (Ethyl Dan) of 11 Fifth Avenue, New York, on the demise of her beloved brother, Seymour Zolotorof, on July 24.

Mr. Jay Safier, leader of our Junior Congregation, on the passing of his beloved grandmother, Mrs. Pauline Korevaes.

Mrs. Samuel L. Shapiro of 34 Plaza Street, on the loss of her beloved mother, Mrs. Ethel Schulman, on August 8.

Mr. Frank Wolk of 370 Ocean Parkway, on the loss of his beloved brother, Abraham, on June 27.

## AN ANCIENT DESCRIPTION OF YOM KIPPUR APPLICABLE TODAY

The great Alexandrian Jewish philosopher, Philo, who lived in the first century, C.E., describes the observance of the Day of Atonement in his day as follows:

"The Day of Atonement is carefully observed not only by those zealous for piety and holiness, but also by those who never act religiously in the rest of their life. For all stand in awe, overcome by the sanctity of the day—and for the moment the worse vie with the better in self denial and virtue. The high dignity of this day has two aspects: One is a festival; the other as a time of purification, an escape from sins for which indemnity is granted by bounties of the gracious God, who has given to repentance the same honor as to innocence from sin." (The Special Laws I, 186. Quoted by Prof. Solomon Zeitlin in Jewish Quarterly Review, July 1968).

## ACKNOWLEDGEMENT OF GIFTS

### PRAYER BOOKS

Mr. Harry Maslow, in memory of beloved mother, Ida.

### SYNAGOGUE MAINTENANCE

Mr. Maurice Albert, *yahrzeit* for beloved mother, Rebecca.

Mr. and Mrs. Philip Amster, in memory of Stanley Freed.

Mr. Abner Beder, in memory of beloved mother, Jean.

Mr. and Mrs. Manuel Bresnick, in honor of the birth of their grandson.

Mr. and Mrs. Al Britvan, in honor of the birth of their daughter.

Mr. Sam S. Brozinsky.

Mrs. Fannie Buchman and Block Family, in memory of beloved brother, Michael.

Mrs. Fannie Buchman, in memory of beloved husband, Morris, father of Lewis and Joseph.

Dr. and Mrs. Irving Chinitz, in honor of daughter's engagement.

Mr. and Mrs. Max I. Cohen, in memory of Sadie Horowitz.

Mrs. Bessie Colliss.

Mr. Leonard Falitz.

Dr. and Mrs. David Farber, in honor to fight for liberty united the entire good health.

Mr. Louis Glaubman, for special prayers.

The Hollander family.

Misses Selma and Beatrice Hollander, for Refuah Shlemah to Mr. Gold.

Dr. and Mrs. Irving J. Jarrett, in honor of son's graduation from Medical School and his marriage.

Mrs. Ida B. Katz, *yahrzeit* for father, Simon Barad.

Mrs. Bess Lewin, *yahrzeit* for mother.

Mrs. Beatrice Lieberman, *yahrzeit* for husband, Michael.

Mr. Nathan Lopatin.

Mr. Mortimer P. Lowenfeld, *yahrzeit* for father.

Dr. and Mrs. William Mandel, in memory of Mrs. Mandel's father; in honor of daughters Barbara Ellen and Pamela Gail's graduations; also in honor of daughter Barbara Ellen's marriage.

Mrs. Celia Model, in memory of Gerald Brodsky and Phyllis Kaplan's mother.

Mr. and Mrs. Louis Moskowitz, for speedy recovery to Mr. Gold; in memory of Murray Hollander and Alexander P. Hirsch.

Mrs. Reba Reifeld,

Mrs. Rhoda Sharkey, in memory of dear cousin, Jean Schermer.

Mrs. Nettie and Larry Stern,

Golden Age Club: Mrs. Gussie Ruben, Mrs. Ann Horowitz, in memory of families.

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## EVERY MEMBER

### ENROLL A NEW MEMBER

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## EARLY CENTER HISTORY IN BRIEF

(Continued from Page 3)

building have been completed and adopted.

Mr. Samuel Greenblatt, Chairman of the Subscription Committee, reports that close to \$200,000.00 have been subscribed towards the Building Fund by the members of the Center.

## CALENDAR DIARIES

1969-5730 Calendar Diaries are available for the asking at the Main Desk. We are indebted to Riverside Memorial Chapel and Boulevard Chapel for their kindness in providing Diaries for our members.

## SPEEDY RECOVERY

Best wishes for a speedy and complete recovery are extended to Mrs. Benjamin Martz of 1740 Ocean Avenue; and to Mr. Benjamin Brown of 832 Linden Boulevard.

## UNVEILING OF MRS. BEDER MONUMENT

The unveiling of a monument in memory of the late Mrs. Jean Serbin Beder will be held on Sunday, September 7th, 10:45 A.M. on the New Montefiore Cemetery, Wellwood Avenue, Pinelawn, N. Y.

## IN MEMORIAM

We announce with deep regret the passing of

### MR. JULIUS LEVENSON

a member of long standing of 737 Park Avenue, New York, beloved husband of Ann, on June 5, 1969.

### MR. SAMUEL FLEISCHMAN

one of our early members, of 135 Eastern Parkway, beloved father of Mrs. Sylvia Spiegel, on June 30, 1969.

### MRS. ROSE LEVIN

one of our earliest members of 1390 Broadway, Hewlett, N.Y., beloved wife of Mr. Philip A. Levin, on July 20, 1969.

The Brooklyn Center extends its most heartfelt condolences to the bereaved families.

## EDITORIAL BOARD

Louis Kramer, David Haymowitz, Israel H. Levinthal, Mordecai H. Lewittes, Wm. I. Siegel, David M. Gold, Exec. Dir. Dorothy M. Rose, *Editorial Assistant*.



# 15th ANNUAL DINNER-DANCE AND JOURNAL CAMPAIGN

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ISRAEL H. LEVINTHAL, Rabbi

EMANUEL COHEN, President

DAVID HAYMOVITZ, Rabbi

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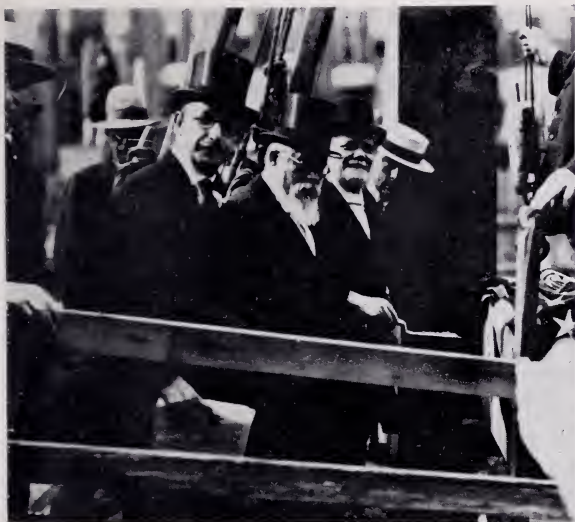
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# GOLDEN ANNIVERSARY OF OUR CORNER STONE

## CORNER STONE LAYING OF THE CENTER



From extreme left—The late Mr. Joseph Goldberg, first Executive Director; Rabbi Levinthal; the late Rabbi Simon Finkelstein; the late Rabbi B. L. Levinthal, father of our Rabbi; the late Mr. Charles Goell, Chairman of the Building Committee.

# *Brooklyn Jewish Center Review*

## THE DEEPER MEANING OF THE REVOLTS IN OUR DAY

By Rabbi Israel H. Levinthal

## DRAMA OF YOM KIPPUR LITURGY

By Prof. David Rudavsky

## THE JEWISH COMMUNITY'S HIGHEST PRIORITY

By Rabbi David Haymovitz

## AN EDITORIAL

By Hon. William I. Siegel

## NEW YEAR GREETING SECTION

Rosh Hashanah, 5731

September, 1970

# SEVEN TIMES SEVEN AND ONE

The corner-stone is a leit-motif  
in religious and secular life.  
The poet has alluded to Plymouth Rock  
as the corner-stone of a nation.

The psalmist sings the praise  
of Israel with the verse:  
"The stone which the builders rejected  
Is become the chief corner-stone."

Our corner-stone was laid with solemnity  
and joy a half century ago.  
Our first High Holy Day services were held  
in a tabernacle in our building while  
it was still unfinished.

Now, as then, we need your sustenance.  
Yesterday, we began a daring venture.  
Today, we strive for new heights.  
"This is the day which the Lord hath made;  
We will be glad and rejoice thereon."

Sustain us! Give NOW to the KOL NIDRE APPEAL.

ISRAEL H. LEVINTHAL, *Rabbi*

DAVID HAYMOVITZ, *Rabbi*

EMANUEL COHEN, *President*

LOUIS KRAMER, *Chairman, Kol Nidre Appeal*

## WILL THERE BE PEACE?

The weeks to come in the near future will be fraught with anxiety for the State of Israel, and even with direct peril.

The core of this danger lies in the terms of the United Nations Security Council Resolution which called upon Israel to recede from the territories captured during the Six-day War. Specifically, this would require Israel's cession of Old Jerusalem, a removal of Israeli military forces from the Golan Heights, from the Sinai Peninsula, and from Sharm-el-Sheik abutting upon the Strait of Tiran.

But it may be accepted as an axiom in the equation of settlement between Israel and the Arab nations that under no conceivable circumstances will Jerusalem be returned to the control of the Jordanians. First, Jordan has never had a legal title to Jerusalem. On the contrary, her occupation of the City since 1948 was itself the direct result of conquest achieved during the War of Liberation which the Arabs began in direct contravention of the United Nations Resolution creating the State of Israel. Moreover, we Jews have for too many centuries annually repeated at the Passover *Le Shona Haba BYerusholym*, now to permit the actuality of that redemption to be destroyed—no matter how strong the forces arrayed against us. It is not an exaggeration of the national will to say that every man, woman and child in Israel is prepared to die in the defense of this long-cherished capital.

Concerning the Golan Heights, from which before the Six-day War, the Syrians directed heavy artillery fire almost incessantly against the

northern settlements, it may be proposed that the Heights will be demilitarized under the supervision of the United Nations. A similar proposal may be made with respect to Sharm-el-Sheik in order to insure the passage of Israeli vessels through the Strait of Tiran, and ultimately into the Red Sea. There will be strong Israeli opposition to such compromise concerning the Heights and Sharm-el-Sheik, because the Israelis remember well the precipitant and indecent haste with which U-Thant removed the United Nations supervisory forces from Sharm-el-Sheik upon Nasser's unilateral demand. It is believed that opposition will be less to a demilitarization of the Sinai Peninsula because the size of the territory will enable the Israelis easily to detect any attempt by Egypt to fortify it or otherwise to utilize it militarily against Israel.

An even more vexing problem, and one fraught with many intricacies of solution, is that of the Arab guerrillas who give every outward indication, at least, of a refusal to permit, or abide by, a peace treaty between Israel and her present State-enemies. As long as a state of war exists between Israel and Jordan, or Lebanon, or Syria, the Israelis can, without any suggestion of breach of international law, retaliate in kind against the guerrillas. If, however, these States do sign a peace treaty, and yet the guerrillas continue their depredations from the territory of these States against Israel, it may well be difficult, if not impossible, for Israel to defend herself against the guerrillas. History seems to indicate the futility of any provision in a peace treaty holding the Arab countries responsible for the acts of the

guerrillas. It is a real probability that Hussein in Jordan, and any government in Lebanon which will attempt to prevent the guerrillas from a continuation of their attacks upon Israel, would speedily fall, to be succeeded by a revolutionary left-wing nationalist government in Jordan and/or in Lebanon. As to Syria, the guerrillas have the openly-bestowed blessings of the government, and it is unrealistic even to assume that any attempt will be made to curtail their activities.

Over and above these potent difficulties and obvious dangers is the grim presence of Soviet Russia in the Near East and the demonstrated Russian willingness to intervene militarily, in breach of every principle of international law, on the side of the Arabs. Russia appears to be pressing the Arabs to make peace, but the reality of this appearance may well be doubted. A true peace in the Near East will not serve Russia's interest and will not forward her demonstrated purpose, which is that she will eventually be the dominant force in the politics and government of the Arab countries and Egypt. There are afoot in that part of the world strong leftist movements which Russia has demonstrably, if covertly, aided and fostered towards the ultimate purpose of bringing down the governments of Saudi Arabia and the other oil producing countries—all to the ultimate purpose of interfering with the vital oil needs of Western Europe, the United States and Japan. (Nor is oil as a major source of revenue to be discounted). Only the credulous will believe that Russia will for long continue to foster a real peace in the Mideast.

In the face of these facts, it would appear at first glance to be startling that the Israeli government has ac-

Continued on Page 10

# THE DEEPER MEANING OF THE REVOLTS IN OUR DAY

Sermon preached by Rabbi Levinthal,

Kol Nidre Evening, 5730 - 1969

One of the great figures in our history was the spiritual head of the —Academy of Sura in Babylon, in the tenth century, Rabbenu Saadya-Gaon. He was a man of many achievements —author of the first Hebrew grammar, of rabbinic commentaries, of a great philosophic work — *Emunot V'deot*, "Faith and Knowledge," — and a translator of the Bible into Arabic.

In reading a scholarly study of this Arabic translation, I was struck by the writer's statement that the word *vayomer*, wherever it appears in the first chapter in Genesis, is translated by Saadya not as we find it in all other translations — and as we usually translate it — "And He said," but as "And He *willed*." Thus, in place of the customary translation "G-d said, Let there be light," Saadya stated, "G-d *willed* that there be light, and there was light." And similarly in the other passages with the act of creation.

I believe that Saadya Gaon, being a philosopher as well as a translator, intended to include in this translation a fine philosophic truth, namely that even the Holy One Blessed Be He, *kaviyochol* (as we would say) would not attempt to fashion a cosmos out of chaos by the mere power of words, but only by the process of *Will*, of determination. When there is *Will*, then all else is possible.

We are living in an age of revolution. In every aspect of life we are facing revolt. What is the deeper meaning of this phenomenon? I think Saadya offers us an explanation.

For ages, man knew that the world was beset with evil. Philosophers and scientists wrote and talked about this problem, suggesting solutions for its eradication. And mankind was patient, hoping that their words — written and spoken — would bring salvation, but in vain! Today, men realize that speech alone will be of no avail,

Instead of being content with *vayomer*, with words, they are beginning to show a *Will* for change. And already we see how fast *Will* is producing change.

Let me give a few brief examples. For over a century great thinkers, philosophers, sociologists, psychologists — offered panaceas for the evils of racism, which denied millions of our black brethren the ordinary rights of human beings or American citizens. And for a century the black man was patient, hoping that all such words would favorably affect the American mind and heart. Today, he is fed up with talk and shows a determined *Will* for a change. We see that more changes have been effected in the last fifteen or twenty years than in the entire century before.

True, fault may be found with the methods used by some of the extremists among the blacks and their white sympathizers. Our Rabbis of old could have taught these extremists a valuable lesson. Even G-d did not manifest *Will* alone. Before creating the world, He created the Torah — the Moral Law — His *Will* followed the dictates of that Torah — and therefore His work was successful (Genesis Rabbah I.1). If the extremists were to base their *Will* on the Moral Law, much more and much quicker would be their success.

Let us look at the problem of poverty in this land. Is it not ironic that in prosperous America, the richest country on earth, about 20% of its population, white as well as black — are existing in an impoverished state? Here, too, hundreds, of books were written and lectures delivered — all offering solutions. Today, the poor are fed up with all these words, and they are determined to have some share in the wealth of the land. And we already see the mighty changes which this show of *Will* has produced.

Again, consider the problem of War and Peace. On this subject, too, millions of words were spoken and written by great minds, presenting solutions on how to put an end to the evil of war. But all these proposals have been of no efficacy. Today, men and women are beginning to show a *Will* to do away with wars, — especially those motivated by economic or colonial imperialism. With the increasing growth of this *Will*, there is hope that Peace will become a realizable goal.

And this truth also applies to the problems facing the Jew and Judaism today.

For 1900 years the Jew prayed, talked and wrote about the restoration of Zion as the Jew's homeland. But, alas, it all remained in the status of *vayomer* "and he said." Zionism is the movement which transformed this *vayomer* into "and the Jew *Willed*." The present rebirth of Israel is the result of that *Will* to achieve it.

It is significant of the prophetic insight of Theodor Herzl, that, in the famous address which he delivered at the close of the first Zionist Congress, he concluded with that memorable and historic statement: "*Wenn ihr wollt, ist es kein maerchan!*" "If you but will it, it is no dream!"

And that is the message which Saadya would bring to us American Jews, who are interested in maintaining and developing our Jewish religious and cultural life in this land. We talk about it, write about it, argue about it, — but speech alone will not achieve it. Not *vayomer* "He said," but *vayomer* "He *willed*" that His world should come to pass! And so with us Jews. Let us will it, — and the chaos that we find in our American-Jewish life will be transformed into a cosmos of healthy, vibrant and beautiful spiritual life.

In all the problems facing us as Americans, and as Jews, let us remember Saadya's philosophic insight and the prophetic message of Herzl. Then we shall begin to see the dawn of a new world for mankind and for the Jew, when the Kingdom of Heaven shall reign supreme.



# THE JEWISH COMMUNITY'S HIGHEST PRIORITY

By Rabbi David Haymovitz

The Jewish Community's highest priority is survival — the perpetuation of the Jews with sufficient distinguishing characteristics so that we will recognize ourselves as being Jewish, and be recognized by others as Jewish. We will not survive unless we identify ourselves as Jews, with a sense of continuity, inheritance from past generations and participation in the stream of Jewish history — a sharing of the collective memory.

We must be on guard against creeping assimilation, particularly in intellectual quarters. The militant assimilationist is visible and audible. We can cope with him. The creeping assimilationism is the real problem. The melting pot has done its melting all too well. Cultural pluralism is in danger. In an age of conformity the Jews have become the exemplars of conformity.

Two forces militate against the continuing identification of Jewish groups with their Jewishness — external or objective forces and internal or subjective forces. Until recently external forces have pushed Jews into an awareness of their Jewishness and into an identification with the Jewish community. Anti-Semitism and social and economic discrimination against the Jews, Hitler and the experiences of European Jewry in the 1940's, made many American Jews acutely aware of their Jewish identity. The dramatic struggle for the emergence and the survival of the State of Israel also contributed externally to the identification of American Jews.

For many years the immigrant status of most Jews, their shared difference from others, their language, their Jewish religious practices, their shared memories, their difficulties in learning to become Americans — all provided an external force which herded Jews into a sense of Jewish awareness and identity.

All of these external forces have declined. Anti-Semitism, though it is

again on the rise in this country, is not strong enough to have an impact upon Jewish identification. Israel as a nation is now taken for granted. The immigration of Jews to America is a thing of the past.

Therefore today Jewish identification of our generation must be strengthened through forces generated by the Jewish community within itself — through Jewish education.

We need more familiarity with things Jewish, more pride in our Jewishness. We need to learn more about history, the contemporary Jewish scene, our great Jewish literature, the Bible, our rich Jewish tradition. With this knowledge there must be a commitment to the perpetuation of the Jewish tradition, the collective folk memory.

Mere physical survival is not enough. We need to grow, physically, culturally, spiritually.

When a 13-year old Jewish student is at a Jewish educational level of 13, and a general education level of 13, his education is in balance. But if at college age and beyond, his Jewish educational quotient is still what it was at 13, his recollection and understanding of Jewish knowledge are tied to primer-like Bible stories and an unconnected list of Hebrew words and phrases. We have failed him. He depreciates the Jewish element in his knowledge and too often rejects any identification with the Jewish culture.

We need more qualified teachers and more time and effort devoted to Jewish education. It is difficult for a Jewish island in a Christian ocean to make certain aspects of Jewish learning meaningful. It is also difficult to compete with other organized activities which demand the time and attention of children with the result that the task of the Jewish teacher is fraught with frustration. We must relate the content of Jewish educa-

tion to the student's own experience, needs and interests. We must make the Jewish curriculum more relevant to the student's daily life. We must involve our young people in contemporary Jewish history and help them participate in the life of the Jewish community.

We tend to pay tribute to our tradition with ringing affirmations, with sincere and pious words and resolutions. But we have not really begun to translate these self-evident truths into the kind of system that will bring results.

Jewish survival is being threatened by a lack of adequate Jewish education. We must invest in high yield education programs. We in this country are still living on the inherited capital of European Jewry. But American Jewry has come of age from a cultural point of view and must build its own forces for survival.

American Jews have achieved affluence, comfort, freedom and equality. It would be tragic, indeed, to have attained all this and then to sacrifice the inner content of our Jewishness and our ability to survive. It would be tragic both for us and for America.

The Jewish community must commit itself to a large scale program, a new approach to Jewish education. If we want committed Jews in our time we must commit ourselves to programs calculated to produce them. The stakes are high — the survival of Jewish life as we know it.

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## WE URGE YOUR PARTICIPATION!

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-

# THE DRAMA OF THE YOM KIPPUR LITURGY

by David Rudavsky

Professor of Hebraic Studies, New York University

## A PRELUDE

ON NO OTHER NIGHT in the year, except the sacred eve of Yom Kippur, do the male worshippers in the traditional house of worship, wear their white *Taleisim*. The more devout are also robed in white *kittels*, so that the synagogue is a sea of white. An air of solemnity grips the congregation, as shortly before sunset, the Holy Ark is opened and the worshippers rise in reverence and respect. As a prelude to the *Kol Nidrei* the rabbi, the *Hazzan* (cantor) and the elders of the community take up Torah scrolls and carry them in a procession around the synagogue, chanting solemnly the meaningful verse from the Psalms, "Light is sown for the righteous and joy for the upright of heart" (Psalm 97).

This ceremony, according to the rabbinic metaphor, is designed to afford people an opportunity to beg forgiveness of the Torah, offended when its laws are violated. It also serves to remind the worshippers that they must resolve to follow the Torah's laws and commandments. The procession over, the rabbi and a leading pious congregant, each bearing a Sefer Torah, are stationed on either side of the *Hazzan*, forming a religious tribunal of three, on whose behalf the rabbi or *Hazzan* pronounces a formal declaration in Hebrew, authorizing the congregation to pray with the *Avaryanim*, the transgressors of the law.

## KOL NIDREI

A hush of sanctity pervades the synagogue as the *Hazzan* begins to chant the *Kol Nidrei* in a soft voice, in the age-old traditional melody, raising his pitch with the second and third repetition of the ancient ritual. The *Kol Nidrei* is actually not a prayer, but a legislative formula in Aramaic, designed for the absolution of rash religious vows which people sometimes assume but neglect, or find it impossible to fulfill. Originally the vows annulled were those of the previous year; however in the twelfth century, the grandson of Rashi, Rabbi Jacob Tam, the "Perfect Rabbi" (1100-1171) changed the wording to apply to the coming year, in accordance with a Talmudic dictum providing for the annulment of future and prospective vows, for a vow once made must be fulfilled (Ned 23b). The *Ashkenazic* ritual followed by most East European and American communities adopted this revision while the *Sephardic* and Italian congregations retained the old version. The Sephardim in Israel, notably the Yemenite communities combined both forms of the declaration. Because a rite nullifying vows may not be performed on the Sabbath or a festival, the *Kol Nidrei* must be concluded before nightfall.

The obligations remitted by the *Kol Nidrei* are, as it clearly states, restricted to those religious pledges which concern only oneself, and have no bearing on commitments in which any other individual is involved. The *Mishna* (Yoma VIII, 9) specifies that "Yom Kippur atones for transgressions of man in relation to God, but for the transgressions between man and his neighbor there is no expiation on Yom Kippur until the wrongful act has been rectified." Despite this qualification, anti-Semites have exploited the *Kol Nidrei* as a pretext for impugning the trustworthiness of Jewish witnesses testifying in civil courts. As a result, during the Middle Ages, degrading laws were enacted in various European countries requiring Jews to take the special Jews' Oath ("More Judaico"), which remained in force, in some instances, until practically the beginning of the current century. This situation prompted Reform congregations to omit the *Kol Nidrei* from their liturgies and to substitute for it Psalm 130 ("Out of the depths have I called thee, O lord"), chanted in the traditional *Kol Nidrei* melody. This deeply moving psalm imploring God for forgiveness had been used in the Yom Kippur services in ancient times in Palestine, before the *Kol Nidrei* appeared. In the last three decades, however, a growing number of Reform congregations have become more traditional and have restored the *Kol Nidrei* in its original form.

The *Kol Nidrei* originated some time before the eighth century. Although highly authoritative medieval rabbis like Natronai Gaon and Amran Gaon, both of the ninth century and Gai Gaon of the subsequent century, strongly opposed the recitation of the *Kol Nidrei* on Yom Kippur eve, the custom spread and became firmly entrenched in an increasing number of communities. It gained a unique prestige from the fact that it introduced the Yom Kippur worship. In fact, before long the entire Yom Kippur eve service assumed the name of its opening passage, the *Kol Nidrei*.

The *Kol Nidrei* acquired a special significance from its presumed association with the Marranos, the secret Jews of Spain and Portugal and their descendants. These Jews had originally been compelled to accept Christianity during the Spanish massacres and anti-Jewish riots of 1391 and the following century. Outwardly the Marranos professed and practiced Christianity, but inwardly they were Jews, who risked the tortures and burning at the stake by the Holy Inquisition, when they joined their brethren in worship on the holiest day of the Jewish year. The *Kol Nidrei* was accordingly intended to absolve the Marranos of their religious obligations so that they could be accepted back into the fold.

The peculiar fascination that the *Kol Nidrei* attained, can be attributed largely to its plaintive haunting melody, composed by an anonymous *Hazzan* in Germany around the beginning of the sixteenth century. The sad tremulous and pulsating tune expresses the terror of Jewish suffering throughout the ages, as well as the abiding hope and faith of the Jewish people in its redemption and deliverance. This stirring chant, however, is used only by the Ashkenazim and not the Sephardim. In 1881 Max Bruch composed his variations on the *Kol Nidrei* for cello and orchestra. It soon became one of his best known works, and this too helped to popularize the *Kol Nidrei*.

### THE EVENING SERVICE

The motif of atonement is especially prominent in the *Vidui* or confessional in the *Amidah* (the silent prayer recited while standing) and also in the *Piyutim* (the poetic hymns) and penitential prayers, following the *Amidah* of the *Maariv* (evening service). The major confessional, the *Al Het* ("For the sins") is an alphabetical acrostic, repeated twice in each of the traditional services of Yom Kippur, with the exception of the final *Neilah* service. The *Al Het*, which illustrates the central themes of Yom Kippur—self-searching atonement and reconciliation with God—enumerates a great variety of offenses, among them dishonesty, falsehood, arrogance, haughtiness and groundless hatred, for which we seek forgiveness.

Like most of our prayers, it is recited in the plural, as a group petition, and thus reflects a sense of mutual concern and interest on the part of the worshippers in keeping with the accepted principle that "All Jews are responsible for each other." (Shev 39a.) The *Ashamu* ("We have acted treasonably") is written in a similar vein. One of the most beautiful *Piyutim* or religious poems, adorning the *Arvit* (evening service) is the *Yaaleh* ("May Our Prayers Ascend"). It follows the *Amidah* and it consists of an acrostic in reverse; its theme is a plea that the Yom Kippur eve prayers ascend to heaven, reach the Divine Throne at dawn and bring salvation at dusk, the end of the Yom Kippur fast. This poem, written by an anonymous poet, illustrates the vital role of poetry and symbolism in religion. The following are several typical stanzas of the *Yaaleh*.

"Let our entreaty ascend from eventide,  
And may our cry reach Thee from dawn,  
And let our song be heard till eventide.

. . . . .

O let our voice ascend from eventide,  
And may our merit reach Thee from dawn,  
And our redemption be at eventide.

. . . . .

Shelter in Thee we seek from eventide  
O safety grant, for Thy sake from dawn,  
And may atonement come from eventide.

. . . . .

May our knock upon Thy door from eventide,  
Let our joy come forth from dawn,  
And our petition be met by eventide."

Another outstanding *Piyut* recited on Yom Kippur eve is the *Hineh Kahomer* ("For We Are As Clay"). The poet seems man as clay or other material in the hands of the artisan, God, who shapes our destiny. Thus man depends on the Will of God.

"Lo! as clay in the potter's hand  
To expand or contract as he wills  
So we in Thy hand, O God of grace  
Regard thy covenant, not the accuser.

Lo! as stone in the mason's hand  
Who holds or smashes as he wills  
So are we in Thy hand, O God of life  
Regard thy covenant, not the accuser."

These lofty verses give the worshipper cause to meditate and contemplate on the eternal Majesty of God against Whom His handiwork transitory man, is so frail and fragile.

### THE MORNING SERVICE

Except for the final *Neilah* or concluding service, the prayers on Yom Kippur, the Sabbath of Sabbaths, follow the general structure of the Sabbath devotions, interspersed with special hymns, meditations and supplications. As on the Sabbath, the *Amidah* of the Yom Kippur *Sharit* (morning service) is followed by a reading from the Scriptures. The portion of the *Pentateuch* traditionally read at this service, is taken from the *Book of Leviticus* (Chapter 16) and deals with the ancient sacrificial ritual prescribed for the Day of Atonement which also ordains its observance as a fast day: "when ye shall afflict your souls. For on this day shall atonement be made to cleanse you."

The prophet Isaiah's sublime message (Chapters 57-58) which constitutes the *Haftarah* or concluding passage from the Prophets, is especially appropriate for Yom Kippur for it stresses the highly ethical purpose of the fast:

"Wherefore have we fasted, and Thou seest not?  
Wherefore have we afflicted our soul and Thou takest  
no knowledge?  
Behold in the day of your Fast, ye pursue your business  
And exact all your labors.

. . . . .

Is such the Fast that I have chosen?  
The day for a man to afflict his soul?  
Is it to bow down his head as a bulrush,  
And to spread sack cloth and ashes under him?

. . . . .



Is not this the Fast that I have chosen?  
 To loose the fetters of wickedness,  
 To undo the bands of the yoke,  
 And to let the oppressed go free,  
 And that ye break every yoke?

Is it not to deal thy bread to the hungry  
 And that thou bring the poor that are cast out to thy  
 house?  
 When thou seest the naked, that thou cover him,  
 And that thou hide not thyself from thine own flesh?

Then shall thy light break forth as the morning  
 And thy healing shall spring forth speedily."

After the Scriptural reading, the *Hazkarat Neshmot* or Memorial Service is held, during which worshippers offer prayers for the repose of the souls of departed relatives, and pledge to contribute to charity in their memory. It is customary in many synagogues to memorialize publicly those who died on the field of battle in defense of America or Israel, and also for the Jewish martyrs of our day, particularly for the six million Jewish victims of Nazidom.

#### THE ADDITIONAL SERVICE (MUSAF)

The *Musaf Amidah* is introduced with two petitions by the cantor in which he beseeches God that though he himself be unworthy, his prayers should be accepted on behalf of the congregation who he represents. The first of these prayers beginning with the words *Hinneni HeAny MiMaas*, "Behold I Am Poor in Meritorious Deeds," is chanted in a traditional melody. The second meditation is read silently. This is followed by the *Musaf Amidah* and its subsequent repetition by the *Hazzan*. This *Amidah* contains many beautiful *Piyutim* one of the most popular of which is the *Untaneh Tokef* ("Let Us Tell of the Grandeur"). This poem is attributed in its present form to Rabbi Meshullam ben Kalonymos, who lived around the twelfth century, though some scholars date it around the ninth. Because the *Untaneh Tokef* speaks of the uncertainty of life, it stirs the worshippers to great solemnity, and it is recited with considerable emotion and fervor. The poet depicts the Judgment Day in Heaven where God, the Great Judge, decides on the fate and destiny of all His creatures.

"On Rosh Hashanah sentence shall be inscribed  
 And on Yom Kippur it shall be sealed  
 How many shall pass away and how many shall be born  
 Who shall live, and who shall die,  
 Who at the measure of man's day and who before;  
 Who shall perish by fire, and who by water,  
 Who by the sword, by wild beasts, by hunger, by thirst  
 Who by earthquake and who by plague  
 Who by strangling and who by stoning,  
 Who will be tranquil and who harassed

Who shall be poor and who shall wax rich,  
 Who will be brought low, and who raised high

But Penitence, Prayer and Charity  
 Avert the severe decree

For Thou desirest not the death of the sinner  
 But that he repent from his way and live

Man is so lowly a speck, so insignificant, as against the  
 Eternal and Everlasting.

As for man, he is of dust and his end is dust  
 He earns his bread with his very life  
 He is like the fragile potsherd  
 As the grass that withereth,  
 As the flower that fadeth,  
 And the cloud that passeth  
 And a dream that flieth away.

But Thou art the King,  
 The living and everlasting King."

But what should be man's attitude to life under these trying conditions? The answer is given in the Hassidic story of the *Mithnaged* (an opponent of Hassidism) who on Yom Kippur read the depressing passage about man originating from dust and his ultimate return to dust, and while on this earth, he toils with the sweat of his brow, and his life is full of woe and sorrow. The *Mithnaged* wept bitterly as he repeated these lines. A *Hassid* asked him as to the cause of his weeping and the *Mithnaged* pointed to these gloomy words in reply. Whereupon the *Hassid* retorted, "If you had been made of gold and then turned to dust, you would have had something to complain about, but having come from the dust, what would you expect? It is, moreover, true," the *Hassid* continued, "that from the cradle to the grave man's life is full of suffering and travail—but in between he can always take a nip." There is accordingly a cheerful side to life that one must not overlook.

Another highlight in the *Musaf* service is the *Avodah*, the poetic description of the High Priest's public sacrificial service in the Holy Temple on Yom Kippur. It had become customary at an early period after the destruction of the Temple to include in the liturgy a prayer commemorating the Temple devotions. The *Avodah* recounts in vivid detail the dramatic spectacle of Temple worship as described in the *Mishna Yoma*. The worshipper who understands the words of this service, who sings with the *Hazzan* the traditional chants accompanying it, who repeats the High Priest's confessions and who prostrates himself to the ground as did his forebears, himself relieves the ancient ceremonials which mark a salient stage in the religious development of the Jewish people. The yearning of the Jew for his ancestral homeland is reflected in the subsequent series of dirges



lamenting the glories that have departed from Israel after the destruction of the Temple and the exile of the Jew from his homeland. This section of the liturgy also includes an account of the martyrdom of the ten sages, among them Rabbi Akiba, who were executed by the Romans after the failure of the Bar Kochba revolt (132). All these tragedies are depicted as God's penalties inflicted on Israel for its sins, for which Divine forgiveness is sought.

But Jewish martyrdom is not only a phenomenon of the past, but also of our own age. There are countless instances of Jews who especially during the Holocaust had valorously made the supreme sacrifice for Judaism and the Jewish people. The Reconstructionists, who have been described as the left wing in American Conservative Judaism, a so-called school of thought founded by Professor Mordecai M. Kaplan, have very properly given expression to the ideal of Jewish self-sacrifice in contemporary times, in their Yom Kippur liturgy. In their martyrology they include the well known poem, *Blessed be the Match*, composed by the young, brilliant and gifted Hannah Senesh, who during the Second World War was a member of a Palestinian group that parachuted behind the German lines, on a rescue mission and was captured by the Germans. She withstood the inhuman torture inflicted to compel her to inform on her comrades. At the age of twenty-three she was executed in a Hungarian prison, leaving behind her a message extolling the power of the eternal spirit of man. Her verses are eminently suited to the mood of the Yom Kippur liturgy.

"Blessed be the match consumed in kindling a flame  
 Blessed be the flame that blazes in secret hearts  
 Blessed be the heart that honorably ceases to beat  
 Blessed be the match consumed in kindling a flame."

This is also true of the other readings in the Reconstructionist Mahzor dealing with the catastrophe of European Jewry. The tribute to the Martyrs of the Bialystok Ghetto who preferred to die fighting valiantly, rather than surrender to the enemy, was written in blood and tears by Chaya Grossman, one of the few survivors of the struggle, "at a time when ninety-five per cent of the Polish Jews have already died in the throes of horrible tortures in the gas chambers of annihilation centers in Treblinka, Sobibor, Chelms, Oswiecim, or were slaughtered during the numberless liquidation campaigns in the ghettos and concentration camps." There is the *Letter of the Ninety-Three Maidens*, which is based on the account of Chaya Feldman, one of the heroic and immortal ninety-three teachers and students of the Beth Jacob Schools in Poland who defied the order of the Gestapo to receive and entertain Nazi soldiers. After saying the *Vidui* the confession of the dying, they swallowed poison and thus perished *Al Kiddush Hashem*, in order to hallow the Divine Name.

"Pure and undefiled as is the Law with the daughters  
 of Israel,  
 To Mother Sarah we will come and lovingly clasp her  
 knees;  
 Here we are! We stand the test, the test of the binding  
 of Isaac!  
 Arise and pray for our people with us, for the nation  
 of Israel  
 Pity, O merciful Father! O pity the people that know  
 Thee!  
 For there is no more pity in men.

The hour of *Neilah* is come, and quiet grow our souls  
 One more prayer we utter: Brethren, wherever you are,  
 Say the Kaddish for us, for the Ninety-three daughters  
 of Israel."

(Translation from the Hebrew version  
 of Hillel Bavli by Bertha Badt-Strauss)

These readings are memorial tributes—cinders from the furnaces and chimneys of Auschwitz and Treblinka—the abyss of death, cruelty and suffering, which should be kept alive in our hearts and our prayers.

#### AFTERNOON SERVICE

The Yom Kippur *Minhah* or afternoon service, the shortest of the Fast, begins with the second Scriptural reading of the day. The traditional Pentateuchal reading is taken from *Leviticus* (Chapter 18) which lists the relatives whom one is forbidden to take in marriage, and also ordains the law of family purity. The *Haftarah* or Prophetic portion consists of the *Book of Jonah* which demonstrates that no one can be considered as hopelessly wicked and that God is ready to receive the sincerely penitent, provided they change their evil ways, even though they may have sinned as the people of *Nineveh*, on whom the story in the *Book of Jonah* is based.

#### THE CONCLUDING (NEILAH) SERVICE

Unlike the other Yom Kippur services, the *Neilah* or concluding service is not part of the usual regimen of worship, but is a special devotion added to the Yom Kippur ritual. The *Neilah* is recited at twilight, in the final hours of the Fast, and this in itself gives it an impressive setting. The four preceding services lead up to the *Neilah* as a crescendo.

The term *Neilah* means closing, and originally connoted, in all probability, the closing of the Temple gates, but it was later interpreted as referring to the closing of the Gates of Heaven. Rabbi Eleazar, a Talmudic sage said that the gates of prayer have been shut on the day the Temple was destroyed, "but the gates of weeping are not shut" (Ber 32b). The *Neilah* service thus provides a last opportunity for a wholehearted

return to God, and a petition to Him for complete atonement. For this reason, the usual pleas of *Katvenu*, "Inscribe us" (in the Book of Life), is changed in this service to *Hotmenu* "Seal us." It is at this hour, according to the poetic symbolism of tradition that the fate of all humans inscribed or recorded on *Rosh Hashanah*, the New Year is all but sealed. The *Neilah* is therefore regarded with special solemnity. The Ark remains open throughout the service and the devout, though weak from the Fast, remain reverently standing until it is over. It is customary for the rabbi or an outstanding pious man in the congregation to serve as *Hazzan* for the *Neilah*. Its theme and exalted mood is illustrated in the following stanzas from one of the popular *Neilah* hymns:

"Open to us the gate,  
Yea, at the gate's closing,  
For the day is done

The day declines  
The sun is setting low  
Let us enter Thy gates!"

The same theme of supplication, penitence and God's readiness to atone the sins of the truly remorseful that characterizes the earlier prayers, also dominates the liturgy of the *Neilah*. Citations are adduced from various Scriptural sources in support of these ideas. The worshipper feels that if at this time he has not won atonement through his own prayers, he must invoke Divine Mercy to intervene for him:

"Divine Mercy, intercede for us,  
Present our supplications before Thy creator,  
And for thy people plead compassion,  
For each heart is faint and every head sick.

O Thou who hearest the voice of weeping,  
Preserve our tears in Thy stores,  
Deliver us from all cruel decrees,  
For to Thee our hopes are linked."

The *Neilah* ends in a note of confidence and joy, with an impressive and befitting climax. The entire congregation joins with the *Hazzan* in a loud recitation of the Confession of Faith, "Hear, O Israel, the Lord our God, the Lord is One." This, of course, is the first verse of the Shema; the second is repeated thrice, and the phrase "The Lord is our God" seven times. This last pronouncement was uttered by the ancient Israelites on Mount Carmel, to acknowledge their Lord, the God of Elijah (I Kings 18:33). Following these solemn affirmations, the *Hazzan* proceeds with the final *Kaddish*, which is interrupted by a blast of the *Shofar* (Ram's Horn). Since the *Shofar* is associated with the Messianic hope, the congregation responds together, "Next year in Jerusalem." The *Kaddish* is then completed. Yom Kippur the Day of Days in the Jewish religious calendar is over. If this, the last of the *Yomin Noraim*, the Day of Awe, is to have a true meaning for the worshippers, it should aid them in developing deep religious insights, which should reinvigorate and renew them in soul and spirit and help them in their discernment of the abiding and the fleeting in human life.

## WILL THERE BE PEACE?

Continued from Page 3

cepted the Rogers' proposal and agreed to the ninety-day armistice. A more realistic review of her situation, however, discloses the inevitability of such an agreement on her part. The United States' insistence makes it impossible for Israel to refuse. As Moishe Dayan succinctly put it, "While we are strong enough to deal with our enemies, we are not strong enough to disregard our friends." It is irrelevant to this discussion to probe into the reasons for the American insistence, for it is a fact of life so far

as the government of Israel is concerned.

In sum, the Israelis and those of us, whether we be Jews or not, who love Israel must prayerfully, but at the same time realistically, await the events of the coming months in the hope that the justice of the Israeli cause will ultimately prevail over all considerations of *welt-politik* and power struggle, and that this chapter in Israeli history will be like the long miracle of Jewish survival in a hostile world, again attained and forever preserved.

—WILLIAM I. SIEGEL

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New York, N. Y.

**MR. and MRS.**  
**HENRY H. GROSS**

155 West 68th Street  
New York, N. Y.

**MR. and MRS.**  
**IKE D. SPIEGEL**

181 B. 137th Street  
Belle Harbor, N. Y.

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*A Happy New Year*

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34 Plaza Street

**MR. and MRS.**  
**JAMES J. JACKMAN**

**MR. AND MRS. ARTHUR J. VIDERS**

**MR. and MRS.**  
**MURRAY J. ROSOF**  
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**MR. and MRS.**  
**ELMER RIFFMAN**  
2546 East 13th Street

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163 Eastern Parkway

**MRS. MAX ZANKEL**  
and FAMILY  
280 Cedarhurst Ave.  
Cedarhurst, N. Y.

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**לשנה טובה תחתנו**

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**MRS. HYMAN AARON**  
CHILDREN and GRANDCHILDREN  
30 Ocean Parkway

**DR. and MRS.**  
**SAMUEL SOLOMON**  
1593 President Street

**MR. MAX BALLAS**  
354 Parkway Drive  
Zanesville, Ohio



**MR. EVERET H. GOLDBERG**

3310 Avenue H

**DR. and MRS.**

**BENJAMIN DUNAIF**

123-10 Ocean Promenade  
Rockaway Park, N. Y.

**MR. and MRS.**

**GEORGE GITELSTEIN**

and FAMILY  
25 Lefferts Avenue

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**MR. and MRS.**

**HARRY ELLENPORT**

1035 Washington Avenue

**DR. and MRS.**

**BENJAMIN ZOHN**

1449 Union Avenue

**MR. MOE MARK**

**MR. and MRS.  
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SOL J. HUBERMAN**

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**MR. PHILIP A. LEVIN  
and FAMILY**

168 Westview Lane  
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**לשנה טובה תכתבו**

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25 Sutton Place So.  
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BEN ROUS**

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and FAMILY  
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51 Corbin Place

**MR. and MRS.**

**MAURICE KOZINN**

Children and  
Grandchildren

**DR. and MRS.**

**HARRY BERMAN**

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34 Plaza Street

**MR. and MRS.**

**HARRY M. LEVINE**

1655 Flatbush Avenue

**MRS. ABRAM J. SCHEINBERG**

and FAMILY

2899 Collins Avenue  
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**BERNARD MATTIKOW**  
10 Plaza Street

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and FAMILY  
110-20 71st Road  
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**MRS. SAMUEL M. LEVENSON**  
and FAMILY  
20 Plaza Street

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לשנה טובה תכתבו

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1655 Flatbush Avenue

DR. and MRS.  
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20 Plaza Street

DR. and MRS.  
**SAMUEL SILBER**  
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**BENJAMIN MARKOWE**  
and FAMILY  
34 Plaza Street

MR. and MRS.  
**JACK STERMAN**  
and FAMILY

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**ISIDORE BERIS**  
520 East 21st Street

MR. and MRS.  
**CHARLES J. MARKS**  
712 Montgomery St.

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**JOSEPH PINCUS**  
135 Eastern Parkway

MR. and MRS.  
**MORRIS Z. OTTENSTEIN**  
135 Eastern Parkway

MR. and MRS.  
**CARL A. KAHN**  
706 Eastern Parkway

MR. and MRS.  
**HERMAN GOLDSMITH**  
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from

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and CHILDREN

CANTOR and MRS.  
WILLIAM SAULER  
and DAUGHTERS

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*A Happy New Year*

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MR. and MRS.  
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REV. HARRY SENDER

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MR. and MRS.  
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**WILLIAM BRIEF**  
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and FAMILY  
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**MAX I. COHEN**

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**Mr. and MRS.**  
**LEO KAUFMANN**  
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**MR. ALEXANDER KOPP**  
50 Knightsbridge Road  
Great Neck, N. Y.

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## שנה טובה תכתבו

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**WILLIAM FRUCHT**

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and FAMILY

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JOSEPH H. AARON**

25 Plaza Street

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MURRY H. GREENBERG**

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**MRS. SAMUEL GUMEINER**

481 Brooklyn Avenue

**MR. and MRS.**

**JACOB HOFFMAN**

706 Eastern Parkway

**MR. and MRS.**

**LAWRENCE SCHIFF**

135 Eastern Parkway

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**SAMUEL SMERLING**

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and VIVIAN

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**HENRY LAVINE**

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**MR. BENJAMIN STONE**

175 Eastern Parkway



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**ALBERT E. HELD**  
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**BENJAMIN KAPLAN**  
517 Green Place  
Woodmere Park, N. Y.

MR. and MRS.  
**ABRAHAM H. ZIRN**  
Children and Grandchildren  
3801 So. Ocean Drive  
Hollywood, Florida

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MR. and MRS.  
**BARNEY OSTROW**  
51 Lefferts Avenue

**MRS. IDA LEVIN**  
and FAMILY  
3215 Avenue H

**MRS. BESS LEWIN**  
764 Crown Street

DR. and MRS.  
**BERNARD LANTER**  
641 Golf Court  
No. Woodmere, N. Y.

**MRS. ROSE G. MEISLIN**  
1450 President Street

**MR. DAVID CHARNEY**  
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**MURRAY and LILLIAN SIEGEL**

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**MRS. FRANK SCHAEFFER**

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Ellen Gail and Jeffrey Mark  
20 Plaza Street

**MR. and MRS.  
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Long Beach, N. Y.

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שנה טובה תכתבו

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KALMAN I. OSTOW  
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and FAMILY

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MR. and MRS.  
**LOUIS DAUM**  
and FAMILY  
32 East Beech Street  
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MR. and MRS.  
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164-10 84th Avenue  
Jamaica, N. Y.

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and FAMILY

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MR. and MRS.  
**IRVING S. HOROWITZ**

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1275 Carroll Street

MR. and MRS.  
**IRVIN I. RUBIN**  
JESSIE and JULIE  
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and FAMILY  
1399 Carroll Street

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and daughter SELMA  
2164 Caton Avenue

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and Son **ALLEN**  
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185 West End Avenue  
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**LEONARD SONNENBERG**  
9201 Shore Road

**MRS. HENRY A. SPITZ**  
and Family  
135 Eastern Parkway

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**לשנה טובה תכתבו**

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380 East 18th Street

**MR. and MRS.**  
**SAMUEL SEIDENFELD**  
255 Eastern Parkway

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David, Barbara Howard  
473 East 54th Street

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**RUBENSTEIN**

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**THOMAS KRAMER**  
and **FAMILY**  
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**I. LESLIE EPSTEIN**

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**Mrs. LILLIAN K. SAMUELS**  
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**Mr. SAMUEL STARK**  
117-12 Ocean Promenade  
Rockaway Park, L. I.

**Mrs. ROSE WEISS**  
201 Crown Street

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*A Happy New Year*

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**Mrs. ANNE BERNHARDT**  
750 Eastern Parkway

**Dr. and Mrs. HAROLD BERLOWITZ**  
1 Plaza Street

**Mrs. AIDA GREENBERG**  
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**Mr. and Mrs. JOSEPH KAMIN**  
120 East 54th Street

**Mr. and Mrs. CHARLES AUERBACH**  
61 Eastern Parkway

**Miss ROSLYN DERENFELD**  
2021 East 41st Street

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**Mr. and Mrs. HERMAN J. PASHENZ**  
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**Mr. and Mrs. I. JOSEPH GEDULD**  
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**Mr. and Mrs. JACOB NEUSCHATZ**  
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**Mrs. MOLLIE B. MARKOFF**  
AND FAMILY  
449 Sterling Street

**Mr. and Mrs. ARCHIE LEVINSON**  
1169 Ocean Avenue

**Mr. and Mrs. ABRAHAM MELTZER**  
1336 Carroll Street

**Mrs. IDA STULMAN**  
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250 Crown Street

**Dr. and Mrs. DAVID LEVINE**  
244 — 79th Street  
Miami Beach, Florida

**Mr. and Mrs. BENJAMIN FELDMAN**  
472 Empire Boulevard

**Mr. and Mrs. ARTHUR KATZ**  
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**Mr. and Mrs. GERALD W. KEITEL**  
101 Lincoln Road

**Mrs. ISABEL MOLOWITZZ**  
580 Flatbush Avenue

**Mrs. JOSEPH RABINOWITZ**  
240 Crown Street

**Mrs. MINNIE WEINBERG**  
3005 Flamingo Drive  
Miami Beach, Florida

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לשנה טובה תכתבו

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*Reserve*

**THURSDAY EVENING**  
**OCTOBER 29, 1970**

for our

**ANNUAL MEETING**

Election of Officers

\* Annual Report by our President,  
Mr. Emanuel Cohen

\* Refreshments and Entertainment

Social Hour



# NEWS OF THE CENTER

## NEW YEAR GREETINGS FROM OFFICERS AND STAFF

ON THE eve of the Jewish New Year 5731, the officers of the Brooklyn Jewish Center extend to all the members and friends of our institution their best wishes for a year of health, happiness and joy. May we, together with all mankind, be blessed with peace and prosperity.

In this hour, as the New Year is ushered in, we, the officers of this Institution, take this opportunity of thanking all our members for their devotion and loyalty to our Center. We are confident that with the co-operation of our membership the year 5731 will be crowned with new achievements and success in our work on behalf of our community and our people.

*L'shonoh Tovo Tikosevu!*

Emanuel Cohen, *President*

Dr. Moses Spatt, *Hon. President*

Hon. Maurice Bernhardt, *Vice-Pres.*

Julius Kushner, *Vice-President*

Harry Leventhal, *Vice-President*

Aaron Gottlieb, *Treasurer*

Abraham M. Lindenbaum,

*Secretary*

Harry Blickstein, *Hon. Secretary*

## From the Center Staff

On behalf of the Center Staff I extend to the rabbis, officers, directors and members of the Brooklyn Jewish Center and their families cordial greetings and best wishes for the New Year.

MARTIN LERNER,  
*Executive Director.*

## From the Sisterhood

The officers of the Sisterhood extend heartiest New Year Greetings to all of our members and their families. Sisterhood looks back with pride and satisfaction on its activities during the year 5730 and hopes for an even more successful season in 5731.

With best wishes for a *Shono Tova Umesuka.*

Sarah Klinghoffer

Mrs. Julius Kushner

Mrs. Benj. Markow

*Præsidium*

Mrs. Isaac Franco

Mrs. Wm. Sauler

Mrs. Arnold M. Schwartz

*Vice Presidents*

Mrs. Bernard Mattikow, *Treasurer*

Mrs. Charles Marks, *Fin. Secy.*

Mrs. Max Farb *Rec. Secy.*

Mrs. Benjamin Wisner, *Corr. Secy.*

Mrs. Julius Kushner *Social Secy.*

## From the Men's Club

The officers of the Men's Club wish all its members, families and friends a year of health and good tidings. A year that will bring true peace to our beloved land, to the State of Israel and all mankind.

We invite each and everyone of you to participate in this coming year's events.

May the Good Lord bless the entire Center and may we and our families all be inscribed in the Book of Life and Happiness.

*"L'shonoh Tovo Tikosevu."*

Louis Moskowitz

*President*

Louis Kramer

Dr. Milton Schiff

*Honorary Presidents*

Harold Brown

Murry Greenberg

Carl Kahn

Samuel Budd Schein

*Vice Presidents*

Abraham Meltzer

*Financial Secretary*

Maurice Kozinn

*Treasurer*

Arthur Fried

*Secretary*

## SABBATH WORSHIP

**Week of September 25**

*Kindling of Candles: 6:30 P.M.*

*Services: 6:15 P.M.*

## SABBATH MORNING SERVICES

September 26 — 8:30 A.M.

Sidrah: "Nitzavim-Vayeilekh"

Deuteronomy: 29:9-31:30

Prophets: Isaiah 61:10-63:9

## RABBI HAYMOVITZ

will preach

\* \* \*

**Week of October 2**

*Kindling of Candles:*

Fri. Eve., Oct. 2 — 6:18 P.M.

*Services — 6:00 P.M.*

## SABBATH MORNING SERVICES

October 3 — 8:30 A.M.

**SHABBAT SHUVAH**

Sidrah: "Haazinu"

Deuteronomy 32:1-52

Prophets: Hosea 14:12-10,

Mica 7:18-20, Joel 2:15-27

## RABBI HAYMOVITZ

will preach

\* \* \*

The Saturday Afternoon Talmud Class will be held one hour before Mincha.

The Junior Congregations worship every Saturday and Holiday morning at 10 A.M.

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## SAT. LATE & DAILY MINHA

Minha Services

Followed by Maariv

Week of Sept. 27 — 6:15 P.M.

Week of Oct. 4 — 6:00 P.M.

## DAILY SERVICES

*Sunday mornings — 8:30 A.M.*

*Mornings — Monday through Friday 7:30 A.M.*

## HIGH HOLY DAYS SERVICES

### Rosh Hashanah

Services for Rosh Hashanah will be held on Wednesday and Thursday evenings, September 30th and October 1st at 6:45 o'clock; Thursday and Friday mornings, October 1st and 2nd at 7:30 o'clock. The Torah reading will commence at 9:15 A.M. The shofar will be sounded on October 2nd at 10:15 A.M. All worshippers are requested to be in their seats before that hour. The sermon on both days will be preached at about 10:30 A.M. The doors will be closed while the sermon is delivered. The Musaf services will begin at 11:00 o'clock, and the services will finish at approximately 1:15 o'clock.

### Rosh Hashanah Sermons

The sermons will be preached on both days of Rosh Hashanah at 10:30 o'clock.

Rabbi Levinthal will preach on the first day of Rosh Hashanah.

Rabbi Haymovitz will preach the sermon on the second day.

### Yom Kippur

The Kol Nidre services which usher in the Fast of Yom Kippur will be held on Friday evening, October 9th at 6:10 o'clock.

Yom Kippur services will begin on Saturday morning, October 10th at 8:00 o'clock. The Yizkor service will be held at 11:15 A.M.

On Yom Kippur Eve, the sermon by Rabbi Levinthal will be preached immediately after the chanting of Kol Nidre. On Yom Kippur morning, the sermon by Rabbi Haymovitz will follow the Memorial Services.

### Cantor and Choir to Officiate in Main Synagogue

Our Cantor, Rev. William Sauler, will officiate at the services to be conducted on Rosh Hashanah and Yom Kippur in the main synagogue. He will be assisted by the Center Choir under the direction of Mr. Samuel Scheraga.

## YOUTH CONGREGATIONS

The Rosh Hashanah services in the Youth Congregations will be held on Thursday and Friday, October 1st and 2nd at 10:00 A.M.

The Kol Nidre services will be held on Friday evening, October 9th, at 6:10 o'clock.

The services on Yom Kippur will be held Saturday morning, October 10th, at 10:00 A.M. and 5:00 P.M.

### Candle Lighting During High Holy Days

Candles will be lit for the Rosh Hashanah holidays on Wednesday and Thursday, September 30th and October 1st at 6:18 P.M.

On Friday evening, October 9th, (Kol Nidre Eve) candles will be lit at 6:07 P.M.

### Additional Yizkor Services

For the benefit of the community, the Center will conduct special Yizkor services on Yom Kippur, Saturday morning, October 10, in the Dining Room of our building. There will be three such services, at 10:00 o'clock, 10:30 and 11:00.

### Holiday Gym Schedule

The Gym and Baths Department will be open for men and boys on Wednesday, September 30th from 12 to 3 P.M., will be closed Thursday and Friday, October 1st and 2nd for the Rosh Hashanah holiday and will reopen on Sunday morning, October 4th at 10 o'clock for men.

The following week, the department will be open for men and boys on Friday, October 9th, (erev Yom Kippur) from 12 to 3 P.M.

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OUR SANCTUARY - FIFTY YEARS OF SERVICE



# *Brooklyn Jewish Center Review*

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By Rabbi Mordecai H. Lewittes

## NEW YEAR GREETING SECTION

Rosh Hashanah, 5732

September, 1971

## Our Sanctuary — Fifty Years Of Service

And let them make me a sanctuary  
that I may dwell among them.

So the son of David built a house  
for the name of the Lord, and  
it was finished and it was dedicated.  
The glory of the Lord filled the house  
of the Lord.

Undaunted by its destruction, the dry  
bones evolved the synagogue,  
Where the sacred words are read  
and heard.

How goodly are thy tents, O Jacob,  
thy dwelling places, O Israel!

Our sanctuary has continuously served  
us since its first High Holy Day service  
a half century ago.  
Lord, Thou hast been our dwelling place  
in all generations.

Sustain our sanctuary for it must endure.  
Sustain it through our KOL NIDRE APPEAL.

ISRAEL H. LEVINTHAL, Rabbi

DAVID HAYMOVITZ, Rabbi

EMANUEL COHEN, President

LOUIS KRAMER, Chairman, Kol Nidre Appeal

## THE TWO NEW YEARS OF THE JEW

Summary of a sermon preached on Rosh Hashanah, 1970, by

RABBI ISRAEL H. LEVINTHAL

We Jews are a singular people; we can truly say: "And who is like unto Thy people, Israel, a unique people on earth" (I Chronicles 17:2). We are the only people who celebrate two New Years. In fact, the Talmud speaks of four New Years, which the ancient Jews observed (Mishna, Rosh Hashanah, I.1); but we still mark two principal New Years.

Reckoning in years, we have Rosh Hashanah. Yesterday was still 5730; today is the first day of the year 5731. But, reckoning in months, we have another New Year,—beginning with the month of Nissan. Tishre, the month of Rosh Hashanah, is not the first month in our calendar,—it is the seventh month. The Bible in enjoining the observance of Rosh Hashanah, specifically states: "And in the seventh month, on the first day of the month, ye shall have a holy convocation . . . it is a day of blowing the shofar unto you." On the other hand, in the calendar of the months, the Bible, in speaking of Nissan, the month marking the event of Passover, states: "This month shall be for you the beginning of the months . . . it is the first of the months of the year."

In the registers of all other people, January is both the first month of the year and the beginning of the new calendar year. We Jews alone have a special New Year for the yearly calendar as well as for the monthly calendar. Each of these New years has a distinctive meaning and function.

Tishre, the month of Rosh Hashana marks the creation of the world,— "this day the world came into being." Nay, more—it was in the beginning of Tishre that the first man—Adam—was created; not the

first Jew, but the first *man*, the ancestor of all human beings on earth. Nissan, the New Year of the months, commemorates the birth of the Jewish people, their redemption from Egypt, and the beginning of their peoplehood.

Look at the history of other ancient nations; it begins with the origin of their own people. For example, the history of Rome starts with the story of Romulus, the founder of that city. Not so with the Jew. Take our Bible,—it does not begin with Moses and the deliverance of our people, nor even with Abraham, the founder of our faith and the progenitor of our people. It starts with the history of *Man*—universal man.

Rashi, the greatest of our commentators, marks this striking fact. On the very first verse of the Bible, he notes: "The Bible should really have begun with the twelfth chapter of Exodus, 'This month shall be for you the first of the month,' which tells the story of Israel's redemption and the birth of its peoplehood. But it begins with the story of the creation of the world and the first human being, to teach us that *kol haayetz shel Hakadosh baruch Hu* — the whole earth belongs to God," and that all mankind is His concern.

Herein is revealed the genius of the Jew. We celebrate both New Years,—the birth of universal Man,—and also the birth of our own, the Jewish people. Both are of our deepest concern! We think of ourselves,—our own people,—but not only of ourselves. We think of all mankind!

And this represents the ideal of the Jew throughout the ages. He thought, he prayed, he worked for the welfare of all mankind. Ernest Renan, the great French thinker,

termed the Hebrew prophets "the first true socialists." They pleaded to and for the Jew,—but theirs was also a universal message—a plea for universal justice, righteousness and peace.

The tragedy of the world today is that nations have not learned the need for these two New Years. Each country observes the message of "This month shall be *for you*," but is not concerned with the rest of the world, except in so far as that concern affects its own national interest.

Lewis Mumford, the brilliant author, did not realize that he expressed a truth which the Jew had proclaimed at the beginning of his history, when he said: "He who is 100% American, or 100% Russian, is only half a man. The universal part of his personality, equally essential to becoming human, is still unborn."

Just as we note the tragedy of the nations of the world, so, too, we note a new tragedy in the life of the Jews. We see many Jewish youth—alas, too many—who observe the universal message of Tishre—interested in and working for all the world—but who have forsaken the message of Nissan—to remember to work *lachem* "for you," for their own people, and to help preserve them, particularly in these days when millions of enemies want to put an end to their existence.

For Jews to work for, and in behalf of the deprived Negro, or the downtrodden and poverty-stricken in America, or for the poor and disfranchized of the world, is all to the good and within the Jewish tradition. But this is only half their duty. There is a second half of their duty—equally important—to work for their own people. Alas, how this part has been neglected! We have reached the tragic state of seeing a number of our youth aligned with our enemies, even soliciting funds for the Al Fatah,—joining them in their determination to extinguish our national life in Israel.

Con't on Page 5

# THE CULTURALLY DEPRIVED YOUNG GENERATION

By Rabbi David Haymovitz

Anyone involved in Jewish educational efforts in this country cannot avoid reflecting on the large number of Jews who, for at least three generations now, have had a Jewish education which has gained them the dubious literacy of being able to read without understanding. In an excellent study of hippies in the Haight-Ashbury section of San Francisco, Nicholas Von Hoffman cites one of the Jewish boys who recalled his Bar Mitzvah service by noting that it would have been just as successful even if he uttered the most extreme obscenities from the pulpit provided, they were delivered in Hebrew since nobody understands.

Contemporary work and the newly adopted educational methods should provoke us into re-thinking some of the things that we have been doing and make a change in Jewish Education.

One of the oldest confrontations in the field of Jewish education, is that between parent and teacher. Their relative roles are often debated. Many parents complain that their children learn little, and charge the teacher with the failure as well as the inability to generate enthusiasm and motivation for Jewish study. The teachers, in turn, express their distress about the lack of cooperation on the part of the parents within the educational process. In specific situations, there is justifiable annoyance on one side or the other. Several recent studies, however, do tend to uphold the primacy of parents and the home in matters pertaining to the education of children.

Much attention is currently being given to the matter of how children learn. Psychologists are increasingly convinced that the years from birth to around six are of critical importance for the individual's future cognitive development. In one recent study, it is estimated that fifty per cent of mature intelligence is developed by age four, and an additional thirty per cent by age eight. After

eight, we have only twenty percent left to work with, and that will depend very much on the experience of earlier years.

Some psychologists doubt whether any amount of remedial work later on will enable a child to develop intellectually to his full potential if he does not receive the proper stimulation when he is very young. In the general society, the special interest in such information at the present time is related to the question of the poor and the presumed relationship between poverty and the lack of certain kinds of mental development. However, it should not be overlooked that the middle class and the well-to-do often deprive their children in much the same way in the mistaken belief that their ability to pay for good schools will overcome their own neglect of the earlier years. When these children arrive in school, they are too often "disadvantaged" and "culturally deprived" by the sins of their parents, in their utter dependence upon the schools and their failure to have dealt with the earlier years of the child's development in the home.

The implication of all this for the parent-teacher dispute within the domain of Jewish education should be clear. Those first four years, those first eight years, are the crucial ones. The eighty per cent of the child's intellectual development in those early years require a Jewish dimension. Those are the years of maximum curiosity, and there is no greater ingredient of good education than the quality of curiosity. The period when the young child is perpetually asking "why" is the time of his easy acquisition of new information and insight. The child who arrives at the Jewish school after the age of four, or eight, brings little receptivity with them. His curiosity was not stimulated early enough and he did not acquire a Jewish intellectuality within his general intellectual development.

These scientific findings corroborate what apparently was known to earlier generations of Jewish parents intuitively.

According to the Talmud, Jewish education should start with infancy. Our forefathers in Europe used to carry their children to the *Cheder* at a very young age, and their homes incorporated every nuance of Jewishness. In our present circumstances, when we are pleased that the child is enrolled in a Jewish school at all, at any age, we tend to overlook empirical evidence indicating in a Jewish sense the child is already "disadvantaged" and "culturally deprived." It is, in such circumstances, imperative to ask whether any Jewish education, is not essentially remedial, designed to overcome neglect in early childhood. As has already been noted, psychologists have great doubts as to the efficacy of such work in developing the full intellectual potential of the child.

Work done by neuro-scientists tends to show that "culture" molds in the brain. New, with many startling indications, is the work of Dr. Robert Livingston in which he says that "what people call common sense is what they learn before the age of twelve." He emphasizes that we become committed to culture set by that time period. The physical brain is shaped in part by language, images and metaphors, and by the age of twelve the brain is "committed to a set of values and the world view that is profoundly culture-bound. Its entire vast inventory of images is peculiar to the place and time of the child's upbringing. Thereafter these experiences will exercise a controlling influence on all future perceptions, judgment, motives, and behavior." This is very strong scientific data and should not be brushed aside by those who are supposedly concerned with Jewish education as it may affect the Jewish context of an individual's life.

Young children in Japan and America were studied during their first six years of life for the purpose of determining the relationship between the care-taking pattern of the mother and the type of baby the mother wants. The results show that with respect to the children's biological needs there is little difference in the two countries. But there is a significant difference in other ways. The Japanese



mother attempts to communicate with the child physically rather than verbally, causing the child to have a tendency to be passive. The American mother, on the other hand, seems to stimulate the child to activity and vocal response and does more chatting with the child. According to the researchers of the National Institute of Mental Health, "the babies in this study have learned by three or four months of age to be either Japanese or American, in relation to the expectation of their mothers." This stimulates the imagination to think of babies learning to be Jewish at a comparable age. What behavior is needed by mother, and how many Jewish mothers really want their children to be Jewish?

In the field of Jewish education we have over-concentrated on the school. This is not to say that schools are not important, but they follow, at best a far more significant period in the development of a child which is mainly neglected. We have carried over an inapplicable nineteenth century view of education into the open society of America. Fifty to one hundred years ago, the child grew up in a home that was Jewish in its atmosphere, images, languages and metaphors. The child from such a home went to a Jewish school not to become Jewish but to acquire cognitive opportunities, to enrich his background from his home with facts and with literature. He went to hear and to study the meaning of Jewishness—all these, following upon a Jewish upbringing from infancy. In the absence of similar Jewish homes today, and the lack of pre-school Jewish experience, even the best Jewish schools become diminished in work.

The real challenge to Jewish education is to restore work and meaning to the pre-school years. This cannot be done institutionally. It cannot be done by the removal of the children from their homes into new types of nurseries and child care centers. No money, no institution, can purchase a substitute for parents and home environment. The tough task is to redirect Jewish communal efforts towards the adult Jewish responsibilities, especially of parents, for the

coming generation. As a matter of fact the slogans and campaigns on behalf of Jewish education have had frequently a negative effect on parents when these were only on behalf of school facilities and budgets. It is much easier to give money for Jewish education than to undertake the education itself. It is simpler for education to be a philanthropy, than to engage in it personally at home and with the children.

This places a wholly new construction on the kind of adult education that should be undertaken within Jewish organizations. The average Jewish community usually invites some notable speaker to address the public on a variety of subjects dealing with Jewish problems. The lectures are conjectural. They give the audience a good evening of entertainment and even spiritual enrichment. But it does not prepare adults and parents to live Jewish lives in their homes.

There must be a shift from adult entertainment to adult education. Parents should be directed and guided to activities that are practical at home for them and for their children. It must be brought to their attention that, in the upbringing of children, parents are a more important institution than schools. Schools, with all their importance, follow upon and, are as good as the parents' assumption of educational responsibility. Adults should learn that in order to have their children committed to a Jewish life they must learn first and bring it home to their children.

Our responsibility to the future lies not only by teaching the children but to motivate and prepare their parents. It is time that we help our culturally deprived young generation by educating young parents, encouraging them to build the proper environment that will help to bring up a healthy Jewish generation.

## THE TWO NEW YEARS

Con't from Page 3

When a Jew writes a novel—unfortunately so popular among Jewish readers—in which he complains to his psychiatrist about his parents, I can overlook the filth and the obscenities which abound in it, for,

after all, they are the sensational stock in trade today to lure readers, but I cannot forgive him, when he complains about his mother that she kept drilling into his ears: "Jew, Jew, Jew! It is coming out of my ears already, the saga of the suffering Jew! I also am a human being."

Here, he libels not only his mother but also the Jewish people. If anyone was a human being in addition to being true to his people, it was the Jew! If his mother kept drilling the words Jew, Jew, Jew into his ears, it was because she knew that he would manifest his humanity as a result of his intrinsic Jewish heritage. Moreover, wise mother that she was, she also knew that it was necessary through such means to help counteract the wordly influences that would envelop him and seek to make him forget his duties to his own people, especially today when the Jews in Israel are threatened with annihilation, and when our brethren in Russia face spiritual genocide.

And so this Rosh Hashanah has a message for the nations of the world: Cease being egocentric! Think of yourself but also beyond yourself! Give thought to the welfare of all nations and people of the world.

And to the Jew, Rosh Hashanah pleads: It is good to work for the welfare of those in need among all the peoples in the world, to remember the universal message of this day. But that is only half of your duty; you have a second New Year—the month of Nissan, and it behooves you to remember its message, as well—your duty to yourself and to the people of which you are part!

There is an interesting discussion among the Rabbis of the Talmud (Rosh Hashanah 11b). "When will the *geulah*—the redemption—come?" Rabbi Eliezer answered: "In the month of Tishre." Rabbi Joshua said: "In the month of Nissan." We may assume that both are correct. When the Jew and all the nations will learn to unite the messages of these New Years, which symbolize the redemption of themselves and of the world, then will the true *geulah* appear, the glorious day when the Kingdom of Heaven will reign on earth!

# ISAAC BABEL - THE TRAGEDY OF A GREAT WRITER

By Rabbi Mordecai H. Lewittes

The tragic fate of Isaac Babel, great Russian-Jewish author, is symbolic of the fate of Russian Jewry.

Many of the details of Babel's life are shrouded in the mystery. His daughter writes in *The Lonely Years*, a book of short stories and letters by her father which she edited, that she grew up wishing a door would open and her father would enter so that she might ask him about the true fact of his life. The main outlines of his life are clear, however, and present to us the picture of genius combined with tragedy.

Born to a middle-class Jewish family in Odessa in 1894, Isaac received an excellent Hebrew and secular education. From the semi-autobiographical "The Story of My Dovecote," we learn that Isaac was originally excluded from a Russian secondary school because only two Jewish lads a year were accepted. He and his family celebrated when he was finally admitted. Promised a dovecote and pigeons in honor of his achievement, young Isaac was doomed to disappointment when a pogrom broke out in the wake of the granting of a constitution by Czar Nicholas II. He has a vivid description of how a member of his family was "constitutioned" to death.

The Jewish flavor of his upbringing is caught admirably in a sketch called "You Must Know Everything," title story of a book also edited by his daughter. Each Sabbath he visits his grandmother, eager to devour her gefilte fish, "a dish for the sake of which it would pay one to convert to Judaism." The grandmother watches with pride as he devotes the afternoon to Hebrew and secular studies. She would interrupt to tell him stories about the faith and persecution of Jews of bygone generations and then would cry out, "Study! Study and you will have everything — wealth and fame! You must know everything. "Then she would add, "Do not trust

people . . . Do not give them your heart!"

Denied admittance to the University of Odessa because of the Jewish quota, Isaac continued his studies in Kiev and St. Petersburg. Forced to hide from the Russian police in a basement, since he did not possess a residence permit, Isaac began to write. Several of his short stories were published by Maxim Gorky. When the Revolution broke out, Babel became an enthusiastic follower of the new government.

Babel served as a correspondent with the Red Army and accompanied the cavalry on the Ukrainian front as they pushed back the Poles into Poland. Suffering from asthma and covered with vermin, Babel took a house in the Caucasus where he described his military experiences in semi-fictional form in a book called *Red Cavalry*. The book brought the writer instant acclaim.

The reader of the stories in *Red Cavalry* is immediately struck by the paradox of a Jew serving with a Cossack unit. How can the member of a people known to be "compassionate and the children of compassionate" relate to cruel peasants whose fathers had pillaged and destroyed entire Jewish communities? Throughout, there is the tension created by admiration for the dashing fearlessness and camaraderie of the Cossack horsemen and revulsion for their cruelty and bestiality. In "A Letter" the narrator writes a letter home for an illiterate soldier telling how the father, fighting for the White Army, had killed one brother; and how a second brother in revenge kills the father. The letter concludes with a sentimental inquiry about his beloved dog. In "The Death of Dolgushov" the author describes how a Cossack shoots a dying comrade thus putting him out of his misery. In "After the Battle," the narrator confesses that he had gone into battle with an unloaded revolver.

As one critic pointed out, unlike Stephen Crane whose ideal was to display "the red badge of courage" in battle, the narrator's prayer was for the courage to kill — a prayer which went unanswered.

There are many Jewish motifs in "The Red Cavalry." In Galician Poland the author is fascinated by a type of Jew whom he had never met before. On Sabbath eve Babel finds a Jewish shopkeeper and pleads for "Jewish biscuits and a Jewish glass of tea and a little of that pensioned-off God in a glass of tea." On the Sabbath he attends a service in a "Chassidic stibel." Months later he is shocked when he recognizes a dying soldier as Ilya, the son of the Chassidic rebbe. Touched, the author writes, "I was there beside my brother when he breathed his last."

Babel's reputation continued to grow. He published a series of tales about his native Odessa; he dramatized the story of a Jewish underworld character named Benya Krik whom he romanticized as a kind of Robin Hood. Later he wrote scenarios for Russian movies.

But all was not well. His wife moved to Paris, ostensibly for reasons of health, but apparently to escape from Russia. Isaac pleaded with his wife to return, vowing that he could not contemplate exile from his native land. But when he visited abroad as a delegate to a writer's congress his friends sensed that he was not a blind follower of the Stalinist regime. His literary productivity came to a standstill. He became a "master of silence." The right to be silent was one freedom that could not be taken from him.

One by one his friends vanished. On May 15, 1939 there came the inevitable knock on the door. Unresisting Babel was heard to say, "I was not given time to finish." He was never heard from again. Mrs. Babel in Paris went repeatedly to the Russian consul to inquire about her husband's welfare, but to no avail. Many years later she learned from Ilya

Continued on Page 54

# The Meaning of Rosh Hashanah — Another Viewpoint

by David Rudavsky

Professor of Hebraic Studies, New York University

## *The Jewish New Year*

In celebrating *Rosh Hashanah*, literally translated as "head" or the beginning of the year, we take note of the significance of the passage and flight of time in human life. Time is a mystery. Since it is without essence, it has been regarded as illusory, as merely a dimension, a function of motion. It is a description of positional location in reference to events which are described as simultaneous, earlier or later. Regardless, however, of philosophers' or physicists' speculations about the quality of time, we could all agree that it is the stuff of life, which marks its duration.

Judaism hallows time. It sanctifies *Pesach* as the "season of our freedom," *Shavuoth* as the "season of the giving of the Torah", and *Succoth* as the "season of our joy." The Jew blesses God "who hallows the Sabbath, Israel and the appointed times." Professor Abraham J. Heschel points out that:

Holiness in space, in nature, was known to other religions. New in the teaching of Judaism was that the idea of holiness was gradually shifted from space to time, from the realm of nature to the realm of history, from things to events. The physical world became divested of any inherent sanctity. There were no naturally sacred plants or animals any more. To be sacred, a thing had to be consecrated by a conscious act of man.

Because the Jew consecrates time it has been said that he has distinguished himself in music, which is based on rhythm, rather than on the plastic arts which are of course spatial in character.

## *The Jewish Year*

Though the Jewish calendar is very old, we do not know definitely when the observance of Rosh Hashanah in its present form began. The Pentateuch refers to it as a festival which

is to be celebrated on the first day of the seventh month (Lev 23:24, Num 29:1). This may have accordingly been only a special *Rosh Hodesh* (New Moon) observance (Num 10:10) distinguished from the others by the blowing of longer *truah* or alarm blasts. The biblical reference to the seventh month, is evidently derived from an earlier calendar, in which *Nisan*, in the Spring was specifically designated as the first month (Ex 12:1).

This earlier calendar, based on a lunar calculation, may have been in vogue in the nomadic period, before the Jews settled in Palestine. As farmers they naturally reckoned their cycles of planting and harvest by the sun and the seasons. To equalize the 354 days of the lunar year with the 365 days of the solar calendar, an additional eleven days may simply have been tacked on to the former at the end of the lunar year. The present Jewish calendar was patterned after the Athenian calendar devised by the astronomer Meton. His arrangement provided for the intercalation or addition of a month seven times in each cycle of nineteen years. The thirteen-month year became a leap year. This system was widely adopted and the Jews also followed it. They called the thirteenth month *Adar Sheni* or Second Adar, the name of the last month of the Jewish calendar.

The name Rosh Hashanah appears nowhere in the Bible unless it is the festival described in the eighth chapter of the Book of Nehemiah. The first of *Tishri* was established as Rosh Hashanah by the later centuries of the Second Commonwealth, preceding the Destruction (70 CE). We judge this from the fact that the Mishnah (completed c. 220) which hails back and records the practices of earlier times, mentions it as a popularly observed festival. The synagogue service was then very much like the present day

traditional, ritual. The *Musaf Amidah* already then consisted of the three major sections as today: the *Malchuyot*, or declaration of the sovereignty of the Lord in the universe, *Zichronot* or historical memories designed to prove God's justice and *Shofrot* which recall the Revelation at Sinai.

## *The Days of Awe*

Rosh Hashanah and Yom Kippur are referred to as *Yomim Noraim* or Days of Awe because of their solemn nature. Even a fish in water, our rabbis say, tremble at this season of the year. Rosh Hashanah ushers in the *Aseret Yemai Teshuvah*, Ten Days of Repentance, which extend through Yom Kippur. This period calls for spiritual scrutiny of past deeds, which should lead one to chart a more virtuous course in the sea of time. Thus the appeal of this season is of a universal rather than distinctly historical or national character. Rosh Hashanah had assumed its ethical significance from early times, as may be judged from its proximity in the Bible to Yom Kippur (Lev 23:27). The former festival is observed traditionally as a two-day celebration, even in the Land of Israel, where major holidays are of one day duration. This two-day observance is regarded as a *Yoma Arichta*, or one long day. Reform Jews, however, generally celebrate it only one day.

The idea of Rosh Hashanah as a Day of Judgment is said by scholars to have originated with the ancient Babylonians who worshipped their pagan god Marduk as king, creator and judge of the world. Even if this belief had influenced Judaism, it should be stressed, that Judaism had refined and purified it and stamped it with its own ethical imprint. It blossomed forth in Judaism as a great and noble moral concept, designed for the spiritual elevation of man. We must remember moreover that Mar-



duk was only a nature deity, who was subject to the passions of man, while the God of Israel represents the loftiest human ideals of virtue, compassion and love.

### *Society's Sin*

A recurring petition in the *Amidah* for Rosh Hashanah, and for that matter, for the *Asereth Yemei Teshuvah* or the Ten Days of Penitence is "Remember us for life, O King, Who delighteth in life and inscribe us in the Book of Life . . ." This prayer is rendered in the plural and aptly expresses a fervent plea for the survival of the group as well as the individual.

On Rosh Hashanah God is said to probe the record of all peoples and judge them. In taking stock of the current state of our society, we cannot but entertain a deep sense of collective guilt and sin. Present day society is characterized by a breakdown of morality, authority, ethical behavior and the prevalence of class conflicts, racial wars, genocide, an Auschwitz and Hiroshima, and other grave social offenses. We have permitted this little planet on which we live to become polluted, overpopulated, corrupted. The wide gap between moral standards and technocratic attainments may bring about its own natural penalties; destruction and death by the sword and famine through man-made weapons and natural consequences, as the Zichrunot section of our liturgy tells us. We should be aware of all this and pause to contemplate the kind of world we are building and bequeathing as a heritage to our children. Will it endure or will it perish?

### *Life's Meaning*

As individuals, too, we stand trial and our fates are determined for life or death. We fervently desire life, yet life has its travails and sorrows. True happiness appears unattainable and deceitful. We are born but to die, as our rabbis recognized (Abot 4:24). Of what real worth then, is life? The rabbis came to grips with this fundamental problem.

For two and a half years, according to the Talmud, the schools of Shamai and Hillel were engaged in a dispute,

the former declaring that it were better for man not to have been created and the latter asserting the contrary. They finally decided that it were better for man not to have been created, but now that he has been created they urged, let him be scrupulous with his deeds. (Erubin 13b).

But who is so lucky as not to be born? interpolates the jester. "Not one in a million" he replies.

The rabbinic attitude towards life is sane, sober and realistic. It does not unduly extol or glorify it. We are here because we are here, as far as we can see, yet life is not without purpose or opportunity. It calls for creative and constructive activity and action towards the goal of fashioning a better and richer existence for the individual and the society of which he is a part. Thus ephemeral man can leave his footprints in the sands of time. Without such a goal life is vacuous, without meaning and empty.

Judaism is violently opposed to the existentialist view of life current in many intellectual circles today. This outlook is represented in its secular context by the French philosopher, Jean Paul Sartre, and in its religious version by the founder of the existentialist school, the Danish philosopher and theologian, Soren Kierkegaard (1813-1855). As a result of his "existentialist dialectics" Kierkegaard came to the conclusion that the more man advances, the more he becomes aware of his relationship to God. This leads him to a deep despair for he finds himself too limited to bridge the great chasm between him and God—between temporal human truth and eternal divine truth.

Existence itself is therefore absurd and meaningless, Kierkegaard maintained. This outlook is attributable largely to the exaggerated sense of guilt and human inadequacy fostered by Paul's doctrine of original sin and the later teachings of Augustine and Calvin. Its logical conclusion is that any effort at social reform and ethical improvement is hopeless. Kierkegaard therefore rejected the efforts of fellow Protestant theologians in this direction. This attitude became especially pronounced less than a century later,

when the Second World War engendered a greater awareness of the catastrophe facing mankind.

But such a position implies an intellectual nihilism and moral paralysis, which is a form of atheism, for it displays a lack of faith in the divine spirit of man. There is no doubt that man has scored many failures, but Judaism insists that despite them, he can in partnership with God, press forward and achieve progress. To this end man must overcome his passions and anti-social impulses and strive for perfection in his determination to establish the Kingdom of God on earth.

### *The Shofar Blasts*

A solemn and dramatic moment in the Rosh Hashanah service is the blowing of the Shofar. The *Baal Tokeah*, the Shofar blower, dressed in a white *kittel*, his head covered with the *Talith*, takes his place on the *Bimah* or platform. Alongside him stands the *Makri* or prompter, usually the rabbi or other pious man in the congregation. As a prelude to the blowing of the Shofar, the worshippers solemnly chant Psalm 47 seven times, perhaps as a poetic symbol of our prayers piercing "the seven heavens" on their way to the Throne of Glory.

The Torah sees no particular significance in the sounding of the Shofar, it merely designates the first day of the seventh month as *Zichrun Truah* (Memorial of Truah (Lev 23:24) or as the *Yom Truah*, the Day of Truah. The Targum Onkelos as well as the Talmud (R. H. 33b) describe the nature of *Truah* as *Yevava* (moan) *yelala* (wail) or *geniah* (sigh). All these terms call all attention to the sadness and tragedy in the world, the *Tsaar HaOlam* (the Weltschmerz) and pain of existence.

Why should sorrow and suffering be part of the natural order of things? Maimonides (1135-1204) attributes it to our very nature as mortals. Only through death, he explains, can there be life, and without the death of the individual the life of the species cannot continue. This is the course of nature as ordained by Divine Wisdom, and the way of the Lord is inscrutable. We have no alternative but to accept it.





# NEWS OF THE CENTER

## NEW YEAR GREETINGS FROM OFFICERS AND STAFF

ON THE eve of the Jewish New Year 5732, the officers of the Brooklyn Jewish Center extend to all the members and friends of our institution their best wishes for a year of health, happiness and joy. May we, together with all mankind, be blessed with peace and prosperity.

In this hour, as the New Year is ushered in, we, the officers of this Institution, take this opportunity of thanking all our members for their devotion and loyalty to our Center. We are confident that with the co-operation of our membership the year 5732 will be crowned with new achievements and success in our work on behalf of our community and our people.

### *L'shonoh Tovo Tikosevu!*

Dr. Moses Spatt, *Hon. President*  
Emanuel Cohen, *President*  
Hon. Maurice Bernhardt, *Vice-Pres.*  
Julius Kushner, *Vice-President*  
Harry Leventhal, *Vice-President*  
Aaron Gottlieb, *Treasurer*  
Abraham M. Lindenbaum,  
*Secretary*  
Harry Blickstein, *Hon. Secretary*

## From the Center Staff

On behalf of the Center Staff I extend to the rabbis, officers, directors and members of the Brooklyn Jewish Center and their families cordial greetings and best wishes for the New Year.

MARTIN LERNER,  
*Executive Director.*

## From the Sisterhood

The officers of the Sisterhood extend heartiest New Year Greetings to all of our members and their families. Sisterhood looks back with pride and satisfaction on its activities during the year 5731 and hopes for an even more successful season in 5732.

With best wishes for a *Shono Tova Umesuka.*

Mrs. Isaac Franco, *President*

Mrs. Wm. Sauler

Mrs. Max I. Cohen

Mrs. Charles Marks

### *Vice Presidents*

Mrs. Bernard Mattikow, *Treasurer*

Mrs. Charles Marks, *Fin. Secy.*

Mrs. Max Farb *Rec. Secy.*

Mrs. Benjamin Wisner, *Corr. Secy.*

Mrs. Julius Kushner *Social Secy.*

Mrs. Benj. Moskowitz,  
*Fund Raising*

## From the Men's Club

The officers of the Men's Club wish all its members, families and friends a year of health and good tidings. A year that will bring true peace to our beloved land, to the State of Israel and all mankind.

We invite each and everyone of you to participate in this coming year's events.

May the Good Lord bless the entire Center and may we and our families all be inscribed in the Book of Life and Happiness.

### *"L'shonoh Tovo Tikosevu."*

Louis Moskowitz  
*President*

Louis Kramer

Dr. Milton Schiff

### *Honorary Presidents*

Harold Brown

Murry Greenberg

Carl Kahn

Samuel Budd Schein

### *Vice Presidents*

Abraham Meltzer

### *Financial Secretary*

Maurice Kozinn

### *Treasurer*

Arthur Fried

### *Secretary*

## SABBATH WORSHIP

### Week of September 17

Kindling of Candles: 6:42 P.M.

Services: 6:45 P.M.

## SABBATH MORNING SERVICES

September 18 — 8:30 A.M.

Sidrah: "Nitzavim"

Deuteronomy: 29:9-30:20

Prophets: Isaiah 61:10-63:9

## RABBI HAYMOVITZ

will preach

\* \* \*

## Week of September 24

Kindling of Candles:

Fri. Eve., Sept. 24 — 6:30 P.M.

Services: — 6:40 P.M.

## SABBATH MORNING SERVICES

Sept. 25 — 8:30 A.M.

### SHABBAT SHUVAH

Sidrah: "Vayeilekh"

Deuteronomy 31

Prophets: Hosea 14:2-10,

Mica 7:18-20, Joel 2:15-27

## RABBI HAYMOVITZ

will preach

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The Saturday Afternoon Talmud Class will be held one hour before Minha.

The Junior Congregations worship every Saturday and Holiday morning at 10 A.M.

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## SAT. LATE & DAILY MINHA

Minha Services

Followed by Maariv

Week of Sept. 19 — 6:45 P.M.

Week of Sept. 26 — 6:40 P.M.

## DAILY SERVICES

Sunday mornings — 8:30 A.M.

Mornings — Monday through Friday  
7:30 A.M.

## HIGH HOLY DAYS SERVICES

### Rosh Hashanah

Services for Rosh Hashana will be held on Sunday and Monday evenings, September 19 and 20 at 6:45 o'clock; and Monday and Tuesday mornings, September 20 and 21 at 7:30 o'clock. The Torah reading will commence at 9:15 A.M. The shofar will be sounded on September 21 at 10:15 A.M. All worshippers are requested to be in their seats before that hour. The sermon on both days will be preached at about 10:30 A.M. The doors will be closed while the sermon is delivered. The Musaf services will begin at 11:00 o'clock, and the services will finish at approximately 1:15 o'clock.

### Rosh Hashanah Sermons

The sermons will be preached on both days of Rosh Hashanah at 10:30 o'clock.

Rabbi Levinthal will preach on the first day of Rosh Hashanah.

Rabbi Haymovitz will preach the sermon on the second day.

### Yom Kippur

The Kol Nidre services which usher in the Fast of Yom Kippur will be held on Tuesday evening, September 28 at 6:15 o'clock.

Yom Kippur services will begin on Wednesday morning, September 29 at 8:30 o'clock. The Yizkor service will be held at 11:15 A.M.

On Yom Kippur Eve, the sermon by Rabbi Levinthal will be preached immediately after the chanting of Kol Nidre. On Yom Kippur morning, the sermon by Rabbi Haymovitz will follow the Memorial Services.

### Cantor and Choir to Officiate in Main Synagogue

Our Cantor, Rev. William Sauler, will officiate at the services to be conducted on Rosh Hashanah and Yom Kippur in the main synagogue. He will be assisted by the Center Choir under the direction of Mr. Samuel Scheraga.

## YOUTH CONGREGATIONS

The Rosh Hashanah services in the Youth Congregations will be held on Monday and Tuesday, September 20 and 21 at 10:00 A.M.

The Kol Nidre services will be held on Tuesday evening, September 28, at 6:15 o'clock.

The services on Yom Kippur will be held Wednesday morning, September 29, at 10:00 A.M. and 5:00 P.M.

### Candle Lighting During High Holy Days

Candles will be lit for the Rosh Hashanah holidays on Sunday and Monday, September 19 and 20, at 6:40 P.M.

On Tuesday evening, September 28, (Kol Nidre Eve) candles will be lit at 6:24 P.M.

### Additional Yizkor Services

For the benefit of the community, the Center will conduct special Yizkor services on Yom Kippur, Wednesday morning, September 29, in the Dining Room of our building, at 10:00 o'clock.

### Holiday Gym Schedule

The Gym and Baths Department will be open for men and boys on Sunday, September 19th from 10:00 A.M. to 2:00 P.M., will be closed Monday and Tuesday, September 20 and 21 for the Rosh Hashanah holiday and will reopen on Wednesday afternoon, September 22 at 3:00 P.M., for men.

The following week, the department will be open for men and boys on Tuesday, September 28 (erev Yom Kippur) from 12 to 3 P.M., will be closed Wednesday, September 29 for Yom Kippur and will reopen Thursday morning September 30 for women at 10:00 A.M.

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**YOUTH CONGREGATIONS**  
meet regularly  
**EACH SABBATH AND HOLIDAY**  
All children and young  
adults are welcome.

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## SUCCOTH SERVICES

Kindling of Candles:  
Sunday, October 3 — 6:15 P.M.  
Monday, October 4 — 6:19 P.M.  
Services — 6:15 P.M.  
Monday and Tuesday Mornings  
October 4 and 5 — 8:30 A.M.

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## SABBATH SERVICES

Week of October 8  
Kindling of Candles:  
Friday Evening, October 8—6:07 P.M.  
Services — 6:15 P.M.  
SABBATH MORNING SERVICES  
SHABBAT HOL HAMOED  
SUCCOTH  
SERVICES: 8:30 A.M.

## CONCLUDING SUCCOTH SERVICES

Kindling of Candles:  
Sunday Eve., October 10 — 6:04 P.M.  
Monday Eve., October 11 — 6:07 P.M.  
Services — 6:15 P.M.  
Monday & Tuesday, October 11 & 12  
Services — 8:30 A.M.  
Memorial Services — Mon. Oct. 11  
10:15 A.M.

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## SISTERHOOD'S ANNUAL LUNCHEON

**Wednesday, October 27, 1971**  
**12:00 Noon**

Gala Program being prepared.

MRS. FRANK SHAEFFER  
Chairman  
ST 3-3473

MRS. MAX I. COHEN  
Co-Chairman  
789-3116

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# ROSH HASHANAH GREETINGS

*A Very Happy*

*New Year*

FROM

MR. and MRS.

EDWARD ISAACS

80 PARK AVENUE

NEW YORK CITY

*Greetings*

*for the*

*New Year*

FROM

MR. and MRS.

EMANUEL COHEN

10 Plaza Street



*New Year Greetings*

*from*

HON. and MRS.

STANLEY STEINGUT

1199 East 53rd Street

*Best Wishes For*

*A Happy New Year*

FROM

**MRS. LAZARUS MARCUS**

61 Eastern Parkway

*A Very Happy  
New Year  
from*

MR. and MRS.  
MURRAY GOLDSMITH

400 East 56th Street  
New York, N. Y.

*New Year Greetings*

FROM

MR. and MRS.

JEFFREY AARON

AND FAMILY

57-68 228th Street

Bayside, N. Y.



DR. and MRS. HERMAN BROWMAN

and FAMILY

1540 President Street

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*A Happy New Year*

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MR. and MRS. LOUIS MOSKOWITZ

and FAMILY

135 Eastern Parkway

# FANNY and NATHANIEL H. JACKSON

35 Sutton Place

New York, N. Y.

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לשנה טובה תכתבו

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MRS. ELLA SEIDERMAN

AND FAMILY

**MR. and MRS.  
HARRY LEVENTHAL**

465 Park Avenue

New York, N. Y.

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*A Happy New Year*

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**MR. and MRS.  
JULIUS LEVENTHAL**

870 United Nations Plaza

New York, N. Y.

**MRS. THEODORE D. OSTROW**

and SONS

135 Eastern Parkway

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לשנה טובה תכתבו

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**MR. and MRS. JULIUS KUSHNER**

and FAMILY

370 Ocean Parkway



MR. & MRS.  
ABE FELDMAN

25 Sutton Place South  
New York, N. Y.

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*A Happy New Year*

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HON. JOSEPH A. SOLOVEI

**MR. & MRS.  
ARTHUR FRIED**

and FAMILY

61 Eastern Parkway

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לשנה טובה תכתבו

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**MR. & MRS.  
HAROLD SCHRIER**

and Children

1801 Dorchester Road

MRS. GUSSIE HUTT

640 Montgomery Street

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*A Happy New Year*

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HON. and MRS.

ABRAHAM M. LINDENBAUM

9 Prospect Park West

DR. and MRS. MOSES SPATT

and FAMILY

505 Eastern Parkway

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לשנה טובה תכתבו

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EASTERN PARKWAY ZIONIST  
DISTRICT No. 14

DR. MILTON SCHIFF,  
*President*

HON. MAURICE BERNHARDT,  
*Chairman of the Board*



MR. CHARLES FINE

801 West 190th Street

New York

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*A Happy New Year*

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DR. and MRS.

MILTON SCHIFF

1303 Carroll Street

**MR. and Mrs. HAROLD KALB**

**and Son**

**David Samuel Kalb**

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**לשנה טובה תכתבו**

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**MR. and MRS.**

**BENJAMIN MOSKOWITZ**

**and FAMILY**

**92-30 56th Avenue**

**Elmhurst, N. Y.**

DR. DAVID FARBER

135 Eastern Parkway

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*A Happy New Year*

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MR. and MRS.

WILLIAM SMERLING

10 Plaza Street

**MR. & MRS.  
JACK STERMAN**

and FAMILY

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**לשנה טובה תכתבו**

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**MR. and MRS.**

**MURRAY J. ROSOF**

343 East 59th Street

**DR. and MRS.**

**JOEL SCHWARTZ**

135 Eastern Parkway



**MRS. NATHAN D. SHAPIRO**

135 Eastern Parkway

**MR. and MRS.**

**WALTER BRONSTER**

41 Eastern Parkway

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**MR. and MRS.**

**JACOB HOFFMAN**

706 Eastern Parkway

**MR. and MRS.**

**LAWRENCE SCHIFF**

135 Eastern Parkway

**DR. and MRS.**  
**FELIX F. HOROWITZ**  
and Family  
1712 Ditmas Avenue

**DR. and MRS.**  
**HYMAN I. TEPERSON**  
744 Eastern Parkway

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**לשנה טובה תכתבו**

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**MR. HERMAN SOLOWAY AND ROBIN**  
162-01 Powells Cove Blvd.  
Beechhurst, N. Y.

**MRS.**  
**JACOB L. HOLTZMANN**  
671 East 17th Street

JUDGE and MRS.  
MURRAY T. FEIDEN

MR. and MRS.  
ROBERT GUTCHMAN  
1801 Ocean Avenue

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*A Happy New Year*

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MR. and MRS.  
NATHAN A. POLAN  
157 Beach 143rd Street  
Belle Harbor, N. Y.

MR. and MRS.  
PHILLIP PORT  
293 East 48th Street

**LOUIS AND SYLVIA B. KRAMER**

20 Plaza Street

**MISS DORA LEAKS**

152 Quincy Street

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**לשנה טובה תכתבו**

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**MR. and MRS.**

**EDWARD WAGNER**

1655 Flatbush Avenue

**MR. and MRS.**

**DAVID H. SCHATZOW**

330 Lenox Road



MR. and MRS.  
SEYMOUR GLASS

530 Dubois Avenue  
Gibson, N. Y.

MR. and MRS.  
MANUEL MEROVITZ

590 Flatbush Avenue

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*A Happy New Year*

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MR. and MRS.  
SIMON ABRAHAM  
and FAMILY  
34 Plaza Street

MR. MILTON KRAMER  
98 Montague Street

CHARLES and FLORENCE  
RUBENSTEIN  
1801 Dorchester Road

MR. and MRS.  
**HARRY MASLOW**  
20 Plaza Street

MR. and MRS.  
**HENRY H. GROSS**  
155 West 68th Street  
New York, N. Y.

MR. and MRS.  
**ARNOLD M. SCHWARTZ**  
163 Eastern Parkway

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לשנה טובה תכתבו

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MR. and MRS.  
**MEYER ABRAMS**  
34 Plaza Street

MR. and MRS.  
**JAMES J. JACKMAN**

**MR. AND MRS. ARTHUR J. VIDERS**

MR. and MRS.  
**HARRY M. LEVINE**  
1655 Flatbush Avenue

MR. and MRS.  
**ELMER RIFFMAN**  
2546 East 13th Street

MRS. LENA ZANKEL  
and FAMILY  
280 Cedarhurst Ave.  
Cedarhurst, N. Y.

MR. and MRS.  
**HENRY LAVINE**  
25 Plaza Street

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*A Happy New Year*

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MRS. HYMAN AARON  
CHILDREN and GRANDCHILDREN  
30 Ocean Parkway

DR. and MRS.  
**SAMUEL SOLOMON**  
1593 President Street

MR. MAX BALLAS  
354 Parkway Drive  
Zanesville, Ohio

**MR. EVERET H. GOLDBERG**

3310 Avenue H

**DR. and MRS.**

**BENJAMIN DUNAIF**

123-10 Ocean Promenade

Rockaway Park, N. Y.

**Mr. and MRS.**

**WILLIAM BRIEF**

and CHILDREN

1091 Fordham Lane

Woodmere, L. I.

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**לשנה טובה תכתבו**

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**MR. and MRS.**

**HARRY ELLENPORT**

1035 Washington Avenue

**DR. and MRS.**

**BENJAMIN ZOHN**

1449 Union Avenue

**MR. MOE MARK**



**MR. and MRS.  
CHARLES H. MENIKOFF**

594 Remsen Avenue

**MR. and MRS.  
SOL J. HUBERMAN**

27 Prospect Park West

**MR. PHILIP A. LEVIN  
and FAMILY**

168 Westview Lane  
Hewlett, N. Y.

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*A Happy New Year*

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**MR. and MRS.  
ABRAHAM KARLIN**

1333 E. Hallandale Blvd.  
Hallandale, Florida

**MR. and MRS.  
BEN ROUS**

907 Fifth Avenue  
New York, N. Y.

**DR. and MRS.  
SAMUEL WALDMAN  
and FAMILY**

1401 President Street

**MRS. DIANA NESSES**  
**and SON**

51 Corbin Place

**MR. and MRS.**  
**MAURICE KOZINN**

**Children and**  
**Grandchildren**

**DR. and MRS.**  
**HARRY BERMAN**

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**לשנה טובה תכתבו**

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**MR. SAMUEL GREENBLATT**

225 Central Park West  
New York, N. Y.

**DR. REUBEN FINKELSTEIN**

41 Eastern Parkway

**MR. and MRS.**  
**BARNEY OSTROW**

51 Lefferts Avenue

**MRS. FRANK WOLK**

370 Ocean Parkway

**MR. and MRS.**

**BENJAMIN MARKOWE**

and FAMILY

34 Plaza Street

**MR. THEODORE LEVEY**

806 Morris Turnpike

Short Hills, N. J.

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*A Happy New Year*

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**DR. and MRS.**

**ISIDORE BERIS**

520 East 21st Street

**MR. and MRS.**

**CHARLES J. MARKS**

712 Montgomery St.

**DR. and MRS.**

**JOSEPH PINCUS**

135 Eastern Parkway

**DR. and MRS.**  
**BERNARD MATTIKOW**  
10 Plaza Street

**MR. and MRS.**  
**SAMUEL L. POMERANTZ**  
and FAMILY  
110-20 71st Road  
Forest Hills, L. I.

**MR. and MRS.**  
**ALVIN GLICKMAN**  
2900 Ocean Parkway

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לשנה טובה תכתבו

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**DOROTHY & CARL SKLAR**  
25 Lefferts Avenue

**MR. EMANUEL H. SPIEGEL**  
44 Prospect Park West

**MR. and MRS.**  
**SAMUEL SLATUS**  
161-27 84th Street



MR. and MRS.  
**MORRIS Z. OTTENSTEIN**

135 Eastern Parkway

MR. and MRS.  
**CARL A. KAHN**

706 Eastern Parkway

MR. and MRS.  
**HERMAN GOLDSMITH**

11 Fifth Avenue

New York, N. Y.

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*A Happy New Year*

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**MR. NAT MARK**

MR. and MRS.  
**LAWRENCE MEYER**

100 Woodruff Avenue

MR. and MRS.  
**ISAAC FRANCO**  
and sons Howard and Carey  
180 East 17th Street

**RABBI**  
**ISRAEL H. LEVINthal**  
and FAMILY

**RABBI**  
**DAVID HAYMOVITZ**

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THURSDAY EVENING  
OCTOBER 28, 1971

for our

**ANNUAL MEETING**

Election of Officers

\* Annual Report by our President,  
Mr. Emanuel Cohen

\* Refreshments and Entertainment

Social Hour

## Isaac Babel

Con't from Page 6

Ehrenburg that her husband had died in 1941. She could never learn the reason for his incarceration. In 1957 he was rehabilitated and his works republished.

Babel has been compared to de Maupassant and Hemingway. The essence of his creed as a writer was never to waste a word. It has been said that "he was a genius who spoke with a new inflection." A phrase, a gesture, an incident would be used to reveal an entire character or way of life.

Babel's genius never came to full fruition. He did not have time to finish. Alas, he did not follow his grandmother's advice. He trusted the Russian people and gave them his heart.

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### IN MEMORIAM

We announce with deep regret the passing of

**MRS. BENJAMIN J. KLINE**  
one of our earliest members, on June 17, 1971.

**MR. FRANK WOLK**  
a member of our Governing Board, on June 21, 1971.

The Brooklyn Jewish Center extends its most heartfelt condolences to the bereaved families.

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### CALENDAR DIARIES

1971-5732 Calendar Diaries will be available for the asking at the Main Desk. We are indebted to Riverside Memorial Chapel and Boulevard Chapel for their kindness in providing Diaries for our members.

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For further information, you, your attorney, accountant, or insurance broker are invited to consult with

**LOUIS KRAMER**

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It is always in the vanguard of all progressive Jewish activities.

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# *Brooklyn Jewish Center* *Review*

Rosh Hashanah, 5733

September, 1972



## **FIFTY YEARS AFTER – THE YEAR OF RE-DEDICATION**

### **Children Covering The Nakedness Of Their Parents**

By Rabbi Israel H. Levinthal

### **A Miracle Of Survival In The Land Of Kush**

By Rabbi David Haymovitz

### **Eleazar Kalir - Poet Of Heavenly Fire**

By Rabbi Mordecai H. Lewittes

### **The Year Of Re-Dedication**

By Mr. Louis Kramer

**NEW YEAR GREETING SECTION**

## RE-DEDICATION - OUR JUBILEE'S CLIMAX

How full of awe is this day,  
It is none other than the day of the Lord!

And they came,  
Every one whose heart stirred him,  
Every one whose spirit made willing,

And brought the Lord's offering,  
for the work of the tent of meeting, and  
for all the service thereof.

And they came,  
the men and women, as many as were willing and wise.  
Every man brought his offering,  
All the women did spin with their hands,  
and brought that which they had spun.

Thus was finished all the work of the tabernacle, and the  
children of Israel did all they had been commanded.

Then they assembled themselves,  
and the house of the Lord was blessed,  
as the glory of the Lord filled the tabernacle.

How full of awe is this place,  
It is none other than the house of God.

At this climax of our jubilee,  
we re-consecrate and re-dedicate this sacred shrine,  
to the glory of God,  
to the love of Israel,  
to the service of humanity.

GIVE freely, willingly and generously  
to our KOL NIDRE APPEAL!

ISRAEL H. LEVINTHAL, Rabbi

DAVID HAYMOVITZ, Rabbi

EMANUEL COHEN, President

LOUIS KRAMER, Chairman, Kol Nidre Appeal

## THE YEAR OF RE-DEDICATION

By Louis Kramer

The concept of the Brooklyn Jewish Center was formulated in January of 1919. There was no physical asset, merely a thought, expressed by some visionaries who could see it in all its pristine beauty, long before it became a reality. It was their belief that the Jewish Community, on every level, locally, nationally and world-wide, was ready to think along such new lines.

These men were courageous in their thinking envisioning a structure that would become a beacon to the people of our faith. From their lips came their thoughts. In turn, the idea caught on and others could see what was in their minds.

Its fruition took time. Commercial enterprise moves more rapidly. But spiritual creation does not happen overnight nor does it bring about the physical being in a trice. Commerce has the wherewithal and can produce faster than the spirit.

Our cornerstone was put in place a year and a half after the seed was planted. And soon there was a basement affording us an opportunity to celebrate the first High Holy Days services in our own structure, incomplete though it was. From that moment it was apparent that our Center was going to be used to its full, notwithstanding the attendant inconveniences of construction. Thus it was with religious building and thus it will ever be. A sanctuary is slowly, if ever, finished.

Another year passed, another floor was reached, the sanctuary was roofed over and became the scene of our first synagogue services, on Rosh Hashana of 1921. Life throbbed within the four walls such as they were at the moment.

It wasn't until late in 1922 that the planners were able to say, this is it. Our Center was ready for Dedication. And during the last weekend of that year, four years after the initiatory step, in company with spiritual leaders of sister congregations, cultural leaders, and dignitaries of other walks of life, Rabbi Levinthal consecrated the Center "to the glory of God, to the love of Israel, to the service of humanity."

To bring this sacred institution, from the germ of a concept, to its great physical being, took the maximum of devotion. Those who planned knew that the idea of the Center could only come from the application of a great outlay of time and financial resources.

The time they were ready to give. There was no stint of that. It was the need for funds that slowed the work and could only bring dedication after four hard years.

We've been celebrating our Jubilee for the same period of time. This is the year of dedication. We have men — and women — who believe wholeheartedly in our Center. They are prepared to give of their time and substance. In fact, this they have been doing — they are continuing the devotion of our founders.

A religious building is never completed. It takes so long to bring it to a state of substantial completion that it becomes vital to begin its renewal before one can say it is completed. Nothing is static. The bricks need pointing, the roof must be kept watertight, the windows require caulking. There is nothing that is not needed. Only, nothing is free and makes no demands.

Living organisms must be nurtured. Our Center is no different. Devotion and dedication we have from a goodly number.

In this year of re-dedication and re-consecration there is something more that is needed. We need the material resources that only you can give us. Many give us their physical presence — this is important. But, we need the funds to keep our edifice in fit condition, a structure that affords all of us a place of worship, a place of study, and a place of meeting. You can make all this possible by opening your hearts, extending your arms to the full, and pledging all that you can, to continue the tradition of the leadership of the Brooklyn Jewish Center, to keep it ever dear to our hearts.

## CALENDAR DIARIES

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# Children Covering The Nakedness Of Their Parents

Summary of a sermon preached on Rosh Hashanah, 1971

By Rabbi Israel H. Levinthal

In the Musaf service of Rosh Hashanah there is a section of the prayers known as *Zichronot* - Memories. We recall certain incidents of the past in order to influence our thoughts and our actions today.

Among these remembrances is one that tells how G-d was mindful of His love of Noah—"when Thou broughtest forth the waters of the flood to destroy all flesh because of their evil deeds. Thus didst Thou remember him . . ."

We can understand the recalling of the covenant which G-d entered into with the patriarchs Abraham, Isaac and Jacob, and which applies also to us-their descendants. We can understand, also, the recollection of other great events in the history of our people. But what is the greatness of Noah, that he, too, should be remembered by us of today?

It seems to me that there is one chapter in the life of Noah which is especially relevant to our generation and which it would be wise for us to recall. You remember how Noah soon after he emerged from the ark - after the flood had ceased - planted a vineyard. "And he drank of the wine and became drunk." The Bible then describes how Noah was naked and wallowed in his drunkenness. And his sons, seeing what happened to their father, "took a garment . . . walked backward, and covered their father's nakedness; and their faces were turned backward, they saw not their father's nakedness."

Something very strange is to be noted in this description. We are told that "*they walked backward*" - evidently to avoid looking at the father's nakedness. But then the story adds, "*and their faces were turned backward*." If they walked backward, they certainly did not need to turn their faces backward, for then they would indeed behold the nakedness.

Evidently, there is a deeper meaning in the words, *vayelchu achoranis* "and they walked backwards." This phrase is very significant, and unfolds the whole tragedy of this story.

It is perfectly natural for parents to cover the nakedness of their children. That is the way of the world. It is a normal going forward in life. But when children have to cover the nakedness of their parents, that is *walking backward* in life and in civilization. That is not progress but regress.

This is the message which the author of this prayer wanted to impress upon us at this the holiest season of the year.

Were I to analyze the present revolt of youth in America against their elders, a phenomenon which has greatly disturbed and shocked many of us, I would say that it is a revolt against the nakedness of their parents. They are ashamed of that nakedness. It is an open expression of their revulsion from the empty lives of their elders, from their low values, from their worship of the dollar, from their complete dedication to the material things in life. We may not like the methods they use in covering such nakedness, but we must admit that fundamentally, and in large measure, an idealistic strain motivates them and underlies their rebellion. "And they walked backward," - yea, that is what we are witnessing today, a backward step in the march of life, when children have to cover their parents' nakedness.

There was a time - not so long ago - when parents complained of a lack of idealism on the part of their children. But now things have changed - the youth have become idealistic, and they are covering the nakedness of their elders. They are realizing the shallowness of their parents' lives, their indifference to the great moral

and social problems facing the world, wars, racial prejudice, extreme poverty of the masses, - all evils wrought by man and which could be eliminated by man, - and they are ashamed of that nakedness.

Thoughtful people are beginning to learn the true lessons of this revolt by youth. The cover of *Time Magazine*, a few months ago, featured a story on this very subject. Its heading was: "How to educate your parents." The editors could have used the Biblical term: "How to cover your parents' nakedness."

The article quotes leading American industrialists, kings in the economic world, who suddenly - through their children - realize their true nakedness. Henry Ford III tells how he was immersed in making money, "I was following the crowd in their views - political, economic and social - until my children had to instill ideals into my mind." The President of Berkeley University in California is quoted as saying, "We are going to see a period in which the young will be our teachers."

We see this clearly among our Jewish youth rebels. It is not simply that these youths today may be more educated than their parents. In the old Jewish life, it often happened that the children were more learned than their parents, - but the children nevertheless respected their elders because they were not naked; they were garbed in moral wisdom and led idealistic lives.

I remember reading the life story of Palestinian Jewry's first Chief Rabbi - Abraham Isaac Kook, of blessed memory. His father was a learned Jew, but did not match the intellectual and cultural attainments of the gifted son. But when the father entered a room in which the Chief Rabbi sat, no matter what distinguished people were in his company, Rabbi Kook immediately rose from his seat as a mark of respect for his father. He saw his father clothed with the robes of ideals, he saw his keen concern for his people, his deep sympathy with the sufferings of all mankind, - a zealous dedication to the spiritual and ethical values of his faith.

Continued on Page 7



# A MIRACLE OF SURVIVAL IN THE LAND OF KUSH

By Rabbi David Haymovitz

My journey to Jewish Africa last summer took me to Ethiopia, which has been for many centuries a land of mystery and romance. On a Friday morning I arrived at the ancient city of Gonhar, and being unable to continue my journey before sunset, I was obliged to enjoy as best as I could the long Sabbath in this remote corner of Ethiopia with nothing to do. I decided to walk along the main street which led me to a large market place. Any tourist who has visited Ethiopia has had the experience of being followed by numbers of children and teen-agers who would offer post cards, bric-a-brac, trinkets to sell, not excluding shoe shining or begging. This is a supplementary source of income toward paying for their education, which is not free but very costly. And so, while walking I had many a time to stop and explain to the friendly young Ethiopians that this day is a holy day for me and therefore I carry no money. Suddenly I noticed among the crowd a young boy in the early teens who did not participate with the others in their solicitations. This young man seemed most surprised in overhearing me explain apologetically my inability to come to their aid. He identified himself in fluent Hebrew, telling me that he is an Ethiopian Jew, a Falasha, and that he and his family lived not far from the market-place. This is how I first met Falasha Jews. The boy was not different than any other Ethiopian boys in appearance. Like them, he was very poorly dressed, undernourished, thin, sad and serious, but there was a gleam in his eye when he identified himself as my fellow-Jew. Later, when I learned more about this exotic and mysterious Jewish tribe I understood from whence his polished spoken Hebrew comes, but at that moment it struck me very strangely. I was astonished to see the miracle of Jewish survival in this far removed and hostile environment.

In order to understand that miracle it is necessary to get acquainted with

the history of this enchanted land. In its antiquity it was referred to under various names. In the Old Testament it was the land of "Kush." In the Homeric poems, the Ethiopians are recorded and the name is interpreted as "Burnt Faces." There are records from the early centuries of the Christian era of the Kingdom of Axum in the northern part of the present empire which achieved a high state of culture and had friendly and diplomatic realtions with the Byzantine Greco-Roman empire. In the fourth century, Christian missionaries came from Alexandria and converted a part of the ruling class. And Christianity has remained the religion of the State ever since. However, Jewish practices and observance which prior to that time had been adopted through the teachings of Jewish missionaries - probably coming from Arabian Peninsula - were retained in the Coptic Ethiopian Church. A part of the population which consisted of Jewish or Judaized tribes have remained loyal to its form of Judaism and played a distinctive part in the history and development of this country.

Modern scholars have rejected what was once a serious theory: that Jewish Ethiopians were descendants from a Canaanite tribe which fled from Canaan when the Hebrews conquered it. They have, too, generally rejected the legend, which both Falashas and Ethiopians cherish, that they are descendants from Hebrews who came back with the Queen of Sheba after her adventure with King Solomon. With few exceptions, they have rejected another theory: that they are descendants from Ethiopian or Axumite stock, who were converted in pre-Christian era by Jewish missionaries coming from upper Egypt, in the neighborhood of Aswan, where recently records were discovered of the Jewish military settlements in the period of the Persian rule. The most acceptable doctrine is that they are the remnants of tribes who had adopted a primitive form of Mosaic Judaism

from Jews of the Arabian Peninsula. These carried their monotheistic faith to the other side of the Red Sea in the first century of the Christian era, after the destruction of Jerusalem and the Temple. It is likely that they influenced the ruling Semitic class so profoundly that a section of the Hebraic or Jewish teaching remained an integral part of Coptic Christianity to this day. The Ethiopians whether Christian or Judaized were an intensely conservative people and for centuries held on to their antiquated ceremonies and creeds.

Some scholars insist that the Falashas are not ethnically Jews. That seems to be an academic point and of minor human importance, and it is not capable of proof this way or that. Ethnic purity of part of Russian Jewry may be no less suspect because of the admixture, in the dark ages, of the Khazar from Central Asia and the Crimea who adopted Judaism in the ninth or tenth century. What is certain is that a substantial part of the inhabitants of this Christian empire have held zealously to their form of Judaism and to believe that they are to be a part of the children of Israel.

The name Falasha comes from a Semitic term meaning "Stranger" or "Invader" and was given contemptuously by Christians to those who called themselves *Beta* (ie. "House of") *Israel*.

For centuries war raged between the Judaic and Christian Ethiopians who lived in regions separated by precipitous canyons. A Jewish king of Southern Arabia was defeated and killed by Christian Ethiopians, and Ethiopian traditions tell of a Jewish Queen, Judith, who coming from Yemen in the eighth century conquered the Christian kingdom and established a dynasty which ruled part of the country for two hundred and fifty years.

The Moslem Arab conquest in the seventh and eighth centuries of the Byzantine Empire, including Egypt, and the occupation of the African coast from Egypt to the Indian Ocean, cut off the Ethiopians in their inaccessible mountain region from the rest of Christendom. As Gibbon put it in

his history: "encompassed on all sides by the enemies of their religion the Ethiopians slept nearly one thousand years, forgetful of the world by whom they were forgotten. They were awakened by the Portuguese who appeared in India and the Red Sea as if they had descended from a distant planet through the air." We know little of Ethiopia's history or her relations with the outer world between the fall of the Kingdom of Axum in the eighth century and the coming of the Portuguese in the fourteenth and fifteenth century. Jesuit priests accompanied the Portuguese soldiers and one of them, Alvares, recorded his meeting with the Ethiopian Jews. His chronicles were published in 1540 and were later translated into English. He tells of the Jews who had different ceremonies than other Jews he knew at that time, but who spoke Hebrew and ruled the province known as Semien. They were of lighter complexion and of large stature. They had no books or synagogues, but they were more civil people than the others and were great warriors.

Portuguese and other European travellers from the fifteenth century onward explored the country and told of the Jewish tribes. One who is best known to the English speaking world is the Scottish traveller, James Bruce, who in the middle of the eighteenth century made his way over land from North Africa to Ethiopia. He recorded his experiences in five large volumes.

He tells how the Falashas were the craftsmen - the masons and teachers, the potters and the ironsmiths and silversmiths, because the Amharas, the ruling Christian, regarded skill of that kind as magic and evil. He tells also of their scriptures and their various languages, and he had a chapter of the Song of Solomon transcribed by priests in their several dialects. He also noted that they read the Torah—"Orit" in their language—not in Hebrew but in the classical Ethiopian Geez, which was also the language of worship in the church.

The Falashas were socially and physically separated from the Christian.

Each people considered that contact with the other rendered them impure. Many villages were divided between the two. As the Falashas were the only craftsmen, a Falasha smithy was found in the outskirts of many Christian villages. A Jewish element in the Ethiopian form of Christianity was the observance of Saturday as the Sabbath and a day of prayer, as well as Sunday. Altogether there were one hundred and fifty holy and feast days out of the three hundred and sixty-five days of the year. In addition to the two days of the week observed as Sabbath, Wednesday and Friday were observed as Fast days, a reminder of the Jewish rite of observing Mondays and Thursdays in special prayers and abstinence.

A Christian King of Ethiopia, Claudius, of the sixteenth century, answering Jesuit charges of Judaization in the Coptic Church, sought to distinguish the two and abolished the custom of circumcision and avoidance of pork and ham from Christians. The Falashas observe the Sabbath, which is greeted as a queen of heaven, strictly according to Mosaic laws. They kindle no fire or light from the Sabbath eve till Saturday night. They observe the three major feasts, Passover, Shavuot and Succot, and the fast of Yom Kippur. On Shavuot they gather on a hill in memory of the giving of the law on Mt. Sinai. On the Day of Atonement they perform a symbolic ceremony scattering grain on the roof of their huts—to mark the duty to provide food for the needy. The majority of the six hundred and thirteen commandments as is known to us is completely unknown to them. Their laws of kashruth are strange and entirely different than anything we know. Their customs on marriage and divorce are completely different than anything known to other Jews. The only thing that can be identified as Jewish in their prayers are the Sh'ma and certain Psalms. Nowadays, however, they conform much more to rabbinic Judaism. This is the result of two generations of teachers and rabbis, who visited them and the dedicated work of the emissaries of the Torah Department of the Jewish

Agency. The Falashas today follow the regular order of prayers set up for them by some Yemenite rabbis and observe, the major part of traditional Judaism. Although they still adhere to many customs which are very primitive in nature and still observed, the Falashas stubbornly resist their abolition, one of them being the cruel custom of circumcising the female.

A few Jewish travellers of the middle ages and later, Benjamin or Tudela and Obadiah of Bertinore and Eldad the Denite wrote of the Kingdom of Black Jews of Ethiopia, but they knew of them only by hearsay and did not claim to have travelled in the region. The pseudo-Messiah Reubeni, who came in 1524 from Alexandria to Venice to seek the assistance of the Pope and European sovereigns in the alleged struggle of Jewish tribes in Arabia against the Moslems sought a recommendation to the Christian prince of Ethiopia. He knew of the war-like Jews of Ethiopia and wanted their help, but his plan failed.

The wars between the Christians and Jews were renewed in the seventeenth century and again the Christians prevailed. The Jewish leader Gideon, was killed and the Falashas were expelled from their homes and lost ownership of their land. Some adopted and professed Christianity and from this period on their numbers continuously declined because of conversion. Life is easier for Christians. Bruce records how a king forcibly converted Falashas to Christianity and ordered the massacre of those who resisted.

Bruce's story was received in Britain with incredulity. However, the interest which this isolated and ancient kingdom aroused was probably the reason for Dr. Johnson placing the scene of his philosophical romance *Rasselas* in Ethiopia.

One might expect that the Jewish philanthropic and learned bodies in America would pursue the research in these exotic Jewish tribes. Strangely enough, that did not happen. On the other hand, Evangelical Protestant Societies formed for the conversion of Jews, immediately seized the oppor-

tunity of reaching the Falashas by introducing school and medical clinics in the entire region. It was not till the latter part of the eighteenth century that a Jewish scholar, Joseph Halevi, was sent by the International Alliance to report on the Jewish tribes in Falasha and Ethiopia. He brought back to Paris a young Falasha to be educated in the Alliance School and noted his extreme studiousness. He reported that the Falashas observe the laws of Sinai, love the Holy Land and carry the memory of Israel's glorious past. They are eager for knowledge and hope for the day when they will be led back to Zion and Jerusalem.

Except for bringing to Europe of a few Falasha boys to be trained, no action followed. A rabbinical teacher of Central Europe, Hildesheimer, was indeed deeply impressed by the call to come to their material and spiritual help and was zealous many years in his appeal to the Jewish community. But again, there was no practical response. At last, after the turn of the century, another French-trained scholar, Jacques Faitlovich, was sent in 1903, under the auspices of the Alliance, to Ethiopia and he resolved to devote his life to the welfare of these neglected Jews. He founded pro-Falasha Societies in the principal communities of Europe and America and opened a school in Addis Ababa, for training Falasha boys to be teachers of their brethren. The Emperor was in full sympathy with the enterprise and gave the land for the school with a sum for the building. Faitlovich taught the elements of Judaism and Jewish history and introduced Hebrew, as well as secondary, secular education. The fame of his teaching soon spread and boys came, walking for months from remote villages. Among the school-trained leaders of the Falashas are a number of high officials in the government, among them, Tadessa, former Vice Minister of Agriculture and now Minister of State, the late Professor Tamrat, President of the Council of Education and Mr. Yona Bogala, the present Director of Education for the Falashas.

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## CHILDREN COVERING

Continued from Page 4

Alas, children today do not see such kind of lives in their parents, and they are ashamed of their nakedness.

I recall a scene which I personally witnessed and which left a lasting sad impression upon me. A number of years ago, a Jew phoned me for an appointment about an urgent, personal matter. As arranged, I met him, his wife and their son. The father, weeping bitterly, told me that the son was planning to marry a non-Jewish girl, who would not be converted, and pleaded that I should dissuade the son from taking this step. Before I had a chance to say a word either to the parents or to the son, the young man rose, and gazing at the father, burst out in anger: "I cannot understand your tears and your weeping. I never saw you show any interest or concern for your Jewish people or religion. I never saw you going to the Synagogue. You never sent me to a Hebrew School. You had me go through a mechanical Bar Mitzvah, because of shame for your neighbors. What suddenly brings you to this outpouring of wrath?" Never, as I did at that hour, have I pitied a parent whose nakedness was so cruelly and pointedly revealed by his own child!

Yes, my friends, perhaps we are witnessing the day when children are becoming teachers of their parents. And this applies not only to younger parents of teen age or college students, but also to older parents, who already have older children. The children may not openly revolt, but inwardly - sub-consciously - there is a feeling of shame because of the nakedness they see in their parents' lives.

Louis Mumford in his book, "Technique of Civilization," states: "The discovery of the perfected mirror has made a complete change in the whole

progress of civilization." But the mirror, perfected only two centuries ago, allows us to see merely our outward selves - the imperfections of our complexions, our features, our garments, which need to be corrected, to make us look at our best. But the mirror does not divulge our inner defects.

Rosh Hashanah and Yom Kippur are spiritual mirrors, which can reveal our inner blemishes. That was the power and the glory of this solemn season in the past. It forced upon the Jew an introspection of his spiritual, moral and intellectual nakedness. He asked himself in the words of our prayer book: *moh anaclnu, meh chayenu, mah tzidkosenu*. "What are we? What is our life? What is our righteousness?" And once he realized his failings, he resolved to strive for perfection, and thus to make these "days of awe" what they were intended to be - meaningful and purposeful.

The prayer to which I have alluded, which includes the recollection of Noah, tells us: "And also Noah hast Thou remembered in love," - and thus, he was saved from destruction. These words apply also to us. Our lives, too, have been saved by G-d in His love. He gave us, as our parents, the opportunity to escape the barbarism and the cruelties of the old lands, and to come here to enjoy the blessing of freedom which America affords us. Let us not become drunk in a search for material affluence. Let us not wallow in nakedness. Let us garb ourselves with the robes of righteousness, knowledge and idealism, and thus win the esteem and veneration of our children, - so that parents and children may walk together in love and regard for each other - marching forward and not backward, towards that glorious goal - the reign of peace and happiness, of Godliness for all mankind.



# ELEAZAR KALIR - POET OF HEAVENLY FIRE

By Rabbi Mordecai H. Lewittes

Outstanding among the poets who have enriched the liturgy of Rosh Hashanah is Eleazar Kalir.

Little is known about the life of this great poet. It is believed that he flourished in Palestine during the seventh century. According to one medieval authority the name Kalir, which means a small cake in Greek, is derived from an incident in the poet's childhood. When he began his studies he was given a cake inscribed with verses from the Bible to sweeten the words of the Torah. There is a further legend that Saadya Gaon examined the tomb in which the poet was buried and discovered the recipe for a cake on which prayers could be inscribed. Scholars generally question this tradition since Kalir seems to be the name of the poet's father. In many of his poems the poet uses the acrostic Eleazar b'rebbe Kalir (son of Kalir).

Eleazar was a disciple of Yannai, a prolific *payetan* or liturgical poet who was the first to use rhyme extensively. Like his teacher, Eleazar was a hazzan, an official who served not only as cantor but as the synagogue leader. In conducting the service Yannai and Eleazar introduced their own poetic compositions in honor of a festival or special Sabbath. Proof of the popularity of Eleazar Kalir, who far excelled his teacher, is that hundreds of his *piyutim* or poems have been preserved as part of the synagogue ritual. The scandalous old-wives' tale that Yannai caused his pupil's death by putting a scorpion in his shoe may be regarded as an apocryphal expression of the teacher's jealousy of his talented pupil.

Early in the morning service on Rosh Hashanah we recite Kalir's poem, "O King, girt with power" (Silverman's *High Holiday Prayer Book*, p. 61). O King who dwells in light and who presides on the Day of Judgment, writes the poet, You can unveil man's deepest designs. Destroy the arrogant tyrant and vindicate the

just. "The foundation of His throne is righteousness and justice," writes the poet, paraphrasing the psalms in a composition which skillfully combines Biblical verses into a veritable mosaic.

"Tent-like this day" is a *piyut* read before the recitation of the *Shema* (Silverman, p. 68). God stretched out the heavens on Rosh Hashanah, declares the poet. On this anniversary of the day of creation, God will heed the blast of the shofar and will temper justice with mercy. The emphasis in this poem is on God as a God of compassion, a theme frequently sounded in our liturgy. Here is a brief excerpt as translated by Israel Zangwill:

For He, who knows each action and its aim,

Will mercifully moderate our blame

This day, when solemn trumpet-blasts proclaim

Our Lord the King

Assuage the rigours of Thy first degree,

Let justice not with mercy disagree;

Hark how today the trumpet sounds our plea,

O gentle King!

In a lighter vein Kalir draws on the rich, imaginative Midrash as his source in amplifying the opening paragraphs of the *Amidah*. He refers to the tradition that Sarah, Rachel and Hannah conceived on Rosh Hashanah, a tradition reflected in the Scriptural portion. We are reminded that Sarah's youth and beauty were renewed as a reward for her virtue. When Isaac was born the princesses gathered in wonder and joy and hailed Sarah as "the happy mother of children." The poet prays that God will remember Sarah's offspring and will acquit those who trusted in Him. (Birnbau, *High Holyday Prayer Book*, p. 221).

Similarly, the poet recalls the Midrash that Rachel feared she would be forced to leave Jacob because of her barrenness and marry Esau.

She burst into tears as she prayed for a son.

Then heard the voice, "Dry your tears, O mother of sons."

May her descendents be remembered as she was remembered, adds the poet (Birnbau, p. 216). Among the admirers of this poem was Rashi who quotes Kalir directly in his comment on the birth of Joseph.

The joyful, almost playful tone of the matriarchal poems contrast with the tragic tone of the *piyut* which follows (Silverman, p. 80). The poet asks: why was the glorious Kingdom of Judah destroyed and the nation uprooted? "Because we worshiped and enthroned Bel. Overthrow the evil foe, restore Thy sovereignty and the people who hallow Thee with the blast of the shofar."

Perhaps the most popular of the Kalir *piyutim* for Rosh Hashanah is the introduction to the *Kedusha* based on the refrain, "The Lord is King, the Lord was King, the Lord shall be King for ever and ever" (Silverman, p. 83). Many a worshiper whose knowledge of Hebrew may be meager, standing as the ark is opened, responds to the majestic sound of Kalir's verses with their stirring marching rhythm. Zangwill has caught the rhythm and mood in his translation:

The heroic sons of a mighty race  
Shout in thunder the Lord is King,  
The angels whose figure the lightnings trace  
Flame to the world that the Lord was King,  
And seraphs whose stature is one with Space,  
Proclaim that the Lord shall be King forever.

In the *Musaf* service the poet reverts to the theme of Rosh Hashanah as the anniversary of the creation of the ancestors of the human race and of the Jewish people (Silverman, p. 139). Adam was created on this day. When he sinned God judged him mercifully and saved him from destruction. On this day God's flock passes under His staff. He reviews each one's deeds and judges man with mercy.

On this day, too, God remembers the binding of Isaac symbolized by



the shofar blast, and changes His throne from a seat of justice to a seat of mercy (Silverman, p. 140)

If we as humans have violated the covenant

You, as a merciful God, will fulfill the covenant.

A fitting climax to the service is Kalir's solemn introduction to the *Musaf Kedusha* (Birnbbaum, p. 353). Rosh Hashanah is the symbol of the first day of creation and of the final day of redemption. Let the day arrive

When evil will be set ablaze like thorns and perish

When temptation will be removed from the deceitful heart.

Kalir was imitated by religious poets in Italy, France, Germany and Spain for many centuries. He had opponents, too, notably Abraham Ibn Ezra who criticized his language as obscure and confusing. Ibn Ezra believed that prayers should be couched in simple Hebrew and should avoid symbols and parables. Professor Shalom Spiegel, however, points out that Kalir's bizarre word formations are often a valuable clue to the spoken Hebrew of the post-biblical period. Generations of worshipers have repudiated the negative evaluation of Kalir of whom it was said "heavenly fire surrounded him when he wrote his poetry."

A careful study of his works will show that he has enriched our conception of Rosh Hashanah by enlarging upon the major themes characteristic of this festival - God and the world, justice and mercy, remembrance and repentance, Israel and humanity, creation and redemption. He has combined the imaginative interpretations of the masters of Midrash with the impassioned yearnings and visions of psalmist and prophet. Kalir's poetry should be made more meaningful to the modern worshiper through aesthetic translations as well as melodic accompaniment.

In one of his *piyutim* Kalir prayed, "Grant that we succeed in the ex-

## THE MIRACLE OF SURVIVAL

Continued from Page 7

Faitlovich had to leave the country during the period of Italian occupation. The Falashas were persecuted by the Italians because they were ardent Ethiopian patriots and engaged in the "resistance." The school at Addis was closed and it has not been reopened since Faitlovich returned to Ethiopia after the Emperor's restoration, but could no longer be so active and died in 1953.

When the State of Israel was established in 1948 and the ingathering of the dispersion was the watchword there was a movement for preparing an Aliyah of the Falasha youth to Israel, but it was soon apparent that neither the Ethiopian nor the Israeli government favored any major exodus.

As far as the Jewish is concerned, there is great interest now in helping the Falasha Jew. New Village Schools were set up. The most famous ones are in the Gondhar region and they are maintained by the Jewish Agency Torah Department. Some fifty young Falashas spent a number of years and acquired the knowledge of Hebrew and of handicrafts in Israel's "Children's Villages." Now they are back and serve as teachers to the youth. One of the results of this activity is that you may find now more youth speaking Hebrew in the remote villages in Falasha than in New York or in Brooklyn. The Hebrew is clear and fluent.

Unfortunately the rate of conversion to Christianity among the Falasha Jews is continuously growing. And, under the constant pressure of the hard economic realities of Ethiopia, the young generation of Falasha Jews ask "please help us to get to Israel." This is the cry you can hear from Jewish youth all over Africa.

pression of our lips." In large measure his prayer was answered and our service is the richer for the expression of this poet's lips.

## "HOW WE LONG TO FEEL THEE NEAR"

By Harold Roland Shapiro\*

God whose light transcends our blindness,  
God whose voice the deaf can hear,  
God with whom the lame walk upright -  
How we long to feel thee near!

Thou art near when we are thankful -  
When we join in soulful prayer;  
Near when we do loving kindness -  
Near when neighbors know we care.

God whose word turns hearts from hating,  
God whose presence cancels fear,  
God who is our strength in trouble  
How we long to feel thee near!

Near to guide our lives in straight paths -  
Near to join our hands in love; -  
Near to help us in creating -  
Heaven on earth like thine above.

\*The author is Senior Assistant District Attorney in the Appeals Bureau of the New York County District Attorney's office, a former Professor at New York Law School. He is a graduate of the Hebrew School of Temple Petach Tikvah, when Dr. Levinthal was its Rabbi between 1915 and 1919.

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"EVERY MEMBER GET A  
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For the Center  
For Yourself

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SAMUEL BUDD SCHEIN  
*Chairman, Membership Committee*

ABRAHAM MELTZER  
*Hon. Chairman*

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# NEWS OF THE CENTER

## NEW YEAR GREETINGS FROM OFFICERS AND STAFF

ON THE eve of the Jewish New Year 5733, the officers of the Brooklyn Jewish Center extend to all the members and friends of our institution their best wishes for a year of health, happiness and joy. May we, together with all mankind, be blessed with peace and prosperity.

In this hour, as the New Year is ushered in, we, the officers of this Institution, take this opportunity of thanking all our members for their devotion and loyalty to our Center. We are confident that with the co-operation of our membership the year 5733 will be crowned with new achievements and success in our work on behalf of our community and our people.

*L'shonoh Tovo Tikosevu!*

Emanuel Cohen, *President*

Hon. Maurice Bernhardt,

*Hon. Vice-Pres.*

Julius Kushner, *Hon. Vice-Pres.*

Abraham M. Lindenbaum,

*Vice-Pres.*

Harry Leventhal, *Vice-Pres.*

Aaron Gottlieb, *Treasurer*

Louis Kramer, *Secretary*

Harry Blickstein, *Hon. Secretary*

## From the Center Staff

On behalf of the Center Staff I extend to the rabbis, officers, trustees, governors and members of the Brooklyn Jewish Center and their families cordial greetings and best wishes for the New Year.

MARTIN LERNER,  
*Executive Director.*

## From the Sisterhood

The officers of the Sisterhood extend heartiest New Year Greetings to all of our members and their families. Sisterhood looks back with pride and satisfaction on its activities during the year 5732 and hopes for an even more successful season in 5733.

With best wishes for a *Shono Tova Umesuka.*

Mrs. Isaac Franco, *President*

Mrs. Wm. Sauler

Mrs. Max I. Cohen

Mrs. Charles Marks

*Vice Presidents*

Mrs. Charles Marks, *Fin. Secy.*

Mrs. Max Farb, *Rec. Secy.*

Mrs. Benjamin Wisner, *Corr. Secy.*

Mrs. Jeanne Wolk, *Social Secy.*

Mrs. Benj. Moskowitz,

*Fund Raising*

## From the Men's Club

The officers of the Men's Club wish all its members, families and friends a year of health and good tidings. A year that will bring true peace to our beloved land, to the State of Israel and all mankind.

We invite each and everyone of you to participate in this coming year's events.

May the Good Lord bless the entire Center and may we and our families all be inscribed in the Book of Life and Happiness.

*"L'shonoh Tovo Tikosevu."*

Stanley Bresnick

*President*

Louis Kramer

Dr. Milton Schiff

Louis Moskowitz

*Honorary Presidents*

Isaac Franco

Chas. Marks

Archie Levinson

*Vice Presidents*

Abraham Meltzer

*Financial Secretary*

Murray Rosof

*Treasurer*

Max Farb

*Recording Secretary*

Murry Greenberg

*Administrative Ass't.*

## SABBATH WORSHIP

**Week of September 1**

*Kindling of Candles: 7:09 P.M.*

*Services: 7:00 P.M.*

## SABBATH MORNING SERVICES

**September 2 — 8:30 A.M.**

*Sidra: "Nitzavim - Vayelekh"*

*Deuteronomy: 29:9-31:30*

*Prophets: Isaiah 61:10-63:9*

\* \* \*

## SELIHOT SERVICES

**Sunday Morning, Sept. 3rd**

**7:30 A.M.**

*Conducted by*

**CANTOR WILLIAM SAULER**

*and the choir*

*Directed by*

**MR. JERROLD SHAKOFSKY**

\* \* \*

## SABBATH SERVICES

**WEEK OF SEPT. 15**

*Kindling of Candles: 6:45 P.M.*

*Services: 6:30 P.M.*

## SABBATH MORNING SERVICES

**September 16 — 8:30 A.M.**

**SHABBAT SHUVAH**

*Sidra: Ha'azinu*

*Deuteronomy: 32*

*Prophets: Hosea 14:2-10;*

*Micah 7:18-20; Joel 2:15-27*

## RABBI HAYMOVITZ

*will preach each Sabbath*

**SAT. AND DAILY MINHA**

*Followed by Maariv — 6:30 P.M.*

\* \* \*

## DAILY SERVICES

*Sunday mornings — 8:30 A.M.*

*Mornings — Monday through Friday*

**7:30 A.M.**

**Brooklyn Jewish Center Review**

## HIGH HOLY DAYS SERVICES

### Rosh Hashanah

Services for Rosh Hashanah will be held on Friday and Saturday evenings, September 8 and 9 at 6:45 o'clock; and Saturday and Sunday mornings, September 9 and 10 at 7:30 o'clock. The Torah reading will commence at 9:15 A.M. The shofar will be sounded on September 10 at 10:15 A.M. (Sunday only). All worshippers are requested to be in their seats before that hour. The sermon on both days will be preached at about 10:30 A.M. The doors will be closed while the sermon is delivered. The Musaf services will begin at 11:00 o'clock, and the services will finish at approximately 1:15 o'clock.

### Rosh Hashanah Sermons

The sermons will be preached on both days of Rosh Hashanah at 10:30 o'clock.

Rabbi Levinthal will preach on the first day of Rosh Hashanah.

Rabbi Haymovitz will preach the sermon on the second day.

### Yom Kippur

The Kol Nidre services which usher in the Fast of Yom Kippur will be held on Sunday evening, September 17 at 6:40 o'clock.

Yom Kippur services will begin on Monday morning, September 18 at 8:30 o'clock. The Yizkor service will be held at 11:15 A.M.

On Yom Kippur Eve, the sermon by Rabbi Levinthal will be preached immediately after the chanting of Kol Nidre. On Yom Kippur morning, the sermon by Rabbi Haymovitz will follow the Memorial Services.

### Cantor and Choir to Officiate in Main Synagogue

Our Cantor, Rev. William Sauler, will officiate at the services to be conducted on Rosh Hashanah and Yom Kippur in the main synagogue. He will be assisted by the Choir under the direction of Mr. Jerrold Shafsky.

## YOUTH CONGREGATIONS

The Rosh Hashanah services in the Youth Congregation will be held on Saturday and Sunday, September 9 and 10 at 10:00 A.M.

The Kol Nidre services will be held on Sunday evening, September 17, at 6:40 o'clock.

The services on Yom Kippur will be held Monday morning, September 18, at 10:00 A.M. and 5:00 P.M.

### Candle Lighting During High Holy Days

Candles will be lit for the Rosh Hashanah holidays on Friday, September 8, at 6:57 P.M. and Saturday, September 9, at 8:01 P.M.

On Sunday evening, September 17, (Kol Nidre Eve) candles will be lit at 6:30 P.M.

### Additional Yizkor Services

For the benefit of the community, the Center will conduct special Yizkor services on Yom Kippur, Monday morning, September 18, in the Dining Room of our building, at 10:00 o'clock.

### Holiday Gym Schedule

The Gym and Baths Department will be closed Sunday, September 10 for the Rosh Hashanah holiday and will reopen on Monday afternoon, September 11 at 3:00 P.M., for men.

The following week, the department will be closed, Monday, September 18 for Yom Kippur and will reopen Tuesday morning, September 19 for women at 10:00 A.M.

## YOUNG ADULT CONGREGATION

meets regularly

## EACH SABBATH AND HOLIDAY

All children and young adults are welcome.

## SUCCOTH SERVICES

Kindling of Candles:  
Friday, September 22 — 6:34 P.M.  
Saturday, September 23 — 7:36 P.M.

Services — 6:15 P.M.  
Saturday and Sunday Mornings  
September 23 & 24 — 8:30 A.M.

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## CONCLUDING SUCCOTH SERVICES

Kindling of Candles:  
Friday Eve., Sept. 29 — 6:22 P.M.  
Saturday Eve., Sept. 30 — 7:25 P.M.  
Services — 6:15 P.M.  
Saturday & Sunday,  
Sept. 30 & Oct. 1  
Services — 8:30 A.M.  
Memorial Services — Sat. Sept. 30  
10:15 A.M.

## SISTERHOOD'S ANNUAL LUNCHEON

Tuesday, November 14, 1972  
Reserve the Date!

## Ten Men Make A Minyan

Religious services are scheduled at the Center every morning and every evening of the year. Only in public services (services with a minyan) may Kaddish be said and on Saturday, Monday and Thursday mornings and Saturday afternoons may the Torah be read.

Unfortunately, there are times when we fall short of the requisite ten for a minyan and so our service is limited. Thus, those in mourning and those observing yahrzeit cannot say Kaddish.

Your presence at services, even once a week, once in two weeks, or once a month—may make the difference between our having a minyan and not having a minyan. We appeal particularly to those who come here at time of yahrzeit and expect to find a minyan to join us at other times as well so that the expectations of others may also be fulfilled. IT'S ONLY FAIR, ISN'T IT?

# ROSH HASHANAH GREETINGS

*A Very Happy*

*New Year*

FROM

MR. and MRS.

EDWARD ISAACS

80 PARK AVENUE

NEW YORK CITY



*Greetings  
for the  
New Year*

FROM

MR. and MRS.

EMANUEL COHEN

10 Plaza Street

*New Year Greetings*

*from*

HON. and MRS.

STANLEY STEINGUT

1199 East 53rd Street

*Best Wishes For*  
*A Happy New Year*

FROM

**MRS. LAZARUS MARCUS**

61 Eastern Parkway

*New Year Greetings*

FROM

MR. and MRS.

JEFFREY AARON

AND FAMILY

57-68 228th Street

Bayside, N. Y.



*A HAPPY NEW YEAR*

from

*Ratner's*

DAIRY RESTAURANT

138 DELANCEY STREET

Foot of Williamsburg Bridge

New York 2, N. Y.

Tel. ORchard 7-5588

Office: GRamercy 7-6226

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*A Happy New Year*

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MR. and MRS.

MURRAY GOLDSMITH

400 East 56th Street

New York, N. Y.

**DR. and MRS. HERMAN BROWMAN**

and FAMILY

1540 President Street

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**לשנה טובה תכתבו**

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**MR. and MRS. LOUIS MOSKOWITZ**

and FAMILY

FANNY and NATHANIEL H. JACKSON

35 Sutton Place

New York, N. Y.

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*A Happy New Year*

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MR. and MRS.  
REUBEN FRIEMAN

50 Brompton Road

Great Neck, N. Y.

**MR. and MRS.  
HARRY LEVENTHAL**

465 Park Avenue

New York, N. Y.

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**לשנה טובה תכתבו**

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**MR. and MRS.  
JULIUS LEVENTHAL**

870 United Nations Plaza

New York, N. Y.



MRS. THEODORE D. OSTROW

and SONS

135 Eastern Parkway

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MR. and MRS. JULIUS KUSHNER

and FAMILY

370 Ocean Parkway

MR. & MRS.  
ABE FELDMAN

25 Sutton Place South  
New York, N. Y.

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לשנה טובה תכתבו

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HON. JOSEPH A. SOLOVEI

MR. & MRS.  
ARTHUR FRIED

and FAMILY

61 Eastern Parkway

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MR. & MRS.  
HAROLD SCHRIER

and Children

1801 Dorchester Road

MRS. GUSSIE HUTT

640 Montgomery Street

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לשנה טובה תכתבו

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HON. and MRS.

ABRAHAM M. LINDENBAUM

9 Prospect Park West



MRS. MOSES SPATT

and FAMILY

505 Eastern Parkway

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*A Happy New Year*

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DISTRICT No. 14

DR. MILTON SCHIFF,  
*President*

HON. MAURICE BERNHARDT,  
*Chairman of the Board*

**MR. CHARLES FINE**

801 West 190th Street

New York

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**לשנה טובה תכתבו**

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**DR. and MRS.**

**MILTON SCHIFF**

1303 Carroll Street

FELICIA, HAROLD and DAVID KALB

25 Dogwood Avenue

Roslyn Harbor, N. Y.

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MR. and MRS.

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and FAMILY

92-30 56th Avenue

Elmhurst, N. Y.

**DR. DAVID FARBER**

135 Eastern Parkway

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**WILLIAM SMERLING**

10 Plaza Street



MR. & MRS.  
JACK STERMAN

and FAMILY

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DR. & MRS. FELIX F. HOROWITZ

LAWRENCE I. HOROWITZ

DR. and MRS. DAVID FORSTED

HILARY LYNN FORSTED

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196 Argyle Road

MR. DANIEL OBERMAN

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**MR. and MRS.**

**WALTER BRONSTER**

41 Eastern Parkway

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**MR. and MRS.**

**LAWRENCE SCHIFF**

135 Eastern Parkway



**MR. EVERET H. GOLDBERG**

3310 Avenue H

**MR. MILTON KRAMER**

98 Montague Street

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**MR. and MRS.**

**HARRY M. LEVINE**

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**HYMAN I. TEPERSON**

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Hollywood, Florida

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**לשנה טובה תכתבו**

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JUDGE and MRS.  
MURRAY T. FEIDEN

MR. and MRS.  
ROBERT GUTCHMAN  
1801 Ocean Avenue

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*A Happy New Year*

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MR. and MRS.  
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293 East 48th Street

**LOUIS AND SYLVIA B. KRAMER**

20 Plaza Street

**MISS DORA LEAKS**

152 Quincy Street

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**לשנה טובה תכתבו**

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530 Dubois Avenue  
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**DR. and MRS.  
ISIDORE BERIS**

520 East 21st Street

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Bay Harbor Islands, Florida

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**BURTON GOLDBERG**

and FAMILY

172 Whitman Drive

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MRS. ELLA SEIDERMAN  
910 West Avenue  
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and sons Howard and Carey

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THE GOLDEN AGE CLUB  
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THE ADULT CONGREGATION  
of the  
BROOKLYN JEWISH CENTER

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THE ADULT LEAGUE  
of the  
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**MRS. ISADOR LOWENFELD**  
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DAN and GOTTFRIED FAMILIES

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and FAMILY  
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Rego Park, N. Y.

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302 Eastern Parkway

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MR. and MRS.  
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112 Central Park West  
New York

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and VIVIAN  
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HUGH GREENBERG  
140 — 8th Avenue

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BARNEY OSTROW  
51 Lefferts Avenue

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Children and Grandchildren  
Ellen Gail and Jeffrey Mark

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**MAX TAFT**

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Children and Grandchildren  
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and FAMILY  
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121 East 55th Street

MR. and MRS.  
**LOUIS DAUM**  
and FAMILY  
32 East Beech Street  
Long Beach, N. Y.

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MR. and MRS.  
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MR. and MRS.  
**SAMUEL SEIDENFELD**  
255 Eastern Parkway

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**BENJAMIN FELDMAN**  
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and Family  
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**HERMAN J. PASHENZ**  
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764 Crown Street

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Jamaica, N. Y.

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Judy, Stuart and Joanne  
Belle Harbor, N. Y.

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IRVING S. HOROWITZ**

1615 Avenue I

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## לשנה טובה תכתבו

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and Son ALLEN  
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ABRAHAM SATRAN**

and FAMILY

**MR. DAVID CHARNEY**

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and Family

207 East 74th Street  
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Los Angeles, Cal.

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**MORTON KLINGHOFFER**  
CHILDREN and GRANDCHILDREN  
3215 Avenue H

**MR. ALEXANDER KOPP**  
50 Knightsbridge Road  
Great Neck, N. Y.

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*A Happy New Year*

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and Orchestra

**DR. and MRS.**  
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**MR. and MRS.**  
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**HARRY E. JERROLD**

**MR. and MRS.**  
**IRVIN I. RUBIN**  
JESSIE and JULIE  
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and FAMILY  
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Children and Grandchildren  
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**MRS. EVA HOROWITZ**

**Mrs. AIDA GREENBERG**  
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**Mr. and Mrs. JOSEPH KAMIN**  
120 East 54th Street

**Mr. and Mrs. CHARLES AUERBACH**  
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**MISS JUNE LEVINE**  
1799 Bedford Avenue

**Mr. and Mrs. ABRAHAM MELTZER**  
1336 Carroll Street

**Mrs. IDA STULMAN**  
200 East 57th Street  
New York, N. Y.

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## לשנה טובה תכתבו

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**Mr. and Mrs. ALFRED LEVINGSON**  
135 Eastern Parkway

**Mrs. MARGARET LEVY**  
AND FAMILY  
40 West 72nd Street New York, N. Y.

**Mrs. MAX LOVETT**  
380 East 18th Street

**Mr. and Mrs. JACOB NEUSCHATZ**  
835 Ocean Avenue

**Mrs. MOLLIE B. MARKOFF**  
AND FAMILY  
449 Sterling Street

**MR. FRED SCHLOSSMAN**  
1325 East 98th Street

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# *Brooklyn Jewish Center* *Review*

Rosh Hashanah, 5734

September, 1973



## **No Echo To God's Words At Sinai**

By Rabbi Israel H. Levinthal

## **American Jewry On The Threshold Of A New Era**

By Rabbi David Haymovitz

## **Sweet Singers Of Israel**

By Rabbi Mordecai H. Lewittes

## **The Shofar Blasts**

By Prof. David Rudavsky

## **Open Season**

By Mr. Louis Kramer

**NEW YEAR GREETING SECTION**

## FOUR CROWNS

Let us celebrate the service bestowed upon us  
by our venerable Rabbi Levinthal  
these two score and fourteen years;  
Let us celebrate the scholarship we have been  
favored by the opportunity to study  
at the feet of Rabbi Haymovitz;  
We are crowned with Torah!

Let us celebrate the selflessness of our leaders  
who have submerged their own cares  
to the needs of the Center;  
We are crowned with Temple Service!

Let us celebrate the good name of the Center  
these many years for making us  
disciples of Abraham, and instilling  
in us a liberal outlook;  
We are crowned with Acts of Lovingkindness!

Let us celebrate our bounty with generous gifts—now  
to our KOL NIDRE APPEAL!

ISRAEL H. LEVINTHAL, Rabbi

DAVID HAYMOVITZ, Rabbi

EMANUEL COHEN, President

LOUIS KRAMER, Chairman, Kol Nidre Appeal

## OPEN SEASON

By Louis Kramer

It's open season on the Jew. The president of a giant oil company snipes behind a letter to his huge army of stockholders and employees, asking for a change in the Middle East policy. Thus, he thinks, the fuel crisis will turn into instant energy. One of his cohorts takes to the advertising columns and subtly opens fire with the same aim in mind.

Fortunately, in reporting Social's letter, The New York Times alerts the reader to the fact that only 7% of our oil comes from the Mid-East.

A fanatic bunch of gangsters takes over a Japanese plane, flies it from one city to another, finally blowing it up to the glory of the Palestinians. Another group descends upon the Athens airport and without warning throws bombs and opens fire upon the gathered passengers in the lounge, killing three innocents and wounding many more. All because of their hate for the Jew, and in mistaken belief the passengers were on their way to or from Israel.

No one asks for an urgent meeting of the Security Council. Action sought after Munich has been enmeshed in a mass of verbiage. Frustrated, seeking to do what the United Nations fails to do, Israel sets forth upon an ambitious but abortive adventure, to capture guerilla leaders on foreign territory. Cries of condemnation are heard from friends and foe, and an urgent meeting of the Council is convened.

In Paris, two men broke into the attic of a house, set up a machine gun on the window sill overlooking a narrow street along which many of the 3000 guests to the Israel Embassy were passing to the Independence Day cele-

bration. But for a maid's screams, causing the men to flee, a slaughter would have ensued.

At home, a producer makes a film about the Superstar. The good guys are blonde and white, the bad are clad in dark garb, as in a western. Who are the bad guys, but the Jews, pictured as Christ-killers. Whether the film has merit is questionable, as witness the mixed reviews, is not of importance. The producer is raking up the coals, fanning the flames of anti-semitism.

Just as Israel has never been elected to the Security Council, so with a new UN economic commission for western Asia which is set up in such fashion as to deliberately exclude Israel. Even though this is a violation of the Charter, and despite the monetary contribution made by Israel to foot its expense, little is done by the community of nations to deal evenly with this young state. The Arabs have the say who will get in and it won't be Israel.

The merit system is going to pot with the headlong rush to a quota system, as witness the article by Rabbi Haymovitz in this issue of the Review.

Yes, be the attack by snipers or pot-shotters or subtlety, the season is open, and it's fashionable to hit the Jew, although the anti-semitite says the fight is on Zionism.

Our defense organizations are doing their share, following up each shot with the truth. The energy crisis is of the oil companies' own making. The Middle East countries are furious over the declining value of the dollars they have raked in for their slimy oil. With blackmail, the Arabs hope to restore the worth of our currency, but things aren't working out their way.

We can't expect ADL or AJCongress or AJCommittee to do the entire job of truth-squading. Our young people, so far removed from the Holocaust, must bear the brunt. They must be taught and they must learn who is the enemy. They must recognize what the subtle attack really is. No one can run away. There are too few in the vanguard of this fight.

We can't rely upon others to do our fighting; we must have a multitude, aware that an attack on Zionism is a euphemism for anti-semitism.

Israel's leaders must be careful of steps that might alienate the friendly nations, few they may be. After all, anti-semitism comes naturally and needs little to fan its flames. The oratorical society in the 42nd Street enclave does nothing about terrorism. The Security Council is stacked against Israel. We continue to walk a lonely road. Let us fashion our own weapons; we need not imitate the enemy. We must bide our time and hit hard by all means at our command. We shouldn't allow our frustrations to show, by invasion and kidnap. But we should use every legal means to down the anti-semitite here and abroad, and avoid the loss of our few friends.

LOUIS KRAMER

## OUR COVER

*This is a silver belt buckle worn with a kittel on Yom Kippur in Poland, and was made about 1883. The engraved inscription around the edges is from the prayers for the Day of Atonement: "For on this day shall atonement be made for you, to cleanse you: from all your sins before the Lord shall ye be clean" (Leviticus 16:30). The inscription in the center states: "This belongs to Jacob Schmertzlich." The buckle was a gift of Dr. Harry G. Friedman, and can be viewed in the Judaica Collection of The Jewish Museum, New York.*



# No Echo To God's Words At Sinai

Summary of sermon preached on Shavuot, 1973

by Rabbi Israel H. Levinthal

*(Rabbi's Introductory Note: Shavuot commemorates the giving of the tablets of the Divine Law on the mountain of Sinai. Moses shattered these tablets when he descended from the mountain and beheld the Israelite dancing before the golden calf which they had made in this absence. The enth of Tishre, the date of Yom Kippur, commemorates God's giving the second tablets, when He accepted the plea of Moses that He forgive His people. Because of the similarity of themes, this sermon appears in our New Year's issue of the Center Review.)*

The Bible portrays in detail the events marking the giving of God's Law to the Israelites at the mountain of Sinai. The Rabbis add to their description from oral traditions which came down to them through the ages. One Rabbi tells us: "When God proclaimed the Torah at Sinai there was a perfect stillness throughout the world. Birds did not chirp, animals did not roar—not a sound was to be heard." And then he continues with this additional comment: "And there was no *Bat-Kol*—no echo—to any of the words which God uttered." (Exodus Rabbah, 29:9).

Now, we can well understand the reason for the perfect silence that reigned throughout the world when the Divine words were uttered. God wanted the people to hear clearly every word of this Law—no competing sound was to be heard to mar this clarity.

But what is the meaning of the comment that no echo to these words was heard? I think that a great truth is here revealed by this ancient sage—a truth which is pertinent for our day.

I do not know how many of you have had the experience of hearing an echo. You will not hear it amidst the noise of urban life. But in the country, especially in mountainous or hilly terrain or in perfectly quiet surroundings, an echo is easily heard. The significant

fact about an echo is that it does not repeat the entire sentence or phrase uttered—only the last word or the last syllable or two is repeated by the echo. I recall that, while vacationing at Camp Ramah in the Poconos, we often walked to a high cliff, where we could look down at the valley or up to the mountains surrounding us, and playfully listened to the echoes of our words. "Good morning!" we would cry out. Sure enough, the echo would repeat, "morning." "Camp Ramah speaking!" we would add; and again the echo was heard, "speaking." Sometimes the first syllable of the last word was not clear, but the word did come through.

Here is the real significance of God's seeing to it that at this significant event the echo should be stilled. Certainly, the surroundings—the mountain before them, the absolute quiet that reigned—called for the echo to be heard. But, if it had been heard, the danger was possible that the people would have heard only the last word of each commandment. Instead of hearing *Lo signov*, "you shall not steal," they would have heard, *signov*—"steal;" instead of *Lo sirzach*, "you shall not kill," they would have heard *sirzach*—"kill," and so, for all the moral commands, the echo would have perverted their very meaning. The most important word, *Lo*, "Do not!," would have been eliminated.

Here is the tragedy that reigns throughout the world today. Almost everyone claims to be religious. We have churches, mosques, synagogues—and we attend them frequently. Even in the White House in Washington a Church service on Sunday mornings has now been instituted, which everyone connected with the White House is eager to attend. Americans generally still look askance at one who claims to be devoid of religious belief. Most Americans pride themselves that the Ten Commandments are the basis of our civilization.

The trouble is that they hear only the echo of these moral commands; the word, *Lo*—"Do not," has not reached their ears.

We marvel as we read or listen to the revelations of the Watergate scandals. We ask ourselves how it happened that men with fine education and breeding, men who certainly would affirm that they are religious, men assumed on all sides to be worthy of serving in the highest offices of government, should be associated with the illegal and immoral conduct disclosed. The answer is simple enough: They heard only the echoes of God's commandments, not the important word *Lo*, "Do not!" This explains why they did not even feel that they were doing wrong. And, perhaps the greater tragedy than the deeds themselves is that they were insensitive to the moral imperatives which should have guided them at those moments.

I remember reading a book by a philosopher and theologian, John Fiske, who lived at the beginning of this century. The title of the book intrigued me: "Lost—the Sense of Sin." That title aptly describes our age—we have lost the sense of sin; the very concept of sin has disappeared. We no longer feel a sense of shame when sinning. The only shame that we experience is, in the words of the prophet Jeremiah, "the shame of the thief when he is caught" (Jeremiah 2:26).

The glory of Jewish life in the past was that the Jews were conscious of sin. Not that they never sinned—but, when they did, they knew that they were violating God's law. In a significant prayer which the Jew recited, he said: "We are not so presumptuous or so arrogant as to say before Thee we have not sinned; we have sinned!" And because the Jew realized that he had sinned, he asked God's forgiveness and endeavored to perfect himself in the days to come.

Those of you who were brought up in the old-fashioned Jewish homes will recall that when our parents wanted to warn us not to commit an unfitting deed, they would utter the very meaningful word, *Lo*! "No"! The emphasis

(Continued on Page 8)



# American Jewry On The Threshold Of A New Era

By Rabbi David Haymovitz

*Excerpts from a speech delivered at a gathering of Jewish leaders in Johannesburg, South Africa.*

In order to acquaint ourselves with the problems and challenges of American Jewry today, I would like to define and clarify the unique position and historical experience of American Jewry in comparison with other Jewish communities. Only on this background can we approach the subject of our discussion with a better understanding.

The historical experience of the Jews in America was quite different from that of their brethren in Europe and in other countries. In most other countries the Jews lived in one, or a bi-national society, forming a religious and national minority of a particular social character, which was the result of conditions prior to emancipation.

In Europe, for example, a combination of the social and national struggles gave rise to a heightened feeling of alienation of the Jew. There was a constant conflict in society between the under-privileged masses and the highly-privileged classes; and both sides in this conflict, being afraid to lose their position, directed their hostility towards the Jewish minorities, thus causing the intensification of anti-Semitism and discrimination.

The same rule applies to many other societies where anti-Semitism is rampant. In American society, which consists of multiple ethnic groups, the Jews represented one minority amongst others, which had arrived in the United States, partly at the same time as the others. Some of these ethnic groups were much weaker than the Jews. Like the other ethnic groups, the Jewish immigrants, too, were distinct by their particular social character which was the result of their European heritage. However, as in Eastern Europe and in other countries, the Jews mostly did not succeed in establishing for themselves a strong position in the new social and economic orders against the competition of the majority groups. They found in the

United States, a vast country, open for their endeavors. Moreover, in the quickly expanding economy they could enter into competition with people of many other groups and nationalities. What had constituted their great weakness in Europe—the lack of roots—turned out to be an advantage in that competitive society. It gave the Jews greater flexibility and mobility. The change in status was quick, even though the beginnings were not easy. The Jews succeeded to move in one generation from the ghettos and the sweat shops and establish themselves in the center of the middle and upper middle class of the American society.

American Jewry, which at the beginning of the century, had the largest Jewish proletariat underwent the quickest and the most thorough process of the proletarianization. The special vocational structure of American Jewry anti-dated America's development towards service and education and so enabled the Jews to occupy a prominent place in this developing society.

The idealist of the American political system used to emphasize its unique, pluralistic character. This evaluation suited American Jews and strengthened their optimism and trust in their ultimate integration into an American society, in which they could retain also their Jewish particularity.

To our great dismay, this belief of American Jews was based on the wrong interpretation of the essence of American pluralism. It incorrectly took a point of departure in history for the desired goal. There is no doubt about the historical fact that American society has been constituted by multiple elements still recognizable in their diversity. But if we examine the ultimate tendency of the historic developments, there can be little doubt that the dominant trend points towards complete amalgamation and integration, where as the remaining diversity is no more than a qualification of this dominant trend, a remnant from the past. The trend was towards one American na-

tion, with one language and one national identity. Though the American nation never demanded of its citizens to deny their ethnic background, the force of integration and national unity gained such preponderance, that there was no longer any need for holding on to the ancestral national loyalty, and even its memory was only of secondary importance. American nationalism had an outright assimilatory character. The more distinguished ethnic groups wanted the immigrants from amongst other groups to assimilate socially, nationally and language-wise; the newly arrived and poorer groups were eager to be absorbed into the American culture, which had mainly been formed by the early immigrants, notably Anglo-Saxons.

In this unique land, assimilation was not a specifically Jewish problem; it was the problem of most immigrants. It was not forced upon them. It was the outcome of the liberal policy under which the Jews were free from religious discrimination. It is, therefore, only natural, that American Jews in their vast majority believed until very recently that there existed no Jewish problem for them, such as had been known in the "old country."

Apart from some exceptions, even the Zionists held the view that Zionism was a solution to problems of all diaspora Jews, save those in the United States. In their opinion, the Jewish world was by now divided into three categories; Eretz Israel, the Diaspora, and America. Even the best of Zionists believed that their Zionism derived from an identification with the fate of the Jewish people outside of the United States, but they denied the fact of common Jewish destiny. When, after the holocaust in Europe, American Jewry assumed the leadership of diaspora Jewry. Some went even further. It now became apparent that there existed a conflict between their claim to world leadership and their specific and privileged fate; somehow, it contradicted the unity of their philosophy. They began to believe and to preach, that the blessings of the American regime, its democratic nature, its tolerance and its pluralism, were exportable and could be applied to all free coun-

tries. Thus it would be possible to solve the Jewish problem the way it ostensibly had been achieved in American society.

This explains the shock and amazement of the Jewish community at the first signs of a re-emerging anti-Semitism in the United States. Especially the anti-Semitism of the Negroes. The black revolt in the United States put a question mark on the dream of many leaders of the American Jewish community: that Jews in America have made it.

"Why is the wrath of the Negro directed so vehemently against the Jews?" they asked. Is this the beginning of a new trend of polarization which will again be directed against the Jews? Obviously, those who believed in assimilation or semi-assimilation as a solution to the Jewish problem, found the reason for the Negro hate in the fact that in many cities Negroes now live in formerly Jewish neighborhoods. It happens very often that Jews are still the landlords and shop owners, and this is the reason for the conflict between the black ghetto dwellers and the Jews. They thought, the only way to overcome the problem is to remove the Jew from the black ghetto and remove some of the Jewish professionals from their positions in order to make room for the Negroes and thereby restore the harmony between the groups.

But as time went on it became more apparent that there are deeper motivations for the hatred of the blacks. In attacking the foundations of the American order, the blacks were looking for its most vulnerable point. In their fight against the regime of equality and opportunity, according to merits, they sought out the Jews who had so successfully made use of that system of merit.

This brought the Jew back to his senses, to realize that American society, with its pluralistic approach, is not a solution for the Jewish problem. This society demands full assimilation, which the Jew cannot achieve. American Jewry forms a sub-population which did not succeed in assimilating, or did not want to assimilate. They are easily recognizable as a

group and can be easily isolated. Moreover, with regard to religion, they differ from the rest of the population and as such will always remain a minority, which will have to struggle for its rights. The strategy of the Negro struggle dictates a concentration of their assaults on the Jews. Once they succeed here, they may have made a decisive breach in the defenses of the regime and in the merit system. There they consider the Jew their chief enemy. They are neither impressed by the history of Jewish martyrdom, nor are they interested in Israel's contribution towards the development of black Africa. They even prefer to ignore the great help extended to them by the Jews in their struggle for civil rights. They hate the State of Israel because it is dear to the Jews of America, their first target in the anti-American struggle. For the same reason they sympathize with the Arabs, whose ancestors were the slave merchants who had sold them to the whites in America.

Even though these views are held only by a minority of militants and the majority of blacks do not openly adopt such philosophy and some of their leaders are very friendly to the Jews and to Israel, it nevertheless points to the general trend. The American social order has arrived at a turning point. It has been clear for a long time that the principle of integration did not fully apply to the Negro and it does not apply to the Jew because he cannot assimilate. The Negro rebellion has brought home this fact to all. It is possible that American society will be compelled to revise its avowed principles of the melting pot and the idealism of full integration. For a long time to come America will find itself in search of a path out of ethnic and racial strife which is plaguing it.

In such a development lies an inherent danger for the emergence of an American Jewish problem which includes the possibility of increasing anti-Semitism within the white community. There may be found considerable elements within the white population who will be prepared to make concessions to the black at the expense of the Jews who have become the chief target of Negro hatred.

Many symptoms indicate that American Jewry is at the threshold of a new era, one of conflicting tendencies, a period in which American Jewry will have to expect new struggles and new challenges. This does not imply that there will be physical danger beyond the general perils of increasing violence in the American society. It is improbable that the Jew will have to suffer from discrimination by law or by administrative measures, but it is quite possible that there will be increased pressure against Jewry in certain professions and certain positions in which they, in fact, occupy a privileged place. The attack on the merit system, the introduction of quota systems which has begun in mild form, is intensifying and increasing from day to day, and although, not directed against the Jews, it is designed and will have a great effect on Jewish life in coming years. But even more severe than the material losses may be the shock to the peace of mind if that development in society will continue.

This unexpected crisis can arouse a different and conflicting reaction, and thus deepen the existing conflict in the Jewish community. It can be expected that some liberal Jews will try to escape a confrontation with their own Jewishness and stress the needs for complete integration with American society, to continue the full support of other minorities while completely disregarding the rights of their fellow Jews. These will try to extricate themselves from a Jewish destiny by re-asserting themselves in American society through an increased activity on behalf of minorities against the American establishment. Others may join the conservative camp of the white society which intends to strike out against the rebelling Negroes. In both cases they will only aggravate the emerging Jewish problem.

The time has come to give an answer which is Jewish in content, to take up the challenges of the new era, while saying yes to Judaism and being prepared for all the consequences of saying so. This could be American Jewry's greatest hour, if it has strength and wisdom to understand itself.

*(Continued on Page 55)*

# SWEET SINGERS OF ISRAEL

By Rabbi Mordecai H. Lewittes

Hebrew prayers and Hebrew poetry are intertwined.

Each morning, for example, in commemoration of Israel's liberation from bondage, the worshipper recites the oldest poem in Hebrew literature—the triumphant Song of Moses. The poet celebrates Israel's miraculous escape through the Red Sea, and vividly describes the congealed waters serving as a protecting wall while God lovingly leads His redeemed people to safety.

You led the people whom You  
have redeemed.  
You guided this nation to their  
holy abode.

The synagogue service is particularly enriched by passages from the Psalms of David, the poet-monarch who was aptly called "the sweet singer of Israel." Thrice daily the congregation repeats the beloved Psalm 145 which gives expression to the concept of a provident and gracious God, loving and compassionate:

Near is the Lord unto all who  
need Him,  
Close to those who call upon  
Him in truth.

Similarly, the liturgy for Rosh Hashanah and Yom Kippur is replete with poetic compositions. The basic *Musaf* prayer for Rosh Hashanah is attributed to Abba Arika (Abba the tall one), a disciple of Judah the Prince. Abba Arika, who flourished in the third century, returned from the academy of Rabbi Judah in Palestine to his native Babylon where he founded the famous academy at Sura. He is generally known simply as Rav (Master). Although Babylon was devoid of Torah before Rav's return, so successful was Rav that Babylon outdistanced Palestine as a center of Torah.

Rav's poetic composition begins with the familiar *Alenu*, a favorite prayer which is also recited at the conclusion

of each service. The *Alenu* stresses the sovereignty of God whose rule of righteousness will some day be acknowledged by all mankind:

We therefore place our hope in  
You, O Lord our God,  
That we may soon behold Your  
triumphant glory,  
When You will remove abomina-  
tions from the earth

And idols will utterly vanish;  
When the world will be perfected  
under the Kingdom of the Almighty,  
And all humanity will call upon  
Your name  
As you turn the hearts of the wicked  
of the earth unto You.

The declaration of God's sovereignty is reinforced with Biblical verses affirming God as King (Malkhuyot). Rav now continues with a second basic motif — Rosh Hashanah as a day of remembrance. God examines man's deeds and stands in judgment.

Who is not called to account on  
this day?

For the remembrance of every  
creature comes before You,  
Each one's deeds and his record,  
Each man's steps and movement,  
Each person's thoughts and plans,  
And the designs underlying  
each act.

Again, there are Biblical verses about those like Adam and Noah who have been remembered and judged by God on the anniversary of man's creation (*Zikhronot*). Rav now reaches the third and climactic theme—the significance of the sounding of the shofar as a reminder that God is our King and our Judge. You were revealed to Your people at Sinai, declares the liturgical reminder that God is our King and poet. The nations of the world trembled when they heard Your majestic voice, amidst flashes of fire, imparting the Torah and commandments to Israel. Simultaneously, the shofar

sounded, its blast growing louder and louder. Some day the shofar will again be heard as the herald of our freedom.

In the period before the Arab conquest of Palestine in 635, three centuries after Rav, there arose a school of Palestinian poets who revitalized Hebrew religious poetry. It is not generally realized that for 1000 years after the destruction of the Temple there remained an important and creative Jewish community in Palestine. It was only with the advent of the crusaders that this community was virtually destroyed.

The synagogue poets were called *payetanim*. Most prominent of the *payetanim* was Eleazar Kalir whose work I discussed in last year's issue of the *Review*. He served as a *hazzan* in Palestine, probably at the beginning of the seventh century. Kalir was widely imitated by poets in Jewish communities in Asia, Africa and Europe who delighted in his subtle treatment of liturgical themes, in his Biblical and Midrashic allusions, in his clever use of rhyme and refrain and in his fertile language.

Notable among his successors and imitators was Simeon the Great of Mayence (Simeon ben Isaac ben Abun) who helped to make Mayence one of the leading centers of learning during the 10th and 11th centuries. Simeon's poetic compositions are read especially on the second day of Rosh Hashanah and include the popular *Melekh Elyon*. (Silverman, *High Holiday Prayer Book*, p. 85). The poet contrasts the work of the Supreme King and of a mortal king. As in so many of the other *piyutim* the use of a refrain encourages a dialogue between *hazzan* and congregation.

Simeon the Great was highly respected by the secular rulers and seems to have been influential in preventing persecution of his Jewish brethren. According to a familiar legend he is the father of Jochanan who was kidnapped and forcibly converted as a child and who later became Pope. According to one version of the popular legend Simeon, unaware of his son's fate, sought an audience with the Pope in order to avert an impending anti-Jew-



ish decree. The audience was granted. Before discussing the reason for the visit the Pope invited Simeon to play chess. In the course of the game the Pope used a secret move which Simeon had once taught Jochanan, and thus the father recognized his son. Legend has it that not only was Simeon's request in behalf of the Jewish community granted but that the Pope disappeared shortly thereafter and reverted to Judaism.

A famous contemporary of Simeon is Meshullam the Great (Meshullam ben Kalonymos), scion of an illustrious Italian-Jewish family. Members of the Kalonymos family had been invited by Charlemagne to disseminate their learning in the Frankish empire. Meshullam the Great, originally of Rome, later migrated to Mayence. He is author of the popular *Imru Le-lohim* (Silverman, p. 280). This poem, like the one by Simeon mentioned above, presents a contrast between immortal Divinity and mortal kings:

Say ye of God

He has established His throne  
for justice.

The foundation of His throne is  
righteousness and justice.

God of justice, His hand meets  
out justice.

May He therefore be praised of  
whom it was written:

"And the Lord of Hosts was  
exalted in justice."

The ark has been opened during the recitation of this *piyut* as the worshippers rise. For a fleeting moment the curtain is drawn and the ark is closed as the poet condemns the work of man "whose designs are treacherous and who dwells in the midst of deceit." In a sense, the poet is declaring his independence of the secular rulers who had treated Israel so cruelly. But the ark is reopened as the poet describes once more the work of God "who harkens unto prayer and whose Torah brings joy." Meshullam is also the author of the impressive *Avodah* service which recalls the ritual conducted

by the *Kohen Gadol* in the ancient Temple on the Day of Atonement.

Meshullam's son, Kalonymos, also of Mayence has gained fame as the composer of the impressive *U-netaneh Tokef*. This solemn composition describes the awesome destiny that may await us, but asserts that "Repentance, prayer and righteousness avert the evil decree." According to the familiar legend the prayer was originally composed by Amnon of Mayence who was cruelly tortured by the ruler for refusing to convert. With his dying breath Amnon recited an improvised prayer before the open ark on Rosh Hashanah and later appeared in a dream to Kalonymos who wrote down and immortalized the words of the prayer.

Kalir, Simeon the Great, Meshullam and his son Kalonymos are among the better-known *payetanim*. Dr. Israel Davidson in his *Thesaurus of Medieval Hebrew Poetry* lists 35,000 religious poems by almost 3000 poets. Thousands of other poems remain to be identified; innumerable poems, of course, have been lost.

Unfortunately, the greatest of the medieval poets who flourished in Spain such as Judah Halevi, Solomon ibn Gabirol and Moses ibn Ezra are not adequately represented in the liturgy. But modern editors of the holiday prayer-book have included their poems as well as poems by modern poets such as Bialik.

The importance of the contribution of the *payetanim* is emphasized by Professor Shalom Spiegel who wrote

"The poets of the Middle Ages kept the windows in the house of prayer open to the breezes of the green outdoors. Spontaneous piety continually interrupts the order of established service and quickens it with a breath of fragrant life. New expression adds relevance to the legacy of ages, and the timelessness is enhanced by the timely."

The poet stands alongside of the prophet and sage as one of the great spokesmen of our people.

## No Echo To God's Words

Continued from Page 4

on that single Hebrew word was a sufficient deterrent to our departing from the straight and narrow path of righteousness. And to make their injunction still more emphatic, the father or mother would add: "*Lo mit an aleph!*" (*Lo*, as spelled with an *aleph*).

In Hebrew, there are two same-sounding words, *Lo*, but differently spelled. There is the *Lo* with an *Aleph*, which means "No" or "Do not," and there is the *Lo* spelled with a *Vav*, meaning "To or for him." The parent wanted the child to know which *Lo* he was to heed—*Lo mit an aleph*—the *Lo* which had the warning, No! That *Lo* is no longer heard. If anything, the second *Lo*, with a *vav*, has taken its place; everything that is for him that serves him, has become valid—no matter how illegal or immoral the act may be. There is an extreme permissiveness permeating the world today—among the young and the old. The echo has drowned out the *Lo* with the *aleph*!

While still standing at the foot of Sinai, the Israelites made and worshipped the golden calf. It was only the fervent plea of Moses in behalf of the people which won God's forgiveness; and the second tablets of Gods Law were then given. A second chance was offered to the people. The second tablets were given, according to Jewish tradition, on the tenth of Tishre; and to commemorate that event, when God said *salachti*, "I have forgiven," *Yom Kippur* was assigned to that date.

The world is in a mess today. Our youth is searching for a new ethical way of life. The answer is in the re-vitalization of the moral standards of life. A second chance is offered us. We can win God's forgiveness if we listen not to the echo, but to the clear sounding word *Lo* in God's commandments. If we regain the sense of sin, only then can we build a new world order of peace, justice and righteousness to guide and rule the lives of all men!



# THE SHOFAR BLASTS

*Reflections on the Shofar and Akedah*

By David Rudavsky

Professor of Hebraic Studies, New York University

A hushed solemnity pervades the traditional synagogue as the *Makri*, or prompter, usually the rabbi or other venerable member of the congregation, softly intones the solomn word: "*Tekiah!*" In response, the *Baal Tokeah*, or shofar-blower, dressed in a *Kittel*, his head wrapped in his *Talith*, emits from the shofar a single, sharply rising, shrill note that pierces the sacred tension in the synagogue and causes a tremor in every heart.

What meaning had this ritual for our fathers and does it have for us, aside from its aesthetic aspect? The *Zohar*, the medieval, mystical text which sees hidden symbols in this, as in other religious ceremonies, explains the *Tekiah* blast as a *Kol Lehitortut*, a call to alertness and awakening. Actually, this purpose is revealed in the Biblical verse: "Whosoever heareth the voice of the shofar and heedeth not, if the sword come and take him away, his blood shall be upon his own head." (Ez 33:4). Another Biblical illustration: "Shall the shofar be blown in the city and the people not tremble?" (Amos 3:6). It is this idea that may have prompted Maimonides' interpretation of the shofar as exhorting the worshippers to "remember your Creator, . . . ye who forget eternal truths because of the transient vanities, pursuing passing fancies all your years . . . look into your souls and mend your ways and deeds!" (Mishneh Torah Hilchot Teshuvah 3:4) This, of course, is a call for a *Heshbon Hanefesh*, or spiritual reckoning.

The *Tekiah* fades away; the *makri* announces the *Shevarim*—a weird, broken series of quavers like successive gasps. These sounds suggest pain, sorrow and the suffering in the world. They plead with us and point up our obligations to alleviate them. This should be a major goal in our lives. Through such action we shall leave our imprints on the sands of time.

The *Shevarim* are followed by the staccato blasts of the *Truah*, a wailing outcry, explained by some rabbis in the Talmud as *genuhei genah*, a mourning sound, and by others as a *yelulei yelal*, a wailing cry. In either case, the *Truah* may be regarded as similar in meaning to the *Shevarim*. The *Truah* in the Bible is, however, also a summons to battle, (Jer 4:19) in a religious sense, a battle against injustice, society's as well as the individual's moral transgressions. We must combat the evils of war, pollution, overpopulation, slums and all such ills. We must strive to establish the Kingdom of God on earth, and the ultimate union of all the children of man into a "fellowship to do Thy will with a perfect heart" as we pray in the Rosh Hashanah and Yom Kippur *Amidah*.

## THE AKEDAH

The shofar is a ram's horn. Tradition explains its use because of the episode in the *Akedah* or binding of Isaac as a near sacrifice on the altar. In this tale, Abraham substituted a ram "caught in the thicket by its horns," as a sacrifice instead of Isaac. (Gen 22:13). In his readiness to offer up his son, his most precious possession to God, Abraham demonstrated his complete, unflinching loyalty and faithfulness to Him. Critical Bible scholars generally interpret this story as a protest against the common practice of child sacrifice prevailing among the ancient Semites, Egyptians, Celts, Romans and other peoples, as a means of appeasing their deities. In the Hebrew Scriptures, this act of barbarism is denounced as an abomination of the Lord. (Deut 12:31; Jer 7:31 ff).

Because the *Akedah* has been viewed as an example of total religious devotion and surrender, the theme has become very popular in Christianity and Islam, both daughter religions of Judaism. Jesus' crucifixion has been spoken of as an *Akedah* by the Church Fathers. In the Koran, this episode is

linked with Ishmael, Abraham's son by his concubine Hagar, presumed to be the progenitor of the Arabs, and not with Isaac, the "son of his old age," by his wife Sarah. The *Akedah* has also been a favorite subject in religious art for centuries.

To the medieval Jews, the *Akedah* served as an example of *Kiddush Hashem*, the hallowing of God's name through religious martyrdom. When the crusades swept through Europe at the end of the eleventh century and also in later times, when Jews were given a choice of either accepting baptism or death, thousands chose the latter through self-slaughter. Before taking their own lives, however, they slew their children to avoid their being snatched away and baptized. Unlike Isaac's *Akedah*, however, the lives of the martyrs were not spared. It appears quite ironic that a holy crusade for the sake of religion should bring in its wake massacres and destruction of human lives.

The idea of *Kiddush Hashem* reached unprecedented genocidal proportions in the unspeakable barbarities of the Nazi Holocaust in which six million Jews were starved, gassed and murdered for no other crime than the irredeemable offense of being Jews. The question that victims and witnesses asked was "Where was God in Auschwitz?" Elie Wiesel flaunts this accusation against God in his recollection of the Rosh Hashanah eve service at the Nazi Buna Concentration Camp, located near Auschwitz. As the worshippers repeated the familiar response in the Shema, "Blessed be the name of His glorious Kingdom for ever and ever," Wiesel reflected:

Why, but why should I bless Him? In every fiber I rebelled Because He had thousands of children burning in His pits? Because He kept six crematoria burning day and night? Because in His great might He had created Auschwitz, Birkenau, Buna and so many other factories of death? How could I say to Him, "Blessed art Thou Eternal who chose us from

*(Continued on Page 55)*



# NEWS OF THE CENTER

## NEW YEAR GREETINGS FROM OFFICERS AND STAFF

ON THE eve of the Jewish New Year 5734, the officers of the Brooklyn Jewish Center extend to all the members and friends of our institution their best wishes for a year of health, happiness and joy. May we, together with all mankind, be blessed with peace and prosperity.

In this hour, as the New Year is ushered in, we, the officers of this Institution, take this opportunity of thanking all our members for their devotion and loyalty to our Center. We are confident that with the co-operation of our membership the year 5734 will be crowned with new achievements and success in our work on behalf of our community and our people.

*L'shonoh Tovo Tikosevu!*

Emanuel Cohen, *President*

Hon. Maurice Bernhardt,

*Hon. Vice-Pres.*

Julius Kushner, *Hon. Vice-Pres.*

Abraham M. Lindenbaum,

*Vice-Pres.*

Harry Leventhal, *Vice-Pres.*

Benj. Markowe, *Vice Pres.*

Meyer Abrams, *Treasurer*

Aaron Gottlieb, *Hon. Treasurer*

Louis Kramer, *Secretary*

Harry Blickstein, *Hon. Secretary*

## From the Center Staff

On behalf of the Center Staff I extend to the rabbis, officers, trustees, governors and members of the Brooklyn Jewish Center and their families cordial greetings and best wishes for the New Year.

MARTIN LERNER,  
*Executive Director.*

## From the Sisterhood

The officers of the Sisterhood extend heartiest New Year Greetings to all of our members and their families. Sisterhood looks back with pride and satisfaction on its activities during the year 5733 and hopes for an even more successful season in 5734.

With best wishes for a *Shono Tova Umesuka.*

Mrs. Isaac Franco, *President*

Mrs. Wm. Sauler

Mrs. Max I. Cohen

Mrs. Charles Marks

*Vice Presidents*

Mrs. Charles Marks, *Fin. Secy.*

Mrs. Max Farb, *Rec. Secy.*

Mrs. Benjamin Wisner, *Corr. Secy.*

Mrs. Isidore Beris, *Social Secy.*

Mrs. Benjamin Moskowitz

*Fund Raising*

## From the Men's Club

The officers of the Men's Club wish all its members, families and friends a year of health and good tidings. A year that will bring true peace to our beloved land, to the State of Israel and all mankind.

We invite each and everyone of you to participate in this coming year's events.

May the Good Lord bless the entire Center and may we and our families all be inscribed in the Book of Life and Happiness.

*"L'shonoh Tovo Tikosevu."*

Stanley Bresnick

*President*

Louis Kramer

Dr. Milton Schiff

Louis Moskowitz

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Isaac Franco

Chas. Marks

Archie Levinson

*Vice Presidents*

Abraham Meltzer

*Financial Secretary*

Murray Rosof

*Treasurer*

Max Farb

*Recording Secretary*

Murry Greenberg

*Administrative Asst.*

## SABBATH WORSHIP

**Week of September 21**

*Kindling of Candles: 6:35 P.M.*

*Services: 7:00 P.M.*

## SABBATH MORNING SERVICES

September 22—8:30 A.M.

Sidra: "Nitzavim - Vayelekh"

Deuteronomy: 29:9-31:30

Prophets: Isaiah 61:10-63:9

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## SELIHOT SERVICES

**Sunday Morning, Sept. 23rd**

7:30 A.M.

*Conducted by*

**CANTOR WILLIAM SAULER**

*and the choir*

*Directed by*

**MR. JERROLD SHAKOFSKY**

## Center Membership

As we enter the New Year season we feel the urge to work just a bit harder to keep our Membership enrollment at a rising level. So we ask again and again that EVERY MEMBER GET A MEMBER — and then some more.

Unfortunately so many of our Jewish neighbors don't voluntarily affiliate themselves with Synagogues. By a process of education we must teach them that Synagogue membership will give them a feeling of self-respect in that they will help support an institution which serves them as it does all Jews. There are those who would like to affiliate but cannot afford to. They are nevertheless made welcome. Our faith teaches us that it is the obligation of the strong to support the weak.

Special brochures will be mailed to your friends upon request.

**Brooklyn Jewish Center Review**

## HIGH HOLY DAYS SERVICES

### Rosh Hashanah

Services for Rosh Hashanah will be held on Wednesday and Thursday evenings, September 26 and 27 at 6:40 o'clock; and Thursday and Friday mornings, September 27 and 28 at 7:30 o'clock. The Torah reading will commence at 9:15 A.M. The shofar will be sounded on September 28 at 10:15 A.M. All worshippers are requested to be in their seats before that hour. The sermon on both days will be preached at about 10:30 A.M. The doors will be closed while the sermon is delivered. The Musaf services will begin at 11:00 o'clock, and the services will finish at approximately 1:15 o'clock.

### Rosh Hashanah Sermons

The sermons will be preached on both days of Rosh Hashanah at 10:30 o'clock.

Rabbi Levinthal will preach on the first day of Rosh Hashanah.

Rabbi Haymovitz will preach the sermon on the second day.

### Yom Kippur

The Kol Nidre services which usher in the Fast of Yom Kippur will be held on Friday evening, October 5 at 6:25 o'clock.

Yom Kippur services will begin on Saturday morning, October 6 at 8:30 o'clock. The Yizkor service will be held at 11:15 A.M.

On Yom Kippur Eve, the sermon by Rabbi Levinthal will be preached immediately after the chanting of Kol Nidre. On Yom Kippur morning, the sermon by Rabbi Haymovitz will follow the Memorial Services.

### Cantor and Choir to Officiate in Main Synagogue

Our Cantor, Rev. William Sauler, will officiate at the services to be conducted on Rosh Hashanah and Yom Kippur in the main synagogue. He will be assisted by the Choir under the direction of Mr. Jerrold Shafsky.

## YOUTH CONGREGATIONS

The Rosh Hashanah services in the Youth Congregation will be held on Thursday and Friday, September 27 and 28 at 10:00 A.M.

The Kol Nidre services will be held on Friday evening, October 5, at 6:25 o'clock.

The services on Yom Kippur will be held Saturday morning, October 6, at 10:00 A.M. and 5:00 P.M.

### Candle Lighting During High Holy Days

Candles will be lit for the Rosh Hashanah holidays on Wednesday, September 26, at 6:27 P.M. and Thursday, September 27, at 7:30 P.M.

On Friday evening, October 5, (Kol Nidre) candles will be lit at 6:12 P.M.

### Additional Yizkor Services

For the benefit of the community, the Center will conduct special Yizkor services on Yom Kippur, Saturday morning, October 6, in the Dining Room of our building, at 10:00 o'clock.

### Holiday Gym Schedule

The Gym and Baths Department will be closed Thursday and Friday, September 27 & 28 for the Rosh Hashanah holiday and will reopen on Sunday morning, September 29 at 10:00 A.M., for men.

The following week, the department will be open, Friday, Oct. 5, evening Yom Kippur from 12:00 to 3:00 P.M.

## YOUNG ADULT CONGREGATION

meets regularly

## EACH SABBATH AND HOLIDAY

All children and young adults are welcome.

## SUCCOTH SERVICES

Kindling of Candles:

Wednesday, October 10 — 6:04 P.M.

Thursday, October 11 — 7:07 P.M.

Services — 6:15 P.M.

Thursday and Friday Mornings  
October 11 & 12 — 8:30 A.M.

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## CONCLUDING SUCCOTH SERVICES

Kindling of Candles:

Wednesday Eve., Oct. 17 — 5:53 P.M.

Thursday Eve., Oct. 18 — 6:57 P.M.

Services — 6:15 P.M.

Thursday & Friday  
Oct. 18 & 19

Services — 8:30 A.M.

Memorial Services — Thurs., Oct. 18  
10:15 A.M.

## Ten Men Make A Minyan

Religious services are scheduled at the Center every morning and every evening of the year. Only in public services (services with a minyan) may Kaddish be said and on Saturday, Monday and Thursday mornings and Saturday afternoons may the Torah be read.

Unfortunately, there are times when we fall short of the requisite ten for a minyan and so our service is limited. Thus, those in mourning and those observing *yahrzeit* cannot say Kaddish.

Your presence at services, even once a week, once in two weeks, or once a month—may make the difference between our having a minyan and not having a minyan. We appeal particularly to those who come here at time of *yahrzeit* and expect to find a minyan to join us at other times as well so that the expectations of others may also be fulfilled. IT'S ONLY FAIR, ISN'T IT?

# ROSH HASHANAH GREETINGS

*A Very Happy*

*New Year*

FROM

MR. and MRS.

EDWARD ISAACS

80 PARK AVENUE

NEW YORK CITY



*Greetings*

*for the*

*New Year*

FROM

MR. and MRS.

EMANUEL COHEN

10 Plaza Street

*New Year Greetings*

*from*

HON. and MRS.

STANLEY STEINGUT

1199 East 53rd Street

*Best Wishes For*  
*A Happy New Year*

FROM

**MRS. LAZARUS MARCUS**

61 Eastern Parkway

*New Year Greetings*

FROM

MR. and MRS.

JEFFREY AARON

AND FAMILY

57-68 228th Street

Bayside, N. Y.



TO OUR VENERABLE RABBIS,  
OFFICERS AND MEMBERS  
OF OUR CENTER

*A Happy, Healthy and  
Joyous New Year*

MR. and MRS.  
DAVID H. SCHATZOW

65-24 162nd STREET  
FLUSHING, NEW YORK

*A Very Happy*

*New Year*

*from*

**MRS. LOUIS KOCH**

**AND FAMILY**

**200 CENTRAL PARK SOUTH**

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*A HAPPY NEW YEAR*

from

*Ratner's*

DAIRY RESTAURANT

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Foot of Williamsburg Bridge

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Tel. ORchard 7-5588

Office: GRamercy 7-6226

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**DR. and MRS. HERMAN BROWMAN**

and FAMILY

1540 President Street

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and FAMILY



DR. HAROLD and BIANCA BERGMAN

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and FAMILY

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768 East 18th Street

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**MR. and MRS.  
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135 Eastern Parkway

DR. and MRS.  
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135 Eastern Parkway

MR. MILTON KRAMER  
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*A Happy New Year*

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4527 Luxenberg Court  
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MR. and MRS.  
PHILLIP PORT  
293 East 48th Street

MR. and MRS.  
**MURRAY J. ROSOF**  
343 East 59th Street

DR. and MRS.  
**HYMAN I. TEPERSON**  
3505 So. Ocean Drive  
Hollywood, Florida

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**MILTON BERGER**  
Michele and Alison  
60 Plaza Street



**LOUIS AND SYLVIA B. KRAMER**

20 Plaza Street

**MISS DORA LEAKS**

152 Quincy Street

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*A Happy New Year*

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**MRS. BESS LEWIN**

82-40 Austin Street

Kew Gardens, N. Y.

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**SEYMOUR GLASS**  
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520 East 21st Street

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MR. and MRS.  
**HENRY H. GROSS**

MR. and MRS.  
**ARNOLD M. SCHWARTZ**  
Bay Harbor Islands, Florida

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*A Happy New Year*

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New York, N. Y.

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**לשנה טובה תכתבו**

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**DR. and MRS.  
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1449 Union Street

**MR. MOE MARK**



DR. and MRS.

**HARRY BERMAN**

**MR. SAMUEL GREENBLATT**

225 Central Park West  
New York, N. Y.

MR. and MRS.

**ALVIN GLICKMAN**

2900 Ocean Parkway

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*A Happy New Year*

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**ANNE and MAURICE KOZINN**

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**SOL J. HUBERMAN**

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## American Jewry

(Continued from Page 6)

American Jewry should re-examine its status and the problems facing it, and reappraise them in the light of the new realities, and against the background of the general crisis which American society is undergoing.

Just as the strong and rich American society has much better prospects of surviving its crises than other weaker societies, so is American Jewry objectively more immune to its crises than other Jewish communities. American Jewry grew up in a large and powerful country, rich in resources, and it developed in conditions of civil equality and democratic rule. Its numerical strength, its economic status and its store of intellectual forces, together with its way of life in a free society, all combined to lend it both the ability to help itself, and the ability to defend itself in a constructive way to a degree that did not exist in any other community of the diaspora.

Nevertheless, American Jewry's strength contains also the seeds of its own weakness, which is a spiritual weakness. In order to be able to utilize its objective advantages efficiently, it must first get to know itself, its reality and its status within the general society. Now, the lack of a comprehensive, sociological research on American Jewry is particularly felt. Jewish sociologists have confined themselves to the problems of a particular nature and have not attempted to make a profound and comprehensive analysis of the Jews' general social situation.

Strong forces are operating which drive Jews to their Judaism, to self-identification, to national renaissance and to the Zionist realization. We don't know how fast this process will take place, and how many there will be in the foreseeable future whose objective experience will reflect itself in Jewish consciousness and decision. But it is beyond doubt that the center of gravity of the operation of forces in American society is with those who perceive the importance of full Jewish

identification. The Jewish masses have lost faith in the great ideals of America and the solution for their problem. They are disappointed in liberalism and in brotherhood and can see only a strong Jewish identity and a strong Jewish stand as an answer to their problems. They want a better Jewish education for their children and for the adults as a protection against assimilation and loss of identity. They consider ignorance of Judaism as a curse and as a real threat to their survival, and they demand of Jewish leadership to show them the way.

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## The Shofar Blasts

(Continued from Page 9)

amongst the races to be tortured day and night, to see our fathers, our mothers, our brothers end in the crematorium? Praised be Thy Holy Name, Thou, Who has chosen us to be butchered on Thine altars!

This unanswerable charge could be lodged by the Jew, Abraham, who challenged his God: "Shall the judge of all the earth Himself not do justice?" (Gen 18:25). It could be the voice of a Job, the non-Jew, protesting his torture and punishment, though he was innocent of sin and guilt. It could be the agonizing cry of a Jeremiah: "Why do the ways of the wicked prosper?" (Jer 12:1) It is in the tradition of an Isaac of Berditchev, defending his people against the God who suffered them to be tormented and slaughtered despite their loyalty to Him.

But what was the reply that the injured and aggrieved Job received? He was merely asked how a human, who cannot understand the mysteries of nature can deign to understand the Divine plan. This response may appear evasive but did not Yedaiah Hapenini of Beziers (ca 1270-1340) pointedly say: "To know Him I would have to be Him!" Perhaps Maimonides had this same idea in mind when he as-

serted, as did other philosophers, that we cannot ascribe to God the positive attributes of being and existence, or wisdom, mercy, or righteousness which are all human characteristics. We can only logically refute His non-existence and lack of these attributes. We cannot say, for example, that God lives, for the only life we mortals know is a product of our own limited experience, and God's life is not man's, nor are His other qualities like ours or knowable. We can merely say negatively that He is not dead or inanimate, nor unwise, nor unmerciful, nor unrighteous. In other words, as finite beings, we cannot grasp the Infinite or His Divine nature or essence; nor can we venture to create God in our image. We can merely attempt to acquire more knowledge of God and to "Seek the Lord where He is found" (Is 55:6).

This explains Judaism's stress on the mitzvoh or precepts, rather than on metaphysical or theological speculation. The Holy Scriptures teach us: "The secret things belong to the Lord, our God, but the revealed things belong to us and our children for ever, that we may do all the words of the Torah." (Deut 29:28). Through deeds and ethical conduct we must aspire to attain the godly state and the sacred ideals set forth in the verses: "Lord, who shall sojourn in Thy tabernacle?"

... He that walketh uprightly and worketh righteousness and speaketh truth in his heart ... nor doeth evil to his fellow." (Ps XV). To surrender these ideals would divest the martyrdom of the six million of meaning and would spell the victory of Hitlerism. Mankind must not give up the hope of attaining them. The slogan in the midst of the misery of the ghettos and the hell of the concentration camps was: "Yidden, seit sich nicht mcyasht!" (Jews, do not despair) and even on the brink of death in the gas chambers of Auschwitz, the victims sang in spiritual triumph: "I believe with a firm faith in the coming of the Messiah, and though He tarry, I will wait daily for His coming!"

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## *Review*

Rosh Hashanah, 5735

September, 1974



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By Rabbi Israel H. Levinthal

**FROM THE LAND OF KUSH TO ISRAEL**

By Rabbi David Haymovitz

**THESE I REMEMBER**

By Rabbi Mordecai H. Lewittes

**KOL NIDRE: A CURIOUS HISTORY**

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# Brooklyn Jewish Center Review

Vo. LVI

SEPTEMBER, 1974 — TISHRI, 5735

## GOING IT ALONE

A year has passed since the Yom Kippur War erupted. The Arabs pulled a trick out of time and gained a tactical advantage over the Israelis. Our brethren had learned long ago, in the early days of the State, that survival meant eternal vigilance, even if fighting had to take place on the Sabbath. Yet the enemy forces were able to start a war, catching Israel off-balance, on the most solemn day of the year.

Fortunately, the young state marshalled its forces and strategically deployed them in such fashion that great inroads were made into Syria and parts of Egypt. However, the Arab forces crossed the Suez waters and established a beachhead on the east bank.

It goes without saying that hardly anything was being done in a concerted effort by the nations of the world while the early fighting was on. As soon as the Israeli army showed that immeasurable damage was being done to the Arabs, a clamor arose for a cease fire. This is the pattern generally established by the so-called partisans for peace—until the Arabs are being beaten, do nothing, but when the puny Israeli armed forces are hurting them, scream for a halt.

So they got their cease fire. Not until Israel had penetrated deeper into Syria, on the road to Damascus. This was too much for the Marxians who had urged, in vain, for all of Arab to join the fray.

Disengagements on both fronts followed. Still, Israel had suffered a great loss in life and limb. There is no doubt that this motivated her in pursuing a tenuous path to peace. Hailed by the world, the price was high, stripping Israel of its gains, lowering her morale and courage, bringing on anxiety, frustration, a loss of spirit and joie de vivre.

Misery to humans was not all. Support in the council of nations showed similar losses. Save for the proteksia of the United States, the defenders might have been branded the aggressors, a line stressed by the Soviet.

As winter loomed, the Arabs engaged in psychological warfare. Their slimy oil was the pawn, and the nations, which stood up for Israel, were told to change their line or else. And they did. One great nation after the other ignominiously knelt in submission. How the mighty have fallen!

We were grateful that this type of warfare did not result in a wave of anti-Semitism. Except for some snide signs, there was no evidence that the Jew was to blame for a cold winter.

Still, Israel was virtually alone, licking its wounds, reconstructing its economy, and restructuring its government. Surely, we can lament.

*"She weepeth sore in the night,  
All her tears are on her cheeks;  
She hath none to comfort her  
Among all her lovers;  
All her friends have dealt  
treacherously with her,  
They have become her enemies."*

Millennia have passed into history. But events repeat themselves. "There is nothing new under the sun." Tisha B'Av had come before its time, and not for a day.

Little Holland and great America stood by her side. Even we started to waver. We listened to Arab ministers and a new wave of "even-handedness" started to roll upon us. Apparently, the new form of Arab warfare has brought dividends, as witness the lifting of the oil embargo and the gerat profits of the leading companies, but with a threat to reimpose such sanctions if we fail to knuckle under. We, the giant food basket of the world, we, who were repeatedly urged to levy

a counter-embargo, refused to adopt such a step, paties that we are. So, we listen to the Arabs, take their threats to heart, and do their bidding.

Israel, a spit in the ocean, has no alternatives but to wend its way, lonely, a role not new, for which it has plenty of experience. She heeds reluctantly the blandishments of teetering friends, and tries her best to negotiate. The eagle soars and covers much territory. While on the ground, the bear hugs the Arab, and the shieks play the bird and the beast down the middle at the expense of the fledgling.

Russia pours billions of dollars of the most modern war machines into Syria. And la belle France, who refused to listen when she was told not to sell the Mirages to Libya, hears from Sadat that these planes were used in the War in violation of the terms of sale.

Notwithstanding detente, it is fortunate in a way that the mighty are motivated by the struggle between the forces of communism and capitalism. Justice and equity they knoweth not.

All of which demonstrates that we have a great task on our hands. We can't let Israel down. We must join in the battle with every device at our command. We must be ever alert to counter any steps that are taken to weaken our brethren. Their fight is ours. If they lose, we will be treating old paths alone.

—LOUIS KRAMER

## ABOUT OUR COVER

*The Kapporot Ceremony, a sacrificial rite, performed in the morning before the Day of Atonement. "If your sins are as red as the scarlet thread they will become white as snow" (Isaiah). As seen in a woodcut dating back to Augsburg, 1530, as it appears in The Jewish Encyclopedia (1901-06) published by Funk & Wagnalls. From the New York Public Library Picture Collection.*

## A VITAL LESSON

by Rabbi Israel H. Levinthal

*\*Summary of sermon delivered on the Sabbath preceding the festival of Lag B'omer, May 4, 1974.*

The days between the beginning of Passover and the festival of Shavuot have a special significance in the Jewish calendar. They are known as *y'me sefirah*, "days of counting," or *sefirat ha'omer*, "counting of the omer." Each day, at the close of the evening service, we recite a special blessing which refers to the commandment of counting these days—49 in all—and then we include in the count the number of the day as it passes.

Originally, this ceremony pertained to the agricultural life of the people in ancient Palestine. It occurred in the spring, when the products of the field began to ripen. The Jew was bidden on the second day of Passover to take an *omer*—a measure of barley—to the priest in the Temple, who was to wave it to the Lord as a symbol of the Jew's plea for a successful harvest. No semblance of mourning was attached to these days. They were days of hopefulness and of anticipation of the richness of the earth's productivity.

In Talmudic times, during the second century of the common era, these days were transformed into days of mourning. With the exception of Rosh Chodesh and of Lag B'Omer—the eighteenth day of the month of Iyar, and also the thirty-third day of the counting—during this period, no wedding was to be performed, no dancing or singing was to be indulged in, and even one's hair was not to be trimmed. These restrictions were lifted on Lag B'Omer, which became a semi-holiday, when all joyous events were again permitted.

What caused the transformation from an agricultural ceremonial into a period of mourning, and what was the particular significance of Lag B'Omer? The Talmud (*Yevamot* 62b) and the Shulchan Aruch, the later Code of Jewish law (*Orach Hayim*,

493:1, 2) give an explanation. They state that during this period a terrible plague raged which caused the death of 24,000 pupils of the renowned Rabbi Akiba, and that the plague stopped just on the 18th day of Iyar. Accordingly, on these days we are to mourn the death of these dedicated pupils, and we are to rejoice on the day when the plague ceased.

But an important question arises here. If, as the sources state, the plague stopped on Lag B'Omer, why are the prohibitions re-enacted for the days following Lag B'Omer? Why should all rejoicing cease again on the ensuing days?

The explanation of the rabbis must be understood historically. An unusual event occurred in the days of Rabbi Akiba. The suffering of the Jews inflicted by their Roman oppressors had become unbearable. The enactments against the Jews and their religion became harsher from day to day. A leader suddenly arose—Simeon Bar Kochba, a man of great physical strength—who started a rebellion against mighty Rome. All the sages of that day, with one noted exception, opposed the rebellion. One rabbi alone—Akiba—not only stood at his side but also encouraged all his *talmidim*—not simply classroom pupils, but disciples who followed his teachings—to join the ranks of Bar Kochba. Akiba even termed this heroic leader as the Messiah, believing intensely that Bar Kochba was the messenger of God, sent to free Palestinian Jewry from the yoke of Rome.

In this struggle, 24,000 of these brave *talmidim* gave their lives. This plague of death continued for three years—from 132 to 135 C.E. Then, as by a miracle, Bar Kochba, with his small band of untrained soldiers and with a handful of weapons, overpowered the mighty army of Rome and drove it from Jerusalem. On the 33rd days of the counting of the omer he freed the ruined Temple site from

the idolatrous invaders and proclaimed the independence of the Jews and their Roman oppressors. Bar Kochba even minted special coins to mark this stunning victory.

The plague of military death ceased. A holiday was proclaimed—Lag B'Omer—to mark the day of the ending of the plague which had afflicted the heroic disciples of Rabbi Akiba. But the Jews made the disastrous mistake of thinking that now all was well, that Rome would accept her defeat and that peace would prevail in their communal and religious life. They went back to their homes, to their daily tasks, giving not even a thought to the possibility that Rome would attack again.

But the Roman emperor—Hadrian—stung by what had happened, refused to accept defeat. He summoned his ablest general, Julius Severus, then in Britain on a military expedition, to come immediately to the gates of Jerusalem with a larger army and mightier equipment.

Severus rushed his army to the Holy City and launched a surprise attack against the unsuspecting Jews there. Unprepared, the Jews were visited again by the plague of death. This time, within a few months, the assault of the Roman army was successful. Exactly on the fateful day of Tishah b'Av, in the year 135—the same day which marked the destruction of the first and second Temples—Jerusalem was again vanquished. Bar Kochba was slain, and the severest cruelties were heaped upon the Jews.

We can now understand why the period of mourning is resumed on the very morrow of Lag B'Omer. Again we mourn the martyrs of our people, killed in that plague which resulted from the mistaken view of the Jews that the victory on Lag B'Omer was complete and lasting.

What a lesson this historic episode should be for us Jews, both in Israel and in America! As we know, the Israelis had achieved remarkable victories over the Arab attackers in 1948

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# FROM THE LAND OF KUSH TO ISRAEL

(Excerpts from a lecture on "Jews in Africa" delivered in London in November, 1973)

By Rabbi David Haymovitz

My journeys to Jewish Africa which included many visits to Ethiopia, the land of mystery and romance have acquainted me with the exotic tribes of the Falasha Jews. These unique people and their unusual "Jewish culture" have attracted my attention so much that I decided to study anything there is to know about them. Naturally, when I travelled to Israel, I wanted to find out how many of them had immigrated to Israel and how they have been absorbed in the new Israeli environment.

My first step was to visit Mrs. Leah Berman, a sister of the late Dr. Jacques Feitlovitch, who discovered the Falasha Jews in the beginning of this century and first visited the Falasha villages in 1904. She lives in Rehovot in Israel and is the wife of Rabbi Jacob Berman, a religious educator for over 75 years.

Being close to her late brother, Dr. Feitlovitch, who dedicated his life to the Falasha Jews, and lived with them, studying their religion and culture, she was a fountain of knowledge concerning the Falasha Jews and those of them that have settled in Israel.

When I asked her about the Falasha "Olim" in Israel, she smiled wistfully through clear blue eyes and remarked: "You know it is strange, you would not recognize them. You may meet some of them and you would never know they come from Ethiopia. More than any other group they have adjusted very quickly to the new life, have learned the language, culture and style of life in the new land and look, speak and behave like Sabras, more than any other group of Olim."

"This transition from an ancient and exotic way of life into modern living was not easy for them, she continued, "The Black Jews of Ethiopia are terribly suspicious of strangers. When my brother, Dr. Feitlovitch, began his life long research into their culture, they did not trust him and suspected his motives. They had a

long experience with white missionaries and they were very fearful of him. Before they would permit him to enter their Synagogues, he was compelled to undergo a ritual immersion and spend days in prayer. And how strange it is," she reminisced, "that the Falashas that insisted that my brother undergo ritual conversion because they doubted the authenticity of his religious beliefs, are requested now in the State of Israel to undergo religious conversion because there are grave doubts about their religious legitimacy."

Even though there can be no doubt about the Jewish faith of our brethren from the land of Kush, they have been practising some form of Judaism for at least 2,000 years, there are some doubts as to some of their basic practices and their validity, according to Jewish law. The Falashas observe kashruth, the Sabbath, the High Holy Days, Circumcize their sons and study Hebrew. However, practising Judaism in some form or another is not enough. Our religion is very specific and well-defined. To this very day, in Ethiopia a Falasha Jew can divorce his wife by merely pronouncing an edict in front of two witnesses and swearing in the name of the Emperor. They have absorbed many of the local customs — concepts alien to Judaism. Even if they are truly descendants of Jews, a postulate still very much in doubt, they have been separated from the roots of Judaism for a very long time.

"Despite all this," Mrs. Berman went on, "in Israel we ask very little of them. Hardly more than a declaration of faith, proof of their religious sentiments and the same religious immersion that Dr. Feitlovitch underwent some 70 years ago."

In 1940 Dr. Feitlovitch brought two Falashas to the Holy Land — the first Black Jew to visit Israel for perhaps 2,000 years. One youngster, Tamarat Emanuel, was later sent to a Univer-

sity in Italy through the personal auspices of Feitlovitch, and emerged with a Doctorate. As originally planned, he returned to Ethiopia and became one of the leaders of the Falasha community. At a later date he reached Israel again, settled in Jerusalem and was appointed Cultural Attache for the former colony of Eritrea. Tamarat died in Jerusalem about six years ago. The second Falasha, still fondly remembered by Leah Berman as Getye Getye, spent most of his latter years in what was then Palestine. His children still live in Israel. Several of his grandchildren live in a tiny Falasha enclave in Ashkelon and others dispersed throughout the country.

During the intervening 30 years there was virtually no Falasha immigration into Palestine. A few isolated Falashas arrived in the 1930's but there is no record of their having remained. For the most part Jewish efforts with the Falasha were directed at reversing missionary inroads, providing a higher level of religious education in Addis Ababa and the village outposts. Even the initial impetus of the creation of the State of Israel did little to foster Falasha immigration because of rabbinical doubt on one hand and political consideration on the other.

The Ethiopian government was, and is reasonably lenient about providing travel documentation for its citizens, but this precludes immigration and demands a prior evidence that the potential traveller has the means to subsist outside the country. In the case of the Falashas, however, Emperor Haile Selassie injected yet another consideration—a very personal one. As a Christian in a nation with a large and vocal Moslem minority and as a leader of a country which time and again has been besieged by Islamic armies crying for a *Jihad* (Holy War) against the Coptic infidels, the Falashas provided the Emperor with a loyal force — one not to be dispersed or dismembered. Ben Gurion and his administration had set the policy of "hands off" concerning the Falasha and this policy was followed by the later incoming administrations, not to encourage immigration of Falasha Jews to Israel.

Nevertheless, a small step towards bringing Falashas to Israel was taken in 1954. With official sanction, a group of about 15 youngsters, with the median age of ten and a half, was brought to the religious village of Kfar Batya in the Sharon Plains. The children were to be given a Jewish and vocational education for eight and then return to Ethiopia. The question of their religious legitimacy was neatly overcome by dipping the boys and the girls in the Mikvah and accepting them as converts. In 1957, a second Falasha group arrived, this time consisting of six young Black Jewish girls. Their learning period was arranged to be seven years, but again Ethiopia insisted that the children must return to their own land after completion of their studies. Of the total of 25 children that came between 1954 and 1958, 18 returned to Ethiopia.

There they became leaders in their community and brought a great amount of Israel culture into the remotest corners of Ethiopia. However, these youngsters are desperately frustrated by the sharp contrast between Israel and Ethiopian cultures and the sharp drop in living standards. Some of them have slipped out of the Falasha villages and came to Addis Ababa. Some of them intermarried with Christians and assimilated. Of the seven that somehow managed to remain in Israel, three boys settled in Kibbutz Nezer and became official members. Four girls became nurses and settled in different parts of the country. One of them married an Indian Jew.

After the Kfar Batza experience, there was a long period of inaction. The young members of the Falasha community in Ethiopia are driven by a compulsion to emigrate to Israel, but their aspirations are blocked at both ends. The World Jewry does little to encourage them because of the primary need to build up the communities in Ethiopia and because official sensitivities and rabbinical doubts.

From 1965 onward, a few intrepid Falashas began arriving in Elat via the Ethiopian city of Massawa, gen-

erally in fishing boats that run along the Red Sea.

Since these Falashas were arriving outside of any official frame-work, it is apparent that someone or some organization should assist them at least during the initial stages of integration. A number of them come with work contracts from sympathetic Israelis who are motivated to assist them. However, although work is only one problem, they face great hardship in adjusting to the new way of life. No accurate census of Falashas in Israel exists but most authorities on the subject estimate that there are now between 500 and 1,000 of them spread all over the country. Unlike other ethnic groups, these Black Jews seem dedicated to the mission of remaining as invisible and unobtrusive as possible. This phenomenon exists in Ethiopia as well. Once the Falashas leave their native villages, they frequently sever all relations with the rest of the Ethiopian Jewish community. This characteristic of aloofness takes on yet another complexion in Israel. According to local experts, Israeli Falashas, after a year or two in the country frequently cease almost all contacts with their families and villages in Ethiopia. They believe in keeping a low profile.

As for their professions and trades in Israel they seem to adjust very rapidly to the modern machines and commercial intercourse. They serve as tractor drivers and licensed diesel mechanics. Some of them work as experts in metal, a few of them are top auto mechanics and two of them are known in the electronics industry.

Local salaries may be regarded as dismal by Israelis but they represent tremendous financial opportunities for the Ethiopian Jews who could barely feed himself in the country of his birth. As a tractor driver or dock worker, he enjoys unprecedented prosperity.

It is hard to generalize about Falashas in Israel for the simple reason that they represent a collection of individuals, some are veterans of the country, others comparative new comers, and not an ethnic or social community. As a rule they do not get

together as a group and do not keep track of each other. They try to assimilate and forget their past. There are happy Falashas and frustrated ones. Some have intermarried and virtually disappeared into the Jewish pressure cooker of dynamic social persuasion.

As a general rule, most Falashas are not religious after they emigrate, although they preserve the same traditional observances expressed by the vast majority of Israelis. They are usually fluent in Hebrew, particularly those who have completed Kibbutz Ulpanim. Unlike other Jewish minority groups in the country which continue conversing and reading in the language of their national origin, there are not enough Falashas in Israel to warrant newspapers and radio programs in Amharic.

If there is one single postulate that everyone agrees upon it is that theoretically, at least, the preparation for eventual immigration to Israel should be done in Ethiopia. The Falashas are considered primitive even in Ethiopia, which is one of the least technologically conscious countries in the world. They are basically withdrawn to themselves, and distrustful of others, as a result of over 1,000 years of persecution and insularity. They often distrust each other and it is obvious that their first exposure to a highly Western ultra technological society such as Israel's is, is very traumatic.

On the other hand, as long as emigration to Israel is still officially banned by the Ethiopian government, there is little hope that the necessary facilities and equipment for preparing them for life in Israel can be mobilized in their native land.

What the missionaries have not succeeded in accomplishing, the complete annihilation of Jewish life in Ethiopia, assimilation will do. The Falashas are already decimated and their number will continue to dwindle as young men and women are drawn away from their cramped and protected villages into the big cities.

We must not permit the Falashas to disappear and the only way to do that is to organize them and arrange an exodus to Israel.

# THESE I REMEMBER- THE DIRGE OF THE TEN MARTYRS

By Rabbi Mordecai H. Lewittes

Since Yom Kippur is not a day of mourning, the prayers and poems recited on that day are solemn but not sad. One notable exception is the poem ELEH EZKERAH ("These I Remember"). This selection deals with the martyrdom of ten great sages whose heroism had made them immortal. (Silverman *High Holiday Prayer Book*, Page 381).

Dr. Louis Finkelstein, whose renowned father served as the Rabbi in one of the large synagogues of Brownsville, gives us a vivid picture of the recitation of this poem by the congregation:

"Who can forget, even after decades, the sight of his father huddled in the great prayer-shawl and trying in vain to conceal the tears which flowed down his cheeks during the recital of this poem. What a deep pathos filled the voice of the Reader as he repeated each stanza, and how natural it was for everyone to join in the soft weeping of the congregation."

The poem "These I Remember" alludes to the Roman persecution after the failure of the rebellion in 135 C.E. Angered by the stubborn resistance of the Judean patriots, Hadrian, emperor of Rome, imprisoned and tortured all who openly practiced Judaism or who continued to teach the Torah. Among the famous martyrs whose execution is described in the poem are Rabbi Ishmael, Rabbi Akiva, Rabbi Hananya ben Teradon and Rabbi Judah ben Bava.

The poem, by an unknown medieval poet, is based on a Midrash which gives a fanciful rather than historical account of the death of the ten martyrs. According to the poetic version the Roman tyrant shrewdly used the Biblical text as a sword to turn against the scholars. He summoned ten sages to his palace and asked:

"What sentence should be pronounced against a man who is guilty of kidnapping his brother and of selling his victim as a slave?"

"That thief should die," they replied.

"Then your ancestors who sold Joseph into slavery in Egypt for a pair of shoes were worthy of death. Since they were never punished, you must atone for their sins."

The decree could not be averted. As the sages, one by one, were cruelly put to death the heavenly seraphin cried out in anguish:

"O, Thou, source of light for the whole universe

Is this the reward for those who study the Torah?"

After their second protest a voice replied from heaven: "If I hear another sound I will turn the entire world into water. Heaven and earth shall become primeval chaos!"

The poet ends the poem with the following supplication, according to the translation by Nina Salaman:

*"This hath befallen us. All this I tell*

*As I beheld in passing through the years*

*Of bygone ages. And subdued and crushed*

*We pour our hearts out supplicating thee*

*Lord, Lord give ear; O pitying merciful*

*Look from Thine height upon the blood outpoured*

*Of all Thy righteous. Make an end of blood*

*Poured out and wasted; wash the stain away,*

*God, King, who sittest on a gracious Throne."*

The Talmud adds much information about the sages mentioned in the poem. Akiva, of course, is justly famous as scholar, patriot and saint. He had been an enthusiastic supporter of Bar Kochba. After the fall of Betar, Akiva ignored Madrian's decrees and continued to teach the Torah.

"Are you not afraid that the Romans will put you to death?" he was asked by Pappus, one of the leaders of the rebellion.

"Let me relate a parable," answered Akiva.

He told the parable of the fish that were trying to escape the nets of the fishermen.

"Come on shore and I will protect you," said the wily fox to the agitated fish.

"Foolish fox," said the fish, "if we are in danger in the water which is our natural home, how much greater will be the danger on land."

The Torah is our natural heritage, taught Akiva. We can no more escape danger by fleeing from the Torah than the fish could escape danger by leaving the water.

When Akiva was finally put into prison by the Romans he met Pappus who had also been apprehended for political reasons.

"Akiva, you were right," said Pappus. "My failure to teach Torah did not save me." (Dr. Finkelstein believes that historically, Pappus, although not mentioned in our poem, was one of the authentic ten martyrs.)

We are told in the Talmud of Hananya ben Teradyon, fourth of the victims listed in the poem, that the Romans wrapped the scroll from which he had been teaching around his body. The captors then set fire to teacher and scroll.

The disciples of Hananya who stood nearby asked their beloved teacher:

"Mah atah roeh?" ("What do you see?")

"I see parchment being burnt but the letters soar upward into the air," replied the sage. Thus he gave expression to the belief that although the Romans had destroyed the physical parchment on which the Torah was inscribed, they could not destroy the deathless teachings of the Torah which would find a home elsewhere.

The last of the ten martyrs listed in our poem is Judah ben Bava. The account of his death given in the Talmud differs from that found in the poem. His crime was that he ordained his disciples as Rabbis so that religious authority would not cease. He

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# KOL NIDRE: A CURIOUS HISTORY

By David Rudavsky

Professor of Hebraic Studies, New York University

**T**he very mention of Kol Nidre, its associations and its moving, haunting melody, stirs the Jewish heart. It is however, neither a prayer or a hymn, nor a psalm or meditation. Kol Nidre, meaning literally "All Vows," simply refers to the cut and dry legalistic formula, chanted in most synagogues in Aramic, absolving the worshipper from several types of anticipatory vows, that may be made in the coming year, "from this Day of Yom Kippur." The prosaic content of this declaration appears to have no relationship to the reverence and solemnity attached to it over the centuries. Why this sentiment and sanctity? What is its message and meaning?

It appears that the Kol Nidre derives much of its importance from its place at the beginning of the Yom Kippur service that has been accorded it, not because of its substance or any special merit, but only because the annulment of vows constitutes a legal procedure which may not be carried out on holy days, unless the vows have a direct bearing on these sacred days. For this reason, the Kol Nidre is chanted before the Maarvi (evening) service, which is read after sunset. This arrangement makes it permissible also to wear the fringed *Taleisim* during Kol Nidre, and this too enhances its prestige. So do the other elements which contribute to the impressive dramatic setting of the Kol Nidre—the open *Aron Kodesh*, the scene of the elders of the congregation standing on the *Bimah*, or rostrum carrying Torah scrolls, the white *Kittels* worn by the officiants and the devout in the traditional synagogue.

This is not to say that the fulfillment of vows in itself, does not occupy a vital role in Jewish religious life. The Torah prohibits the violation or breaking of an oath or a vow (Nu 30:3). However, it specifically tells us that "if you forbear to vow it shall be no sin for you" (Deut 23:22 ff.). The Book of Proverbs (26:25) also discourages people from making vows.

So does the Book of Koheleth (5:1-4) which says explicitly: "Better it is that thou shouldst not vow than vow and not pay." Philo (c. 10 BCE-50 C.E.) the great Jewish thinker, declared that "the word of the man of virtue should be his bounden oath, firm and irrevocable, founded steadfastly on truth." The rabbis of the Talmud have regarded vows of such great moment, that they devoted two complete tracts, *Shvuoth* and *Nedarim* to the subject. Some like Samuel, the great Babylonian sage of the third century, maintained that "even though the maker of a vow performs it, he is called wicked (Ne.d. 22a) These views were doubtlessly intended to dissuade people from assuming vows, which they often did rashly and impulsively, and then failed to keep them. Many orientals were in the habit of making vows. Because of this, the rabbis deemed it best to devise methods of cancelling and releasing people from them (*Hatarat Nedarim*). But they imposed the requirement of a formal procedure for this purpose, in order to stress the sanctity of the pledged word.

The reason that our version of the Kol Nidre abrogates future vows, is because the Talmud prohibits the dissolution of a vow already made, unless the maker specifies what it was, and expresses his regret (*Haratah*) at having incurred it, before a properly constituted tribunal. This led Rabenu Tam (1100-1171), the grandson of Rashi, the outstanding medieval commentator, to formulate the Kol Nidre in future or prospective terms. To us, this appears quite strange, but if we consider it in the context of tradition it takes on a different complexion. The Kol Nidre in the opinion of scholars dates back to the severe persecution and forced baptism of the Jews by the Visigotja in seventh century Spain, and the Byzantines in Eastern Europe at about the same time, and later in the fourteenth century again in Spain. In this last per-

iod there were an estimated one hundred thousand Marrano Jews, many of whom practiced Judaism secretly. They took part clandestinely in Yom Kippur services in hidden chambers or cellars, or attended synagogues. They were under the watchful eyes of the Inquisition, capture by which meant inhuman torture and burning at the stake, to purge them of their sins against the true faith. It has been said that the reason that worshippers in traditional synagogues wrap themselves in their *Taleisim* on Yom Kippur, is to avoid seeing or recognizing their Marrano neighbors.

Though the majority of scholars do not accept the view that the Kol Nidre originated with the Marranos, it is not at all unlikely that they, the Marranos, as well as other secret Jews in various periods of Jewish history, used the Kol Nidre to abrogate the religious commitments they had made under coercion. In this way they eased their conscience and relieved themselves of their sense of guilt. This possibility is given support by the customary three fold declaration before the Kol Nidre, still in vogue today, invoking the authority of the heavenly and earthly tribunal and the consent of the congregation to worship with the "Avaryanim" or transgressors who may have been secret Jews. Thus the Kol Nidre came to be regarded at least traditionally if not historically as a memorial to Jewish suffering and martyrdom, and this tradition doubtlessly contribute to the place it has acquired in the Jewish consciousness and perhaps also in its sub-consciousness.

The Kol Nidre, however, caused the Jews considerable difficulties. The Karaite sectarians denounced the Jews on account of the Kol Nidre Apostate Jews as well as Christian clergy charged in public disputations, that the oaths of Jewish witnesses cannot be trusted, because they were abjured in advance on Yom Kippur. The Jews defended the Kol Nidre on the ground that the Mishna clearly and unequivocally ordained that Yom Kippur atones only for transgressions between man and his Maker, but not for those between man and his neighbor,



until the wrongful act has been duly rectified. (Yoma 8:9) The kind of commitments encompassed in the Kol Nidre do not involve contractual obligations or agreements between individuals, but are restricted to religious obligations such as fasting and prayer. The Mishnaic provision was moreover in force centuries before the Kol Nidre was introduced, but the protestations of the rabbis in this regard had no effect.

In his negotiations with Oliver Cromwell for the re-admission of Jews into England, (1652) the Amsterdam rabbi Menasseh ben Israel (1604-57) had also to defend the Kol Nidre. A century earlier, German courts instituted the More Judaico (1555) or Jewish oath which was later adopted in other European countries. France continued it until 1846, and in other lands it lasted until almost the end of the nineteenth century. The Jewish witness in a court proceeding was required to take on oath on a Torah Scroll or while donned in Tefillin, by which he invoked upon himself the Biblical curses (Lev. 26, Deut. 28), the plagues of Egypt and other imprecations, if he committed perjury.

Little wonder then that the Kol Nidre provoked the opposition of rabbis. Some feared that the ignorant masses might use it as a license to violate their ethical obligations. Others, like Samson Raphael Hirsch (1808-1888), the founder of German Neo-Orthodoxy, and his contemporary, Abraham Geiger (1810-74), a pioneer of German Reform Judaism, attempted to dispense with it. The first Reform conclave in Germany held in Brunswick in 1844, decided to revert to the ancient Palestinian practice of reciting at the opening of the Yom Kippur service the beautiful and highly devotional Psalm 130, "Out of the depths have I called Thee O Lord." Not quite a century later, Professor Mordecai M. Kaplan, founder of the Reconstructionist movement, ventured to do likewise, and to have Psalm 130 chanted in the Kol Nidre melody. American Reform, however, restored the Kol Nidre to the Union Prayer Book in its 1962 edition, and

it was also included with several revisions in the Jewish Reconstructionist Foundation's High Holiday Prayer Book (1948).

The Kol Nidre owes its vitality and popularity not to its text, but rather to its captivating, plaintive melody. Already the great Prague codifier, Mordecai ben Abraham Jaffee (c. 1530-1612) could say: "Most of the content of Kol Nidre . . . make no sense and is quite unintelligible; what gives it substance and meaning is the melody." The great Russian writer Leon Tolstoi, spoke of the tune of Kol Nidre as echoing the martyrdom of a grief stricken people. The eminent Christian musician Beethoven composed a quartet, and Max Bruch, also a Christian, produced a cello piece on Kol Nidre, the latter work having been commissioned by the Liverpool Jewish community (1880). Jews who have drifted away from the synagogue and Jewish apostates who abandoned it, as well as many Christians, have been lured to it by the strains and magic of the Kol Nidre.

In our own day the Kol Nidre has become a focal occasion for the spiritually oppressed Jews in Russia—for the present day Marranos who cannot give normal expression to their Jewish interests and inclinations. They are unable to study or practice Judaism, they cannot find room in their few synagogues to partake in the services even on Yom Kippur. They were consequently compelled to find other means of celebrating with their fellow Jews, their festivals and holy days. On these occasions, clad in their holiday best, the males wearing *kippot* (skull caps), gather in the *Schulgassen* outside the synagogue and thus express their solidarity and identification with the scattered millions of Jews in Israel and throughout the world. They have few if any *Machzorim*, most cannot read Hebrew, but they join with great fervor in the Hora and in popular Israeli melodies, singing and repeating zestfully the refrain: "Am Yisroel Chai," "the people of Israel live!" These gatherings and their enthusiasm attest to the great miracle, that after more than half

century of suppression of Judaism in Russia, Judaism still lives and has been resuscitated among many thousands of Jews. Does Judaism not appear to be truly eternal?

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## EVERY MEMBER

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# THE REASON FOR ACTIVISM: ANCONA AND THE SOVIET UNION

By Howard L. Adelson  
Professor, City University of New York

Historians are generally agreed that history does not repeat itself despite the many aphorisms of philosophers and popular writers. Nevertheless for people with a history as long as that of the Jewish people it is instructive for us to look deeply into the past and to see the analogies that can help us to understand what is happening in the present day world. For Jewry in the United States no incident in Jewish history could be more instructive in assisting us to formulate our position and to take action in favor of Soviet Jewry than the awful failure of a Jewish attempt to punish the city of Ancona for its persecution of the Marranos who had escaped from Portugal. The single incident of the attempted boycott of the city of Ancona and its failure recalls to mind the relative inactivity of the Jewish community as a whole during the Nazi period and the division among Jews today about economic action against the Soviet Union.

The story of the incident at Ancona begins in the first half of the sixteenth century when that port city on the Adriatic coast of Italy fell into the hands of the papacy. The popes of the time were most interested in increasing their revenues from that city and wished to build it up as a rival to Venice in the Mediterranean trade with the Turkish Empire. To strengthen the commercial position of the city the popes invited merchants including Moslems and Jews to settle there under very favorable conditions. Ancona was made a free port of entry, and the Jews were allowed to live throughout the city without paying special taxes and without wearing a special degrading badge. This was, however, also the period of the most virulent excesses of the Inquisition in Spain and Portugal, and Ancona became a virtual city of refuge controlled by the popes when these priv-

ileges were extended to the so-called New Christians or Marranos from Portugal. These New Christians had been forced to adopt the Catholic faith in their ancient homes in Portugal, but many of them when they went abroad resumed their Jewish faith openly. Ancona was truly a haven for them because among the privileges that the popes had granted to the city of Ancona and the foreign merchants within it was that of not being tried for heresy or apostasy by any subordinate tribunal. Only the papal tribunal was given jurisdiction in such cases, and those who were accused of such offenses were to have a year of grace in which to wind up their affairs before they were brought to trial. Thus they would have been able to flee. In 1552 Pope Julius III confirmed all of these privileges but reduced the period of grace to four months. Ancona was now receiving numbers of Portuguese Jewish families fleeing from the oppression of the Inquisition, and they greatly increased the small number of native Jews. With their connections with other Sephardic Jewish communities these Portuguese Jews brought new commerce to the city, and the harbor soon became one of the busiest in the Mediterranean.

In 1555, however, a new Pope, Paul IV, ascended the papal throne, and all of these privileges were abolished at a single stroke. Paul IV was determined to fight against the Protestant Reformation which was then gaining ground in Europe. He regarded the Portuguese Marranos as one of the greatest dangers to the unity of the Church in Italy. In a single night he ordered the arrest of the entire community of Portuguese Jews in Ancona. All of their wealth was confiscated, and they themselves were condemned to public torture. By the use of vast sums in bribery most

of those who were arrested were allowed to escape to wander as penniless beggars throughout Europe and often to be sold as slaves by vicious sea captains. Fifty Jews, however, remained within the hands of the papal officials. They were dragged through the streets to public torture which was witnessed by the native Jewish community as well as by the visiting merchants and the Christian populace. About half of them, under the strain of severe torture, confessed to the sin of returning to Judaism and were punished by imprisonment and confiscation of their goods. The remaining half were delivered to the secular authorities of the city and burned at the stake.

The news of the terrible events at Ancona sent shock waves throughout the Jewish world, and many poets composed elegies to those who had sanctified the Divine Name with their lives. This time, however, there were Jews who sought action rather than fasting and the composition of lamentations to commemorate the slaughter of their brothers. Within the Turkish Empire there were Sephardic Jews who had risen to positions of great eminence, but who now saw their relatives and friends tormented and put to death in Ancona. Through them the Turkish Sultan was prevailed upon to protest most vehemently to the Pope and to demand the freeing of those Jews who were considered subjects of the Sultan. The Sultan was then the ruler of the most powerful country in the Mediterranean, and he considered himself the protector of the Jews in much the same way that various countries took the Jews under their tutelage for their own reasons. The Pope, of course, made very minor concessions by saying that only those Jews who could prove that they were subjects of the Sultan and who had committed no offence against Christianity by reverting to Judaism after baptism could be released to go to Turkey. Another Jewish tragedy had taken place, and the books were about to be closed.

Several of those Portuguese Marranos who had managed to escape

from the clutches of their persecutors in Ancona, however, had fled to the neighboring city of Pesaro which was also an Adriatic port, but which was ruled by the Duke of Urbino. To secure a safe position at Pesaro these Jews pledged to the Duke that they would transfer the commerce which had previously flowed from Turkey and the east to Ancona to the port of Pesaro. The Duke was not interested in Jews but simply in wealth, and this seemed like a most promising method for gaining great wealth. The Jews of Pesaro immediately wrote to the prominent Sephardic Jews of Turkey and to the community in Salonica to request that a boycott be declared against the city of Ancona. In Salonica and in Constantinople this request met with an immediate enthusiastic response, and a boycott of Ancona to last eight months was proclaimed with the understanding that at the end of that time the action would be reconsidered with a view to making it permanent.

For the first time in the modern world the Jews were called upon to act in unity. While they lacked the political power to influence events in Europe they did have influential friends within the Turkish Empire, and they were sufficiently important in Mediterranean trade to affect the very life of the city of Ancona which had tortured and killed Jews. If the Jews were successful in bringing to its knees and ruining a single city richly deserved that fate for participating in a criminal slaughter, others would be forced to realize that Jewish blood could not be shed with impunity.

For the moment the Jews appeared to be successful. The docks and wharves of Pesaro were soon humming with activity while those of Ancona were quiet and deserted. All that was required was the unity and determination of Jewry to carry through with the boycott to punish the persecutors. Such, however, was not to be the case. Jewry was not united. Those who were not Portuguese Marranos sought excuses for breaking the boycott. They suggested that if a successful boycott was carried out the native Italian Jew

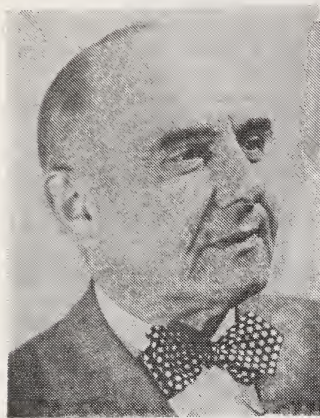
of Ancona would be made to suffer. They added that one need not fear the vengeance of the Duke of Urbino against the Marranos of Pesaro who had promised him economic rewards in return for the offer of a place of refuge. Finally it was contended that the very boycott itself would do more damage to Jewish merchants because the port of Pesaro was not sufficiently well equipped to replace Ancona. Under the circumstances the entire project of the boycott ended in failure. Under the guise of knowing better some Jewish leaders had misled the masses of Jewry and crippled the boycott. The Portuguese Marranos remained a persecuted minority; the native Italian Jews of Ancona survived in fear through long centuries of persecution; and the antisemites were certain that effective Jewish action to protect Jews would not take place.

This is precisely the situation that American Jewry faces today with respect to the Jackson Amendment which would deny most favored nation treatment to the Soviet Union unless the minorities in that country are freed. Supposed Jewish leaders in this country and in Israel have been less than enthusiastic in their support of the Jackson Amendment. Several of them have tried to cause the withdrawal or weakening of the Jackson Amendment under the guise of supposedly protecting the interests of Soviet Jews or even of supporting the Nixon policy of detente as an aid to Israel and mankind. They do not recognize that Israel and world Jewry cannot in the final analysis be protected by weakness. The struggle for Soviet Jewry is the first instance in which the masses of Jewry have been marshalled to defend Jews in the diaspora. Unfortunately Jewish leadership had to be coerced into supporting an activist position by the fervor of the Jewish masses. Senator Jackson has been a steadier and more faithful defender of Jewish interests than have the supposed leaders of Jewry in Israel and the diaspora. He has been unwilling to compromise the moral po-

sition and to do business with the forces of evil.

The fact of the matter is that the grant of any significant number of emigration certificates to Jews of the Soviet Union has been a direct result of the activism of Jewish masses in this country and within the Soviet Union itself. There has been a sharp decline in the number of such emigration certificates since a group of supposed Jewish leaders went to Washington to support quiet diplomacy instead of the Jackson Amendment. The Nixon administration has taken courage from the weakness of Jewish leadership and even proclaimed that the harassment of Jews in the Soviet Union seeking emigration is an internal matter. Is this to become another Ancona affair? Are the Jews of the Soviet Union to continue to suffer because unity is destroyed by a few self-declared Jewish leaders? There is an alternative. The Jewish masses must rally not behind those who go to Washington in fear to weaken the Jackson Amendment but behind those who support it fully. They must take the necessary steps to indicate their massive support for an uncompromising stand in favor of Soviet Jewry. The Soviet government, if forced to choose between the pleasure of holding Jewish hostages or the benefits of increased trade with the United States, will undoubtedly opt for the benefits of commerce with this country which they so desperately need. Only if the Jewish masses in this country give clear evidence that they reject cowardice on the part of the self-appointed leaders who compromise in the face of Jewish suffering will the message be clear. Then we will not repeat the catastrophe of Ancona nor the tragedy of the holocaust when Jewish leaders kept their silence and believed in compromises while other Jews perished.





SHOLOM SECUNDA

On the podium, you could see his back. We were privileged to see his cherubic face. He guided us, not as a choir-leader, through the melodies of ancient and more recent compositions of music written expressly for the synagogue.

Sholom Secunda, who would have been eighty this past August, left our midst a few months ago. He had served the Center for many years as our music director. The honor of life membership was bestowed upon him in gratefulness for the services he had rendered.

During the period he served us, not only did he train and lead our choral groups for Shabbat and High Holy Days, but the effect of his training was ever present. This even though there were times he couldn't physically attend and the leadership was in other capable hands, personally selected by him.

He gave many a lecture on Jewish

music at Sisterhood Institute Days and Men's Club meetings. He demonstrated his versatility at the keyboard, as he held forth on many subjects, including Yiddish songs, a favorite of his, a field in which he truly was a giant.

Although he gave up the active leadership of the choir some years ago, he always made himself available at the Center for special programs. On many observances of Jewish Music Month, he regaled us with concerts for which he brought in large orchestral groups. He would expand upon the program with appropriate remarks about the composers and the selections.

His death is grievous indeed at a time when there has been an attrition in the field of indigenous Jewish music. He lived it. The community has lost more than a man—it has lost an important element of Jewish life.

—LOUIS KRAMER

## A Vital Lesson

Continued from Page 4

and 1967. But these were only like the first Lag B'omer victory of Bar Kochba. They lulled to sleep our Israeli brethren as well as us. They and we thought that the Arab nations would not dare to attack again. We resumed our ordinary life and relaxed our watchfulness and preparedness.

And so, on Yom Kippur, just a year ago, Egypt and Syria, following the example of the Roman general, Severus, made another surprise attack. Alas, more than 3,000 heroic defenders of Israel—who may truly be called *talmidim*, disciples of Rabbi Akiba—gave their lives in the early days of that tragic war. Fortunately, and thankfully, this time there was no military defeat for the Jews. At heavy cost, the Israelis were able to counter-attack and to achieve advanced positions when the cease-fire came into effect.

We must once more take to heart the historic lesson of the first Lag B'omer. Despite the success of Secre-

tary Kissinger in arranging the disengagement of the contending armies, we dare not make the calamitous error of thinking that peace has finally been achieved and that all is well. To quote the timely words of our immortal national poet, Bialik: *Od haderech rav; od rav hamilchamah*, "The path is yet long; the war is yet great!"

We are confident that our Israeli brethren will learn the important lesson from our history and will constantly be on guard. Never again will they slacken their defenses or abate their preparedness. But we too, the Jews of America, should learn this vital lesson. We must ever be watchful and stand at the side of our valiant brethren in Israel. We must at all times help to make up for their diminishing resources and to augment their strength.

In this way we may be assured that our people in Israel will be invincible and that they may truly look forward to the appearance of a lasting Lag B'omer, when genuine peace will reign for them for generations and generations to come!

## JOIN THE CENTER'S MEMBERSHIP CAMPAIGN

Participate In The  
"EVERY MEMBER GET A  
MEMBER" DRIVE

### DO A GOOD DEED:

For a Friend  
For the Center  
For Yourself

### DO IT NOW!

BUDD SCHEIN  
Chairman  
Membership Committee

ABE MELTZER,  
Hon. Chairman

Special brochures will be mailed to  
your friends at your request.



## These I Remember

(Continued from Page 7)

secretly met with five disciples in the hills of Galilee for the ordination ceremony. Apparently, the Romans learned of his intentions from informers. Just after completing the granting of ordination he detected the approach of Roman soldiers.

"Run for your lives," he shouted to his pupils.

"Our teacher," asked the disciples, "what will happen to you?"

"I am too old to run," he replied. "I am like a heavy stone which cannot be moved."

The Romans soon pierced his body with their spears, but the newly-ordained disciples escaped and succeeded in disseminating the teachings of the Torah.

"The Dirge of the Ten Martyrs" is frequently mentioned in modern protest literature. Jacob Cohen in his poem "'The Third Cry'" alludes to the tradition that God threatened the world with chaos after the second protest cry of the angels. Cohen imagines that Levi Yitzhak of Berditchev, famed Chassidic leader, gathers the ten martyrs and all the saints of Israel to utter the third cry in protest against Jewry's continued martyrdom. Let the heavens and earth be torn into tattered shreds! Elie Wiesel suggests that the third cry has indeed been uttered but humanity has failed to hear.

The recently-published Rabbinical Assembly *Mahzor for Rosh Hashanah and Yom Kippur* makes our poem in adapted form the climax of the Yom Kippur Musaf service. The ancient martyrs are identified with the victims of the holocaust and of the Arab terror in Israel. A special Kaddish is recited in which the martyrs of Hebron, Auschwitz, Dachau, Buchenwald, Babi Yar and Kfar Etzyon are remembered; worshippers are asked to join in a prayer of renewal:

"We will renew our prayer, Creator, even as You have renewed our hearts. We know that a time will come when there will be no strong and no weak,

# SUPERLATIVE CENTER

## CATERING

## SERVICE!

The beautifully decorated ballrooms of the Center provide the finest facilities for catering your party.

There are separate rooms for each part of the affair: the Temple, the Bridal Room, the Reception Rooms and the Diner Room.

The Gold and White motif of the lobby and the spacious ballrooms permit the use of any table decor you may choose.

Attractive price arrangements make it advantageous and conducive for you to visit our Center's Catering Department.

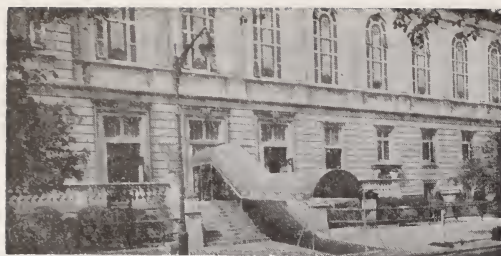
Our Parking Lot is conveniently located adjacent to the Center Building.

Call our Executive Director, Mr. Martin Lerner, for arrangements.

no hunters and no hunted, no oppressors and no oppressed, no slayers and no slain . . ."

On Yom Kippur prayers are a testament to our faith that the cry of the ten martyrs and of all those whose

blood has been shed will indeed be heeded. We protest and vow that we will dedicate our lives to prevent the recurrence of such evils so that joy and freedom will prevail where once there was sorrow and oppression.



# NEWS OF THE CENTER

## NEW YEAR GREETINGS FROM OFFICERS AND STAFF

ON THE eve of the Jewish New Year 5735, the officers of the Brooklyn Jewish Center extend to all the members and friends of our institution their best wishes for a year of health, happiness and joy. May we, together with all mankind, be blessed with peace and prosperity.

In this hour, as the New Year is ushered in, we, the officers of this Institution, take this opportunity of thanking all our members for their devotion and loyalty to our Center. We are confident that with the co-operation of our membership the year 5735 will be crowned with new achievements and success in our work on behalf of our community and our people.

*L'shonoh Tovo Tikosevu!*

Benjamin Markowe, *President*

Emanuel Cohen, *Hon. President*

Louis Kramer, *Vice-Pres.*

Abraham M. Lindenbaum,

*Vice-Pres.*

Harry Leventhal, *Vice-Pres.*

Julius Kushner, *Hon. Vice-Pres.*

Meyer Abrams, *Treasurer*

Aaron Gottlieb, *Hon. Treasurer*

Murray T. Feiden, *Secretary*

Harry Blickstein, *Hon. Secretary*

## From the Center Staff

On behalf of the Center Staff I extend to the RABBIS, OFFICERS, TRUSTEES, GOVERNORS AND MEMBERS of the Brooklyn Jewish Center and their families cordial greetings and best wishes for the New Year.

MARTIN LERNER,  
*Executive Director.*

## From the Sisterhood

The officers of the Sisterhood extend heartiest New Year Greetings to all of our members and their families. Sisterhood looks back with pride and satisfaction on its activities during the year 5734 and hopes for an even more successful season in 5735.

With best wishes for a *Shono Tova Umesuka.*

Mrs. Isaac Franco, *President*

Mrs. Max I. Cohen

Mrs. Charles Marks

Mrs. Wm. Sauler

*Vice Presidents*

Mrs. Charles Marks, *Fin. Secy.*

Mrs. Max Farb *Rec. Secy.*

Mrs. Benj. Markowe, *Corr. Secy.*

Mrs. Benjamin Moskowitz

*Fund Raising*

## From the Men's Club

The officers of the Men's Club wish all its members, families and friends a year of health and good tidings. A year that will bring true peace to our beloved land, to the State of Israel and all mankind.

We invite each and everyone of you to participate in this coming year's events.

May the Good Lord bless the entire Center and may we and our families all be inscribed in the Book of Life and Happiness.

*"L'shonoh Tovo Tikosevu."*

Stanley Bresnick

*President*

Louis Kramer

Dr. Milton Schiff

Louis Moskowitz

*Honorary Presidents*

Isaac Franco

Chas. Marks

Archie Levinson

Nathan Zuckerbrot

*Vice Presidents*

Murray Rosof

*Financial Secretary*

Murry Greenberg

*Administrative Ass't.*

## SABBATH WORSHIP

**Week of September 6**

*Kindling of Candles: 7:01 P.M.*

*Services: 7:00 P.M.*

## SABBATH MORNING SERVICES

September 7, — 8:30 A.M.

*Sidra: "Kee-Tavo"*

*Deuteronomy: 26:1-29:8*

*Prophets: Isaiah 60*

The Bar Mitzvah of David Brooks, grandson of Judge & Mrs. A. David Benjamin, will be celebrated. Rabbi Levinthal will bless the Bar Mitzvah.

\* \* \*

## SELIHOT SERVICES

**Sunday Morning, Sept. 8th**

7:30 A.M.

*Conducted by*

**CANTOR EFIM BERKOVITCH**

*and the choir*

*Directed by*

**MR. ARON DINOVTZER**

## SABBATH SERVICES

**WEEK OF SEPT. 13**

*Kindling of Candles: 6:49 P.M.*

*Services: 6:45 P.M.*

## SABBATH MORNING SERVICES

September 14 — 8:30 A.M.

*Sidra "Nitzavim"*

*Deuteronomy: 29:9-30:20*

*Prophets: Isaiah 61:10-63:9*

## RABBI HAYMOVITZ

*will preach each Sabbath*

**SAT. AND DAILY MINHA**

*Followed by Maariv — 7:00 P.M.*

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## DAILY SERVICES

*Sunday mornings — 8:30 A.M.*

*Mornings — Monday through Friday*

*7:30 A.M.*

Brooklyn Jewish Center Review

## HIGH HOLY DAYS SERVICES

### Rosh Hashanah

Services for Rosh Hashanah will be held on Monday and Tuesday evenings, September 16 and 17 at 6:45 o'clock; and Tuesday and Wednesday mornings, September 17 and 18 at 7:30 o'clock. The Torah reading will commence at 9:15 A.M. The shofar will be sounded at 10:15 A.M. All worshippers are requested to be in their seats before these hours. The sermon on both days will be preached at about 10:30 A.M. The doors will be closed while the sermon is delivered. The Musaf services will begin at 11:00 o'clock, and the services will finish at approximately 1:15 o'clock.

### Rosh Hashanah Sermons

The sermons will be preached on both days of Rosh Hashanah at 10:30 o'clock.

Rabbi Levinthal will preach on the first day of Rosh Hashanah.

Rabbi Haymovitz will preach the sermon on the second day.

### Yom Kippur

The Kol Nidre services which usher in the Fast of Yom Kippur will be held on Wednesday evening September 25 at 6:40 o'clock.

Yom Kippur services will begin on Thursday morning, September 26 at 8:30 o'clock. The Yizkor service will be held at 11:15 A.M.

On Yom Kippur Eve, the sermon by Rabbi Levinthal will be preached immediately after the chanting of Kol Nidre. On Yom Kippur morning, the sermon by Rabbi Haymovitz will follow the Memorial Services.

### Cantor and Choir to Officiate in Main Synagogue

Rev. Efim Berkovitch will officiate at the services to be conducted on Rosh Hashanah and Yom Kippur in the main synagogue. He will be assisted by the Choir under the direction of Mr. Aron Dinovitzer.

### YOUTH CONGREGATIONS

The Rosh Hashanah services in the Youth Congregation will be held on Tuesday and Wednesday, September 17 and 18 at 10:00 A.M.

The Kol Nidre services will be held on Wednesday evening September 25, at 6:40 o'clock.

The services on Yom Kippur will be held Thursday morning, September 26, at 10:00 A.M. and 5:00 P.M.

### Candle Lighting During High Holy Days

Candles will be lit for the Rosh Hashanah holidays on Monday, September 16, at 6:44 P.M. and Tuesday, September 17, at 7:47 P.M.

On Wednesday evening, September 25, (Kol Nidre) candles will be lit at 6:29 P.M.

### Additional Yizkor Services

For the benefit of the community, the Center will conduct special Yizkor services on Yom Kippur, Thursday morning, September 26, in the Dining Room of our building, at 10:00 o'clock.

### Holiday Gym Schedule

The Gym and Baths Department will be closed Tuesday and Wednesday, September 17 & 18 for the Rosh Hashanah holiday and will reopen on Thursday morning, September 19 at 10:00 A.M., for women.

The following week, the department will be closed on Thursday, September 26 for Yom Kippur and will be open, Friday, September 27 from 1-4 P.M. for men.

## SUCCOTH SERVICES

Kindling of Candles:

Monday, September 30 — 6:20 P.M.

Tuesday, October 1 — 7:24 P.M.

Services — 6:15 P.M.

Tuesday and Wednesday Mornings  
October 1 & 2 — 8:30 A.M.

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## CONCLUDING SUCCOTH SERVICES

Kindling of Candles:

Monday Eve., Oct. 7 — 6:09 P.M.

Tuesday Eve., Oct. 8 — 7:12 P.M.

Hoshana Rabbah Services

Mon., Oct. 7 at 7:30 A.M.

Tuesday & Wednesday

Oct. 8 & 9

Services — 8:30 A.M.

Services — 6:15 P.M.

Memorial Services — Tues., Oct. 8  
10:30 A.M.

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## SABBATH WORSHIP

Friday Eve., September 20

Kindling of Candles — 6:37 P.M.

Services — 6:30 P.M.

## SABBATH MORNING SERVICES

September 21 — 8:30 A.M.

SHABBAT SHUVAH

Sidra: "VAYELEKH"

Deuteronomy 31

Prophets Hosea 14:2-10;

Micah 7:18-20; Joel 2:15-27

Friday Eve., September 27

Kindling of Candles — 6:25 P.M.

Services — 6:15 P.M.

## SABBATH MORNING SERVICES

September 28 — 8:30 A.M.

Sidrah: "HAAZINU"

Deuteronomy 32

Prophets: II Samuel 12:1-51

## RABBI HAYMOVITZ

will preach each Sabbath

The Congregation is invited to a kiddush following the services each Sabbath.

DAILY SERVICES

Mornings: 7:30 A.M.

Sundays: 8:30 A.M.

SAT. & DAILY MINHA

Week of September 22 — 6:30 P.M.

Week of September 29 — 6:15 P.M.

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## SISTERHOOD'S ANNUAL LUNCHEON

DATE TO BE ANNOUNCED

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# ROSH HASHANAH GREETINGS

*A Very Happy*

*New Year*

FROM

MR. and MRS.

EDWARD ISAACS

80 PARK AVENUE

NEW YORK CITY



*Greetings*

*for the*

*New Year*

FROM

MR. and MRS.

**EMANUEL COHEN**

10 Plaza Street

**IN FOND REMEMBRANCE ON THE  
HIGH HOLY DAYS**

**JUDGE JOSEPH A. SOLOVEI**

**DR. SAMUEL SOLOVEI**

**AND LOVING PARENTS,  
JACOB AND RACHEL SOLOVEI**

**BY  
SARAH and ANNA SOLOVEI**

*New Year Greetings*

*from*

HON. and MRS.

STANLEY STEINGUT

1199 East 53rd Street

*New Year Greetings*

FROM

MR. and MRS.

JEFFREY AARON

AND FAMILY

57-68 228th Street

Bayside, N. Y.



*Best Wishes For*  
*A Happy New Year*

FROM

**MRS. LAZARUS MARCUS**

61 Eastern Parkway

*A Very Happy  
New Year  
from*

**MRS. LOUIS KOCH**

AND FAMILY

200 CENTRAL PARK SOUTH

NEW YORK, N. Y.

*New Year Greetings*

*from*

**HON. and MRS.  
A. DAVID BENJAMIN**

**AND FAMILY**

20 Plaza Street

MRS. GUSSIE HUTT

768 East 18th Street

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לשנה טובה תכתבו

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HON. and MRS.

ABRAHAM M. LINDENBAUM

9 Prospect Park West



DR. and MRS. HERMAN BROWMAN

and FAMILY

1540 President Street

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*A Happy New Year*

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MR. and MRS. LOUIS MOSKOWITZ

and FAMILY

MR. and MRS.  
HARRY LEVENTHAL

475 Park Avenue  
New York, N. Y.

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לשנה טובה תכתבו

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MR. and MRS.  
JULIUS LEVENTHAL

870 United Nations Plaza  
New York, N. Y.

MRS. THEODORE D. OSTROW

and SONS

196 East 75th Street

New York, N. Y.

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*A Happy New Year*

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MR. and MRS. JULIUS KUSHNER

and FAMILY

370 Ocean Parkway

**DR. HAROLD and BLANCA BERGMAN**

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**לשנה טובה תכתבו**

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**MR. and MRS.  
REUBEN FRIEMAN**

**50 Brompton Road  
Great Neck, N. Y.**



MR. DANIEL OBERMAN

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*A Happy New Year*

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MR. and MRS.  
ABRAM SHORIN

AND FAMILY

5700 Collins Avenue  
Miami Beach, Florida

**DR. and MRS.  
DAVID FARBER**

and FAMILY

135 Eastern Parkway

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לשנה טובה תכתבו

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**MR. and MRS.  
WILLIAM SMERLING**

215 East 68th Street

New York, N. Y.

**DR. & MRS. FELIX F. HOROWITZ**

**LAWRENCE I. HOROWITZ**

**DR. and MRS. DAVID FORSTED**

**HILARY LYNN FORSTED**

**ADAM SETH FORSTED**

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*A Happy New Year*

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**MR. and MRS.  
JACK CHESNER**

**196 Argyle Road**

**MR. and MRS.  
BENJAMIN MARKOWE**

**and FAMILY**

34 Plaza Street

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**לשנה טובה תכתבו**

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**DR. and MRS.  
MILTON SCHIFF**

1303 Carroll Street



FELICIA, HAROLD and DAVID KALB

25 Dogwood Avenue

Roslyn Harbor, N. Y.

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*A Happy New Year*

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MR. and MRS.

BENJAMIN MOSKOWITZ

and FAMILY

92-30 56th Avenue

Elmhurst, N. Y.

**MR. & MRS.  
JACK STERMAN**

**and FAMILY**

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**לשנה טובה תכתבו**

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**MR. and MRS.  
BENJAMIN SILVERSTEIN**

**8 Loretta Drive**

**Syosset, New York**

MR. & MRS.  
ARTHUR FRIED

and FAMILY

61 Eastern Parkway

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*A Happy New Year*

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MR. and MRS.  
DAVID H. SCHATZOW

65-24 162nd Street

Flushing, New York 11365

MRS. MOSES SPATT

and Family

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לשנה טובה תכתבו

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# *Brooklyn Jewish Center*

## *Review*

Rosh Hashanah, 5736  
September, 1975



**CARRYING THE FLAG OF ISSACHAR**

By Rabbi Israel H. Levinthal

**TURKISH JEWRY—ONE OF THE  
WORLD'S OLDEST JEWISH COMMUNITIES**

By Rabbi David Haymovitz

**THE RABBINICAL ASSEMBLY MAHZOR**

By Rabbi Mordecai H. Lewittes

**LANGUAGE AND PRAYER**

By Prof. David Rudavsky

**ZIONISM—A BADGE OF HONOR:  
A PLEA FOR REVIVAL**

By Prof. Howard L. Adelson

**THAT OLD-TIME RELIGION**

By Mr. Louis Kramer

**NEW YEAR GREETING SECTION**

## ON TO VICTORY!

Abraham forged a new life—  
He destroyed idols for one God  
The Lord called upon him  
To sacrifice his only son  
As he sought to obey  
A ram blocked his way.

Joseph rose from the pit  
To become a mighty man  
He was the instrument  
To give succor to the meager forces  
Of the Patriarchs' way of life  
His dream saved his brethren.

Moses, the babe, rode the waves—  
Grown, he outwitted a hardened Pharaoh  
He battled a people enchained many years  
To lead them through the waters  
To freedom with straightened back.

We must take heart from our heroes—  
We can scale the heights—  
We can march to victory!

ISRAEL H. LEVINthal, Rabbi  
BENJAMIN MARKOWE, President  
LOUIS KRAMER, Chairman, Kol Nidre Appeal

DAVID HAYMOVITZ, Rabbi  
EMANUEL COHEN, Honorary President

## THAT OLD TIME RELIGION

We now live in a homogeneous society. We copy the manners and mores of our neighbors and stray from the ways of our forebears. No longer do we practice our religion the way it was a generation or two ago.

When the cohanim ascended to the bema to bless us, I remember how we were cautioned to bow our heads, otherwise we'd be turned to stone. So we bowed and kept our gaze away from the men who stood with their talleisim over their heads and fingers outstretched in the special way only a cohan is able to do.

Our parents started to shed tears in great profusion when the baal-tefila or the hazzan began to chant Hineni. He was our intermediary pleading before the Almighty, saying, here I stand, robed in white, with my long gray beard, begging you, O Lord, to go easy on these people, who have strayed all year, and now appear before you for forgiveness. And the tears would come and the cries were loud. Oh, they took his words with sincerity. He was their defense attorney and they weren't going to let him down. They were contrite—their tears showed it and they were sorry for all that they had done or failed to do. Give us another chance, we'll mend our ways and truly return to You, O Lord.

Do you know, even our pew tickets had something that the present-day tickets omit? Shabbat Shuvah was as much a Holy Day as Rosh Hashanah and Yom Kippur. Your ticket reserved the same pew on that day of repentance. Return to the ways of the Lord! The shul was packed as if the Holy Days had just begun.

When the hazzan began to chant Unesneh Tokef, the tears were uncontrollable. Our life passed in review, one by one we are counted as sheep by the Shepherd. Each one's fate is

inscribed in the book of life, and sealed on Yom Kippur. Each one has the quality of his life in his own hands. Then as the hazzan ended this fateful prayer, we blurted out - Repentance. Prayer, Tzedaka! - the three words printed in large letters in the Mahzor - these would save us. We hoped that this formula would redeem us and make certain that life was our good fortune for the year ahead.

As the sun descended, while we stood during the Neilah service, the thoughts that, soon Yom Kippur would be over and we'd be able to break our fast before long, prevailed our minds. Then there would be that sustained blast of the Shofar, and home we would go and eat. To our elders, the obligations of the Holy Days were not over. The material pledges they had made during the important Day had to be redeemed. Back to the shul that same evening they went with the money to pay them off.

That was the old-time religion. We have slid and forgotten much of it. Many have let prayer go by the boards. They wouldn't think of joining a minan despite the many entreaties that are made, begging them, cajoling them, to help strengthen a faltering minyan. There are many who remain mute to the pleas for contributions to a Kol Nidre Appeal. There are others who do give far below their capacity. We cry on their behalf hoping that they will repent and return to His ways. Thus, you will be saved and perhaps realize the way of life is only by repentance, prayer and acts of kindness, tangible acts of love and concern, giving charity to your full capacity, giving your fair share so you may live and others, too.

—LOUIS KRAMER

## GOD THAT DOEST WONDROUSLY (NE'ILAH)

God, that doest wondrously,  
God that doest wondrously,  
Pardon at Thy people's cry,  
As the closing hour draws nigh!

Few are Israel's sons and weak;  
Thee, in penitence, they seek  
O regard their anguished cry,  
As the closing hour draws nigh!

Souls in grief before Thee poured,  
Agonize for deed and word;  
"We have sinned, Forgive!" they cry,  
As the closing hour draws nigh!

Heal them! Let their trust in thee  
Turn aside Wrath's dread decree;  
Doom them not, but heed their cry,  
As the closing hour draws nigh!

For our Fathers' righteousness  
Save us now in our distress;  
Make us glad with freedom's cry,  
As the closing hour draws nigh!

Moses IBN EZRA, 1070-1138  
*Translated by S. Solis-Cohen.*

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*The opinions expressed by the writers in these pages are not necessarily those of the Review.*

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"The Rejoicing of the Law in the Ancient Synagogue of Livorno" by Samuel Alexander Hart (1841/42), oil on canvas. This painting shows the interior of the Synagogue at Livorno (Leghorn), Italy, and is part of the Oscar Gruss Collection of The Jewish Museum, New York. Reproduced with permission of The Jewish Museum.

# CARRYING THE FLAG OF ISSACHAR

By Rabbi Israel H. Levinthal

[Address delivered by the Rabbi at the Rededication of the Sanctuary of the Brooklyn Jewish Center as "The Rabbi Israel H. Levinthal Synagogue," on December 8, 1974, as edited from a recording.]

How I wish that I were ten or fifteen years younger so that I could fully express all the feelings which are surging through my heart at this moment!

My first duty, of course, is to thank our Almighty Father for having given me life to witness this glorious event - and I want to thank Him in the traditional Jewish way: *shehecheyanu v'kiyimanu v'higianu lazman ha'ze*, "that He has kept us alive, that He has preserved us, and that He has permitted us to celebrate this great event." Note that this blessing speaks in the plural, not in the singular number. I am grateful that God has preserved all of us here today to join in these meaningful ceremonies.

My only regret is that I am not able to include in this *shehecheyanu* my beloved wife and helpmate who shared my life in fifty-eight years of blessed wedlock. She would have been so happy at this hour and she would have been so grateful to you.

There is an old, Yiddish folk-saying: "God strikes with one hand and heals with the other." God did strike me with the loss of my cherished wife, but He healed me with the gift of wonderful children to whom I cannot sufficiently show my appreciation. It is more than love and honor that they confer upon me; it is thoughtfulness. I doubt that there is any infant who gets more tender care than I get from my children - and from my grandchildren as well. May God reward them a thousandfold for the way they observe the commandment: "Honor thy father and thy mother!"

This is an occasion for much thankfulness. I wish to express my gratitude to the Chairman of this gathering, our Honorary President, Mr. Emanuel Cohen. He gave so much of himself, attending to every detail, to

make this affair the success that it is. I also extend my appreciation to the President of our Center, Mr. Benjamin Markowe, who actively cooperated with the chairman and helped him in every possible way. I give my thanks to our devoted friends, Mr. and Mrs. Meyer Abrams, for their fine gift they have presented to the congregation - the beautiful wrought-iron gates which will now adorn the main entrance to the Synagogue, and which display in attractive fashion the new name which our Sanctuary will henceforth bear. As the treasurer of the congregation and chairman of the Ritual Committee, Mr. Abrams has always shown a keen interest in our Synagogue and an intense desire to embellish it so as to reflect the beauty of our worship. And I offer special thanks to our participating guests - Professor Louis Finkelstein, Chancellor Emeritus of the Jewish Theological Seminary, a distinguished colleague and one of the great spiritual leaders of American Jewry, for his warm words of tribute; and Richard Tucker, my dear friend and our former Cantor, the Heavenly endowed "sweet singer in Israel," who at a great personal sacrifice, came to add his share to this glorious assembly with his inspiring vocal renditions. To use a popular Yiddish expression, they have both *bashent unzer simchah* - added lustre to our joyous occasion.

I am appreciative of all who participated in the service - Rabbi David Haymovitz; Cantor Efim Berkovitch; Reverend Abraham Friedman; the President of our Men's Club, Mr. Stanley Bresnick; the President of our Sisterhood, Mrs. Belle Franco; and our dedicated Center worker, Mr. Max Goldberg, who had the honor of placing into the Ark the Torah scrolls of the procession. And, above all, my friends, I am thankful to you who, despite the inclement weather, came here to pay me this great honor and tribute.

It is a rare gift which you have granted me. You have given me the possibility of having two *olam habas* - two immortalities. There is a very

striking commentary on the Psalmist's words: *Agurah b'ohalcha olamim*, "I shall dwell in Thy tent forever" (Psalms, 61:5). The word *olamim* does mean "forever;" but the root word *olam* also means "world," and *olamim* is the plural which means "more than one world" - *two worlds*. Thus, a Rabbi asks: "can anyone expect to live in two worlds at the same time - in this world and in the world beyond?" And the sage gives a beautiful answer? Yes. When a teacher departs from this world, and some of his survivors repeat a teaching of his, at that moment *sifosov dovevos bakever*, "his lips speak from the grave, and say: I am living in two worlds - in the world which I left and in the world in which I am now!" (Yevamot 97a; Rashi, *ibid*; Midrash Tehillim, ad loc.).

I find in this comment a comforting thought. When my time to depart comes - as it must come to everyone - and at my stage of life I realize this fact more and more every day, when I seem to see, in Thoreau's words, "Time's winged chariot drawing near"; when I shall have departed this world, and worshipers will enter this Synagogue and see my name embossed upon its gates and will perhaps recall a teaching which I pronounced from this pulpit, my lips, too, will speak from the grave and say: "I am still alive; I live in *olamim*, in two worlds - in the world of the grave, and also in the world from which I came!"

You can understand, dear friends, why I am so interested in seeing that this institution - The Brooklyn Jewish Center - and, particularly, this beautiful Synagogue, should continue to live. It is not only for the important work which it still must do to preserve Jewish life, but also, if I venture to speak selfishly, to give me an opportunity to say: "I shall dwell in Thy tent *olamim* - in two worlds!"

My dear friends, it has been a unique relationship which has existed between this Brooklyn Jewish Center and its Rabbi. I feel that I can truthfully say that it was a *zivug min hashamayim*, "a union made in heaven"; and that is the secret of the success which we have achieved in our work throughout these years of our association.

From the very beginning of the life of our Center, we determined to play the

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# TURKISH JEWRY — ONE OF THE WORLD'S OLDEST JEWISH COMMUNITIES

*[Excerpts from a series of lectures on contemporary Jewish life delivered at various university centers and campuses]*

By Rabbi David Haymovitz

Of all the Jewish communities in Asia, I found the Turkish Jewish community to be the most interesting and exciting. From the moment of arrival, on my first visit to Istanbul and throughout my various visits, I never failed to find an atmosphere of warmth and devotion which surrounded me all the time. This unique Jewish community has so much to offer the visitor. Its colorful customs, its old traditions, and its long history are reflected in every phase of life. As you watch these people in their observance of various Jewish rituals, when you visit their synagogues or dig into their archives, you gain an understanding of the uniqueness, the beauty and richness of Jewish life which was developed and preserved there.

The Turkish Jewish community was one of the oldest in the world. In fact, Jews were living there twenty-five centuries ago. Information on the Jews of Asia Minor is found in the writings of Josephus as well as in the New Testament. In those far off days, these communities wielded considerable influence.

Ten years ago one of the world's oldest synagogues was discovered in this part of the world. Situated at Sardis, some sixty miles inland from Turkey's western coast, the huge building (one hundred and thirty yards wide) was located on the main avenue of the city next to a group of shops, most of them owned by Jews. This large sanctuary was built in the first century and destroyed six hundred years later. The main hall, imposingly constructed with marble, held thousands of worshippers. In those days, the Jewish religion proved to be attractive to many non-Jews, although it sometimes aroused open hostility. Thus, the town of

Apamea, depicted the Biblical hero of Noah and his wife on its coin, thereby connecting the history of the city to the Biblical story of the flood (which was associated with this location - Mt. Ararat). It is a known fact that it was the custom to invite many gentiles to attend synagogue services. Some of them respected Judaism, and lit Sabbath candles, without abandoning their own religion.

In the fourth century C.E., the Roman empire was divided and the Eastern half, known as the Byzantine empire, had its capital at Byzantium, later known as Constantinople and today as Istanbul. The Jewish community in Constantinople dated from the fifth century. Many Jews left Palestine, which was economically a depressed state, and settled in the prosperous Byzantine empire.

Judaism was officially tolerated by the Eastern church, but the Jews suffered frequent persecution and there were periods when they were subjected to forced baptism. Generally, however, during the thousand years of Byzantium empire, Jews were allowed to practice their religion, and although the church tried very hard to isolate them from Christians, there is much evidence of a close relationship at least until the eighth century. However, the Jews continued to live in their close communities in order to pursue their own religious and communal life.

Most of the Jews of the Byzantine empire lived in the larger cities and their main occupations were in the branches of handicrafts and commerce. Some of them lived along the coast and played an important role in the development of international shipping and commercial enterprises. There were also thriving cultural activities.

The well-to-do position of the Byzantine Jews in the middle ages attracted Jews from other countries, such as France, Hungary and Poland—for whom life had become difficult.

One of the strongest groups in the empire was the Karaites, the sect which rejected the Talmud and the authority of the rabbis, and went back to stringent and literal interpretation of the Bible. The Karaites who settled there came from Moslem countries, mostly from Palestine. Sometimes there was great tension between the Karaites and the other Jews. One dispute over the Jewish calendar was so fierce that a wall had to be built to separate their adjoining quarters. A small Karaite community can still be found in Turkey today.

It was in the middle of the fifteenth century that the Moslems captured Constantinople and the Byzantium empire became part of the Ottoman empire. It was at this time also that the whole nature of this Jewish community was being revolutionized by the arrival of Jewish refugees who had been expelled from Spain and Portugal. The newcomers formed their own communities with their own institutions, and before long, dominated Turkish Jewry. By the time of their arrival, there had been a decline in the "Old-time" community and the Spanish Jews found Constantinople Jewry in a state of spiritual and material depression. They founded their own synagogues, which later gave Turkish Jewry a distinct "Iberian" character for the coming centuries.

Under the Moslem rule, the position of the Jews generally changed for the better. Although in some respects they were second-class citizens (as were all non-Moslems) they did not suffer from personal discrimination. Throughout the entire Ottoman period, Jews were respected and there was no tradition of anti-Semitism. Certain regulations were annoying. One was the restriction on Synagogue building, which was described by one of the early Spanish Jewish immigrants: "We are not permitted to obtain permanent quarters for a synagogue, let alone build one. We are compelled to hide underground and our prayers must not be heard because it would cause danger." Jews also wore distinctive dress. The dif-

ferences in style and color of dress between Byzantine Jews and the new arrivals lasted for centuries. Generally, the Jews wore dark clothes, light and colored clothes were permitted only on Sabbath and festivals, and only within the confines of the Jewish quarter.

A traumatic event in the history of Turkish Jewry was the brief career of the seventeenth century pseudo-messiah Shabtai Zvi, who was a native of Smyrna (Ismir). He appeared at a period of messianic expectations throughout the Jewish world. The terrible Cossack massacres of 1648 could only be explained as the birth pangs of the messiah and Shabtai Zvi's assumption of this role aroused a tremendous enthusiasm wherever Jews lived. When this messianic fervor reached its peak, he and his followers moved to Constantinople. The authorities, expecting these orders, arrested him. The sultan ordered him to convert to Islam. Under pressure, Shabtai Zvi converted. This, of course, shocked most of those who supported him. But a small sect of believers developed a theological-mystical explanation for the messiah's conversion and continued to believe in him even after his death.

These believers became the Donmeh (convert) sect. Outwardly, they appeared as devout Moslems but underground they followed their special sectarian religion and developed their own literature and customs. At the beginning of this century, this sect still had an estimated 10,000 adherents with their main center in Salonika. Today most of them are settled in Istanbul; the rest are spread all over the country. The language of their writings and prayers is Ladino (a Spanish dialect, derived from medieval Castilian, written in Hebrew letters). Some members of this sect became prominent in Turkish political life early in this century, and several were prominent in the Young Turk Movement.

Despite their high economic position, and their high cultural level, members of this sect are not really accepted by either Jews or Turks. Most of them are being assimilated in Turkish society and a few of them have immigrated to Israel.

The early Moslem period was the golden age of the Jewish community of

Turkey. The sultans encouraged Jewish settlement. When the Moslem ruler captured a town, he would transfer its Jewish inhabitants to Constantinople which soon became a thriving Jewish center. There were no restrictions on the Jews and they could own land and property. The immigrants from Spain and Portugal used their international connections to bring much of the empire's foreign trade into Jewish hands. They knew many languages and had connections in all parts of the Mediterranean. They had great influence in the Sultan's court and some of them were charged with handling the "external affairs" of the kingdom. Spanish Jews also brought with them the trades and occupations they had pursued in Spain: weaving, tanning and winemaking. On the whole, they gained such high respect that the Sultan is reported to have exclaimed, "I am amazed at the Spanish king's reputation for cleverness. He has impoverished his own country by expelling the Jews and enriched mine."

Culturally, Turkish Jewry reached its peak during the sixteenth and seventeenth centuries. Constantinople was the home of great rabbis and scholars, doctors and bankers. It was the seat of the official chief Rabbi of the Ottoman empire, the Chacham Bachi, who was granted equal status with the Moslem cadi and the Greek patriarch. Constantinople became one of the main centers for printing Hebrew books and thriving Jewish life.

From the seventeenth century the Ottoman empire declined and so did the quality of Jewish life. A number of regulations forced the Jews into second-class citizenship. This position eased somewhat in the nineteenth century when liberal decrees were issued and literally the Jews received the same rights as other minorities but they never regained their former importance. At the beginning of this century finds Turkish Jewry the third largest in the world (after Russia and Austria-Hungary) numbering 350,000. But the greatness of the past had disappeared. Jews were beginning to move away, many to North and South America.

The basic change in Turkey following World War I, made little difference to the Jews. In some ways their position was made more difficult. There was

more discrimination in the "new" Turkey, and the Jews were looked upon with more suspicion because of the intense nationalism that now seized the country. Although there had been Jews in the Ottoman parliament before World War I, they were not welcomed in the political and public life of the state under Kemal Ataturk. The communities suffered from lack of funds. In the schools the teaching of Turkish was obligatory and the teaching of Hebrew was forbidden. Zionism was outlawed and international Jewish organizations were barred under a law forbidding all Turks from maintaining relations with centers outside the country.

During World War II, the Jews were subject to a crippling tax. Although the situation improved somewhat towards the end of the war, the Jews had learned a bitter lesson: despite the new look of the modern Turkey, they were still second-class citizens. The desire to leave grew stronger as soon as the State of Israel was founded. Turkish Jews began leaving by the thousands. Inside Turkey, the government was attacked for allowing the Jews to emigrate. For a few months, at the end of 1948, emigration was stopped due to Arab pressure. But when Turkey recognized the State of Israel in 1949, Jews were again allowed to leave.

Today it is estimated that out of 75,000 Jews that were living in Turkey in 1948, 30,000 came to Israel during the first three years of its existence, and immigration is still continuing. Those who remained in Turkey, including the more affluent and assimilated, concentrate in Istanbul, allowing the provincial communities to dwindle. In Aeri-anople, now called Edirne, the 20,000 strong Jewish community has dwindled to 300. The Jewish schools have closed and there are no classes for children to study Hebrew or Jewish subjects.

About 34,000 Jews now live in Istanbul and only 6,000 in the rest of the country. Their economic situation is not bad; most are engaged in commerce and a sizable number are professionals. There is a network of Jewish schools attended by about half the Jewish children. Studies are in Turkish and four to six hours a week are devoted to Jewish subjects. The young people speak Turkish and French, and Ladino

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# THE RABBINICAL ASSEMBLY MAHZOR

By Rabbi Mordecai H. Lewittes

The need for a High Holiday prayer book which would help to make the services more meaningful has long been felt. The new edition of the *Mahzor* prepared by the Rabbinical Assembly is an improvement over other editions used by Conservative synagogues.

The Orthodox worshiper, of course, will reject the new edition as a departure from what has been aptly described as "the old tear-stained prayer book." The Israelites were once warned "Thou shalt not add thereto, nor take away from it." In a sense, each editor of the prayer book begins with a reversal of this admonition. Additions and omissions are his stock in trade. When all is said and done, however, the Rabbinical Assembly *Mahzor* is not a radical revision since the changes do not affect the major features of the traditional service.

One adaptation may be noted at the very beginning of the *Shaharit* (morning service). The editor calls attention to the fact that Jewish worship includes study of our sacred texts. He substitutes appropriate Rabbinic passages for the difficult Thirteen Principles of Rabbi Ishmael:

"The Bible relates that God created Adam, a single human being, as the forefather of all mankind. This teaches us that to destroy a single life is to destroy a whole world, even as to save a single life is to save a whole world . . ."

At other times the editor retains the original but adds an alternate reading as in the Torah selection for the afternoon service on the Day of Atonement. The reading of Leviticus 18 prohibiting incest and sexual immorality is retained. But Leviticus 19 with its immortal teaching "Love your neighbor as yourself" is presented as an alternate reading. (The Birnbaum *Mahzor*, in contrast, presents only the traditional Hebrew reading but substitutes a quotation from Maimonides about sexual morality for the usual English translation.)

The *Al Het* becomes a prayer in memory of the Six Million:

We have sinned against You and them, by refusing to hear . . .  
And we have sinned against You, and them, by despairing.

We have sinned against You, and them, by appeasement.

We have sinned against You, and them, by complacency.

Unfortunately, the editor has not dealt adequately with the *Kol Nidre*.

The translation reads: "All vows . . . we make to God . . . we hereby publicly retract in the event that we should forget them . . ."

It would have been helpful to include explanatory notes for key prayers such as *Un'taneh Tokef*, as well as for the Torah readings. Several popular *piyutim* or liturgical poems have been omitted. An example is the familiar poem by Rabbi Yom Tov ben Isaac of York in which the poet pleads to hear the divine response *Salahti* ["I have forgiven"].

The English translation is excellent. Although "You" has replaced "Thou," the translation loses nothing in dignity and reverence. At times the editor uses paraphrase. A notable example is the English text that parallels *V'khol Maaminim*:

We believe that He remembers our frailty.

Therefore perfection is not His demand.

We believe that He is in no way limited.

Therefore our noblest dreams are not absurd.

We believe that He abides in mystery.

Therefore we need not solve life's every problem.

One questionable paraphrase is the English version of *A-shamnu*. To parallel the Hebrew acrostic the editor follows the twenty-six letters of the English alphabet beginning with "abuse" and ending with "xenophobic," "yielding to evil" and "zealots." It is

doubtful whether the worshiper will be moved by this a to z confessional.

Many of the additional readings are inspiring. Among the memorable additions are selections from Solomon ibn Gabirol, Maimonides, Martin Buber and Hillel Bavi.

The most dramatic addition is the revision of the poem "These I Remember - The Dirge of the Ten Martyrs" which is transformed into the climax of the *Musaf* service. The victims of the ancient Roman persecutions are identified with the martyrs of our own day - those who fell because of Russian pogroms, Nazi bestiality or Arab terror. Bialik's moving "City of Slaughter" is incorporated into the recital:

We walk the world of slaughter,  
stumbling and falling in wreckage,  
surrounded by the fear of death,  
and eyes which gaze at us in silence,  
the eyes of other martyred Jews . . .  
Their staring eyes all ask the ancient question: Why?

The congregation is then asked to rise for a special Kaddish:

Yit - gadal  
Kishinev  
ve - yit - Kadash  
Warsaw  
shmei raba  
Auschwitz

Dachau, Buchenwald, Babi Yar,  
Kfar Etzion, Terezin, Treblinka,  
Bergen-Belsen, Masada - all are interwoven in the Kaddish as the worshiper prays for surcease from bloodshed and persecution.

The new edition of the *Mahzor* helps the congregation to feel the solemnity of the Days of Awe. It is a welcome contribution to our liturgical literature.

**SUPPORT  
THE  
KOL NIDRE  
APPEAL**



# LANGUAGE AND PRAYER

By David Rudavsky

Professor of Hebrew Culture and Education, New York University

There is the classic story about an Israeli youngster who asks his mother for a slice of bread and jam in his native Hebrew. She responds in Yiddish and upbraids her son for not addressing her in that language. Whereupon the boy queries: "But mother, why Yiddish?" To which the latter replies: "So that you might remember that you are a Jew!"

What is the role of Yiddish in Jewish life? Yiddish or Judeo-German originated in medieval Germany and had been associated with the Jewish people for about a thousand years. It spread from Germany after the Black Death, which ravaged Europe in 1348-49 and brought in its train a series of terrors and massacres of the German Jews who were charged with poisoning the wells, notwithstanding the fact that they themselves drank from them. The Jews then fled Germany in great numbers eastward, especially to Poland, taking with them their Yiddish dialect, almost 85% of which consisted of German. Another 10% embracing mainly religious terms were derived from the Hebrew, while the remainder comprised principally local Polish, Russian or other Slavic words.

Yiddish has achieved a sanctity all its own because it had long been the medium for the translation and teaching of sacred Hebrew texts. It was believed to be the only tongue in which the Scriptures, the Talmud, Codes and other religious works could be naturally rendered and taught. Popular devotional books such as the *Tsenah u'Renah* based on the Pentateuch and the *Tehinot* or private supplications for women not familiar with Hebrew, were composed and published in the Yiddish vernacular. This was the case too with the Yiddish version of the Bible known as *Ivri Teutsch* (Deutsch). Yiddish is still the language of instruction in the old traditional Yeshivah in Israel, America and other countries. Some ultrapietous Jews such as the *Neturei Karta* (literally, "Guardians of the City") in Jerusalem and elsewhere refuse to use Hebrew in ordinary speech so as not to profane the holy tongue. Yiddish boasts of a secular literature of

high caliber, though it is very much on the decline at the present time.

The dialect known as Ladino or Judeo-Spanish originated among the Jews of the Iberian peninsula. It is founded largely on Castilian, though it has also some Hebrew as well as local elements including Turkish, Greek, Italian and others. Fewer non-Spanish terms have been incorporated in Ladino than foreign ones in Yiddish. These represent largely religious vocabulary borrowed from the Hebrew. Many of these expressions have changed their meaning in Ladino in accordance with what may have been colloquial usage. The idiom *Oseh Shalom* ("he who makes peace") means "to retreat" in Ladino, perhaps from the practice of stepping backwards when reciting these words in the *Kaddish* and *Amidah*. Liquor in Yiddish is commonly referred to by the Hebrew noun *Mashkeh* (drink) while its equivalent in Ladino is *mayim azim* ("strong waters") - a biblical phrase (Neh 9:11) repeated in the traditional morning liturgy. The Hebrew *maalah-mata* ("up-down") is used for "approximately". Like Yiddish, Ladino is written in Hebrew characters; not only in the square but also in Rashi script. In modern times the Latin alphabet has also been employed in Ladino.

The Judeo-Spanish dialect spread after the expulsion of the Jews from Spain in 1492 to the various countries in which the exiles and their descendants found a refuge. From the sixteenth to the eighteenth centuries the Bible, the liturgy and other devotional literature have been rendered into Ladino. In the nineteenth century, journals, novels and a variety of secular writings have been published in this dialect. The Sephardic Jews in the Balkans, North Africa, Turkey, Israel and other lands still speak it, though it is all but extinct in most of them. The main center of Ladino until World War II was Salonika. Ladino has assumed a sacred character akin to Yiddish because in it, a number of religious texts have been rendered.

Neither Judeo-German nor Judeo-

Spanish and their variants have been regarded as essential to Judaism, though these dialects have been bound up with it for centuries. It is, however, otherwise with Hebrew, which is as indispensable to Judaism, as whiteness is to snow, or redness is to blood, to use an expression of Professor Mordecai M. Kaplan. It is the *L'shon Hakodesh* or sacred tongue, the depositary of the Holy Scriptures and the long-revered heritage of Judaism which embraces the Torah given to Moses, the works of the Hebrew prophets, the psalmists and sages, the medieval Hebrew poets, philosophers, thinkers and scholars until our own day. It is also the miraculously resurrected national language of our people in Israel and outside the Jewish State.

As the holy language of the Jew, Hebrew is the traditional tongue of worship and Scriptural readings in the synagogue, though both the prayers and the Bible could doubtlessly be better understood in the vernacular. This is not to imply that translations are forbidden, particularly in the case of liturgy. According to the *Shulchan Aruch*, the Code of Jewish Law, one may pray in any language he or she understands (Orach Hayyim 101:4). Even the cardinal prayers, the *Shema* and *Tefillah* [*Amidah*] may be recited in any familiar tongue (Ber. 13a, Sotah 40b). Individuals may certainly pray privately in their own languages, though the common liturgy in the synagogue is to be read in Hebrew.

Aramaic, a Semitic dialect close to Hebrew, spoken by Jews in Palestine and Babylonia in the centuries preceding and following the common era, has also penetrated the synagogue. The *Kaddish* and later the *Kol Nidrei* are examples, though the latter is actually not a prayer, but rather a legal pronouncement for the annulment of vows. Aramaic intrusions into the liturgy were sometimes discouraged lest they overshadow the Hebrew (Sotah 33a). For the same reason the rabbis required two readings each Sabbath of the weekly Scriptural portion in the original by every Jew, and only once in the Aramaic *Targum* (translation) known as Onkelos (Ber 8a) which was regarded as an authorized version. The rabbinical attitude towards Bible translation is further reflected in the saying



that "the day when the Greek (Septuagint) version of the Bible was completed was as trying for Israel as the day when the golden calf was made" (Soferim 1:7). Because this Greek text in time replaced the original Hebrew Bible and Hebrew liturgy, it is believed to have brought about the linguistic assimilation and ultimate disappearance of the great Hellenistic Jewish community of Philo's Alexandria in the first century of the present era.

The rabbis throughout the ages have recognized the role of Hebrew, as an important factor in Jewish survival. The four main reasons given by them for the redemption of the Children of Israel from Egyptian bondage were that they did not change their (Hebrew) names; they did not change their (Hebrew) tongue; they did not reveal their secrets; nor were they wanton in their behavior (M. on Ps 114:4). They also said that he who resides in the Land of Israel and speaks the holy tongue, is certain that he will merit the World to Come (J. Shabbath 1:3). Less than a century ago, Sabbato Morais, a founder and the first president of The Jewish Theological Seminary of America, referred to Hebrew as "the golden hinge upon which our national and religious existence turns. Flowing from the hills of eternity, the Hebrew language has been set apart by God as the receptacle of truths destined to sway mankind and humanize the world." Hebrew is a bridge linking the Jew with his past and also with the living and unifying Hebrew vernacular in the State of Israel, without which the Jewish homeland would have been a confusing babel of tongues.

Prominent Christian Bible scholars, too, have admired the style and sublimity of the Biblical Hebrew text. Martin Luther (1483-1546) who completed his German version of the Hebrew Bible in 1530, pointed to the unique quality of the Hebrew language, in which so much can be expressed in so few words, as in no other tongue. William Bradford (1590-1657) the second governor of the Plymouth Colony, observed that of all languages he loved Hebrew best, because in it he could see with his own eyes "the ancient Oracles of God in their natural beauty". The great French historian and critic Ernest

Renan (1823-92) spoke of Hebrew in inspired terms "as a quiver full of steel arrows . . . a trumpet of brass crashing through the air with two or three sharp notes . . . the letters of its books are not many, but they are letters of fire . . . They pour out floods of anger and utter cries of rage against the abuses of the world, calling the four winds of heaven to the assault on the citadels of evil . . ." Such a language could not but be divine.

A translated Hebrew text is like a plant ripped from its roots. It is not in its natural state, but only an approximation. There are subtleties and overtones in the primary version that cannot be accurately transmitted in another language. The rabbis pointed up the difficulty of translation in their ambiguous utterances on the subject. On the one hand, they said that a verse may not depart from its literal text (Shab 63a), yet they also declared that "whoever translates a verse literally is a falsifier" (Kid. 49a). The greatest of modern Hebrew poets, Chaim Nachman Bialik, regarded the reading of a work in translation like kissing one's mother through a veil. How can the sacred sentiments, the spirit, cadence, rhythm and mystical aura of the *Kedushah*, for example, be conveyed to another tongue?

Numerous illustrations can be offered to illustrate this problem. The Hebrew noun "*Keren*" meaning either "ray" or "horn" was assumed to mean the latter, and consequently the medieval Italian sculptor Michaelangelo placed horns on the head of his famous statue of Moses. Miles Coverdale (1488-1568) coined the word "loving kindness" as the equivalent of the Hebrew word *Hesed*, but this translation is not adequate. The common Hebrew greeting "*Shalom*" also means more than the English "Peace"; it implies wholeness, harmony, as well as health and other concepts that are not included in the corresponding English term. Since this is true of many other English renderings, it was deemed best to preserve the original Hebrew expressions, especially those of a religious nature, in the English context. Accordingly we have in English transliteration the Hebrew response of *Amen* and *Hallelujah*, and also the Hebrew plea of "*Hosannah*". Nouns like, Mes-

siah, Sabbath, Jubilee, Satan, Leviathan and others are pure Hebraisms. English, too, has absorbed a number of graphic and picturesque biblical phrases in translation, which have been used as titles of English works. Among them are "Grapes of Wrath" (Dt 32:32), "Green Pastures" (Ps 23:2), "Valley of Decision" (Joel 4:14), "Good Earth" (Dt 5:18), "East of Eden" (Gen. 4:16), "My Son, My Son" (2Sam 19:1), "A Time to be Born" (Ecc 3:2) and a host of others.

The Puritans were especially devoted to the Scriptures and its language and this loyalty they carried with them on the Mayflower. Hebrew as a key to the Bible became an important subject of study in the early American colleges and universities. The colonial collegiate institutions - Harvard, Yale, Princeton, Columbia, Johns Hopkins and others have been teaching Hebrew from their inception to the present day. Several of them, Harvard, Yale and Columbia, still retain their Hebrew inscriptions in their official seals. It may be observed that the teaching of Hebrew in American colleges and universities is now coming back to its own, though it has taken on mostly the modern form of the language as a result of the influence of the State of Israel.

The Bible for the Puritans was a guide for living; it was the source of their religious ideals, their mission and destiny. The names of their children, of their towns, the inscription on that great historic monument, the Liberty Bell, "And thou shalt proclaim freedom to all the inhabitants thereof" - were all drawn from the Bible (Lev 25:10). According to Henry L. Mencken in his "American Language" (p. 137) there was some sentiment in the new American State to establish Hebrew as its official language. When one recalls how closely identified the Puritans were with the Bible, this notion does not appear as far fetched as it may seem at first blush. This of course may be of especial interest to us at the present time in view of the impending bi-centennial celebration.

But let us return to our primary theme of Hebrew in the synagogue liturgy. The question came to a head in Germany at the second conference of Reform rabbis held in Frankfurt in

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## ZIONISM-A BADGE OF HONOR:

### A PLEA FOR REVIVAL

By Howard L. Adelson

Professor, City University of New York

The human mind has seldom, if ever, conceived of a higher human ideal than that of Zionism. Any dispassionate observer of the growth of liberal, democratic thought and humanism over the past century and a half must admit that Zionism is in fact the culmination of the movements which created the vision of free societies in a free world. Yet in our own day we find that not only the nations of the so-called underdeveloped Third World and the slave societies of the Communist world, but even the agencies of the United Nations and misguided Jews with the least claim to knowledge of Judaism and Jewish history, have utilized the term Zionism as a badge of shame. The International Women's Convention in Mexico City even branded Zionism as the ally of imperialism and called for the feminist movement around the world to fight against it. It did that in the face of the fact that Israel, the creation of the Zionist Movement, with all of its flaws, is perhaps the most advanced society in the world in its treatment of women in everyday life. Equal pay for equal work has long been the rule in Israel, and women have risen to occupy the most exalted stations in the life of the country. A journalist who was formerly a close associate of Mayor John V. Lindsay, Marvin Schick, in a series of articles in *The Jewish Press* on the Religious Zionist Movement, took pains to note that he was not a "Zionist" even though he has been most active in City politics as a Jew. Clearly the attempt is being made, in defiance of the facts of history, to convert Zionism into a yellow badge of shame for those Jews who are willing to be counted among its adherents.

The worst scandal of all, however, is that none of this would have been possible had the Israeli government taken a more positive view toward Zionism and Zionists. In a recent television program which was broadcast nationally in this country a noted Israeli, Arie Eliav, confidently spoke of the failure of Zionism, and then set

forth the aims of Zionism in the most puerile fashion. Eliav contended quite wrongly that the sole aim of Zionism was simply to create a situation in which the world would ignore a small Jewish state and in which Jews living in that state could then ignore the fact of being Jewish. That is precisely the scandalous definition of Zionism which can convert a high-minded vision into a badge of shame. It reveals the failure of the Israeli government and society to inculcate the Zionist ideal in its youth. In origin it goes back to those days when David Ben Gurion in one of his rash moments pronounced the Zionist movement in the Diaspora dead and stated that it was simply the duty of all Zionists to come to Israel and to liquidate the Diaspora as a force in deciding the fate of the Jewish people. Ben Gurion would have reduced all of world Jewry to a mere appendage of Israel while the generation that he raised, as typified by Eliav, would have us search for a world in which Judaism and Jewry were essentially unimportant. Neither view was the vision of the great Zionist thinkers.

For those of us who are true Zionists, no matter what form of Zionism we espouse in terms of organizational affiliation, those are vile canards and a total misrepresentation of the larger Zionist dream of a new world in which Jewry and Judaism will play a very significant role. Those of us who are true Zionists cannot forget the errors perpetuated by the Israeli government because of this small vision of the Zionist purpose. It is unforgivable that the Israeli government in 1967 and again in 1973 reached armistice and disengagement agreements with Syria without including the slightest reference to Syrian Jewry which was enduring a most savage persecution. No matter what the external pressure, Israel should have maintained the Zionist stance and demanded that the Syrians allow free emigration under international auspices for all Jews. Such a position would have presented non-

Zionists like Dr. Henry Kissinger with a true moral dilemma in trying to view Israel as just another small Near Eastern state.

Israel in the Zionist vision is not just another state, nor was it created solely for the benefit of those Jews who choose freely to live there. It is the central feature in the constellation of Jewish communities around the world, and it must be the expression of the ideals of Jewry. That is precisely why there can be struggles, often very bitter struggles, between religious Zionists and secular Zionists, between liberal-democratic Zionists and social-left wing Zionists. Each group has its own dream of what the ideal Jewish state is to be, and there are differences. Nevertheless all of these Zionists agree that Zionism is to be the expression of the Jewish national consciousness, and that Israel is to be the center from which the universal Jewish people will receive constant reinvigoration.

Israel was not designed to be merely another state, nor was it in the mind of any Zionist leader other than Ben Gurion to be nothing more than a vehicle for the liquidation of the Jewish communities of the Diaspora. Those Jews who are most concerned and who wish to live the fullest Jewish life will choose to live in Israel, but it has never been a part of Zionist thought that all Jews must be forced to live in Israel. Zionism puts a premium on those who contribute to the fullest degree to the development of their Jewish heritage by choosing to live in Israel, but it has always recognized the freedom of choice inherent in free men to choose their domicile. Israel not only welcomes immigrants, but it permits emigration, and those who emigrate are not to be despised, nor have they lost their rights as Jews to participate in the noble and holy work of reconstructing an ancient people who have contributed more to the advancement of mankind than any other.

Zionism, considered in its historical context, carries forward the idea so well expressed by Giuseppe Mazzini, the soul of the Italian *risorgimento*, that each nation has a role to fulfill in this world in adding to the cultural variety and stimulating mankind to search for the better life. Every people, and certainly that most ancient of peoples,

the Jewish people, enjoys an inherent right to independence and to national development. This is the strongest attack on imperialism. Zionism proclaims that no people should be dominated by another people. It recognizes, for example, the unity of the Arab people and their right to express their national consciousness in a multitude of states or in a unified state. It does not, however, recognize the claim of the Arabs to dominate the Jewish people. It demands that each people have the right to exist as an independent nation within the context of an ordered world for all national groups with clearly defined cultures. It calls for national unity and not for the disintegration of nations by constant subdivision.

Zionism calls upon all peoples to grant the greatest degree of freedom to the citizens of all states. It proclaims freedom as the mission of mankind and preaches the liberal vision unobscured by the doctrines of totalitarianism. Freedom for the average citizen is absolutely necessary, if each nation is to express itself fully and completely. The collective will of the citizenry freely expressed is the will of the nation and the embodiment of its ideals.

In addition to this, Zionism is the unique movement designed to express the national will of Jewry. It recognizes that Jews wherever they may live are members of a single people with the right to participate in the life of the nation as deeply as each individual wishes. Thus Zionism transcends the existence of the State of Israel even though the existence of Israel is central to the expression of the Jewish people. Zionism should not be, and must not be, merely an appendage of the Israeli government. That was the error of Ben Gurion. Israeli Zionists must join hands with the Zionists of the Diaspora to demand that the Zionist Congress should once again declare itself competent to act as a pressure force for good on the Israeli government as well as on other governments in the Diaspora. The Israeli government must be separated from the Zionist movement throughout the world. It must be possible for the Zionist movement to make political, social, and cultural demands on the

Israeli government, and it must be possible for the Israeli government to reject those demands. The Zionist movement would never have accepted the silence of the Israeli government on the problems of Syrian and Russian Jewry even though the Israeli government might feel that such was the stand that it had to adopt for practical reasons. Independence for world Zionism is particularly vital at this moment in time. Zionism is the conscience of the Jewish people and not a charitable enterprise. It is a political, social, and cultural movement which will cooperate with the State of Israel, but which will also apply pressure upon Israel to live up to the high moral ideals of the Zionist movement as the finest expression of the national conscience in the modern world. Pressure from the Zionist movement on the Israeli government to maintain itself and to move forward in the reconstruction of Israel and Jewry, however, is not to be interpreted as calling into question the political and international rights of Israel. Israel is central to the Zionist ideology. The existence and strength of Israel are the vehicles through which all forms of Zionism find expression.

The struggle to create the State of Israel was fought in the Jewish communities throughout the world as well as in Israel. It was the life blood of the masses of Jewry in eastern Europe before the Second World War, and it was the lifeline for the suffering remnant after the holocaust. Israel is the greatest achievement of the resurgence of the national unity of the Jewish people and the expression of its desire for survival. Through Israel the moral force of Jewry finds expression. Israel's development and perfection remain the task of Zionism and not merely the civic duty of the Israelis. Israel is the vital center from which the Diaspora receives infusions of revitalization and the focal point of Jewish self-expression. It cannot be merely a carbon copy of other states. It is the unique Jewish state.

Zionism is, indeed, the badge of honor of those who participate in the grandest human enterprise of the modern world. It is incumbent upon all Jews to wear the label with pride in the fullest knowledge of the virtues en-

shrined within it. It is a duty for all men of good will, whether Jew or non-Jew, to support and to defend Zionism as the finest expression of the liberation of mankind from excruciating suffering and oppression. The noble ideals of the liberal vision which mankind brought into fruition in the American Revolution combined with the moral conscience and national will of Jewry, a religious people, have been combined into a new vision of the future which must not fade for even a single moment. Now is the time to be counted and to shout about the glory and transcendental quality of modern Zionism. Now is the time for Zionists to point the finger of scorn at those of little faith. Now is the time for Zionists proudly to assume the mantle of honor that can only be given by the movement which resurrected the most ancient of nations to express the highest moral ideal that the world has ever known.

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## CALENDAR DIARIES

1975-5736 Calendar Diaries will be available for the asking at the Main Desk. We are indebted to Riverside Memorial Chapel and Boulevard Chapel for their kindness in providing Diaries for our members.

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## WE URGE YOUR PARTICIPATION!

- ENROLL NEW MEMBERS
  - SUPPORT THE KOL NIDRE APPEAL
  - GIVE & GET ADS FOR OUR ANNUAL JOURNAL
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## The Flag of Issachar

(Continued from page 4)

role of *Issachar*, one of the twelve tribes in ancient Israel that wandered in the wilderness and entered the Promised Land.

The Rabbis tell us that throughout their wanderings the members of this tribe carried two yokes - on the one shoulder they bore the *ole shel Torah*, "the yoke of the Torah," and on the other the *ole shel Eretz Yisrael*, "the yoke of Eretz Yisrael" [Genesis Rabbah, 98:17].

Like the tribe of Issachar, our Brooklyn Jewish Center endeavored to carry these two burdens, and it did carry them gloriously throughout the years. From the very first day of its existence, we worked tirelessly from the preservation and the development of our religious life - our Torah - and also labored zealously for the fulfillment of the dream of a reborn State of Israel.

But the Rabbis add a significant thought in speaking of the tribe of Issachar. Each of the twelve tribes, in their wanderings through the desert, carried a flag - each different from the others (Numbers, 2:2f.). The sages describe the uniqueness of the flag of Issachar: *muph shel Yissachor tzavua shachor umtzuyur alav shemesh v'yare'ach*, "the background of the flag was all black, and on that blackness were emblazoned the pictures of the sun and the moon" (Numbers Rabbah, 2:6). Mind you, they carried their yokes not only when the background was white and cheerful but also when conditions were black and gloomy, - when they were enveloped by darkness. Even then, their yokes of the Torah and Eretz Yisrael served as the sun and the moon to illumine their people's life in the wilderness.

I think you can all see the pertinence of this Rabbinic comment to us of the Brooklyn Jewish Center today. For most of the years of our Center's life, the background of the flag which we held aloft was white and radiant. It was so easy for us to carry the yokes of Issachar. Members were flocking to the Center in large numbers. We passed the two thousand mark in membership - and some of the trustees were sugges-

ting that we close our ranks and withhold acceptance of new applications. Money kept flowing into the treasury: in one year the income was so large that the Center was able to contribute \$10,000 to the Jewish Theological Seminary besides its regular annual membership campaign for the Seminary.

Today, all this has changed. The background of our flag, like that of the flag of Issachar, is *shachor*. Not only we in our community, but also the Jews in all America and in Israel, are enveloped in darkness. A heavy gloom rests over us. But the flag of Issachar presents a great challenge. Just because the background of the milieu in which we find ourselves is *shachor*, it is incumbent upon us to continue to carry the yokes of Issachar and to serve as the sun and moon to illumine Jewish life to our people throughout the land and to our brethren in Israel as well. We are called on for a new dedication to work more zealously than in the past as the tribe of Issachar of our day.

Let me add a concluding word. By a happy coincidence this gathering is held on the twenty-fourth day of the Jewish month of *Kislev*. Within a few hours, when the sun will have set, we shall usher in the Hanukkah festival, marking the rededication of the Holy Temple in Jerusalem, which had been defiled by our enemies, the Graeco-Syrians. According to the ancient Rabbis, the first sanctuary which Moses and the Israelites set up in the wilderness was also dedicated on the twenty-fifth day of *Kislev*. Judah, the Maccabee, chose that very day to rededicate the Temple in Jerusalem. We, too, are rededicating our Synagogue within hours of the same date.

As in the case of the days of Moses and the days of the Maccabees, may this day mark not only the rededication of all of us to the sacred cause which the Synagogue symbolizes - the *ole shel Torah* and the *ole shel Eretz Yisrael*. May it thereby be a stepping stone for us to act as the sun and the moon, even in the midst of the darkness which surrounds us, to brighten the path of Jewish life here in America, and to keep shining the light of faith, hope and peace for our brethren in Israel for years and years - aye, for ages - to come!

## Turkish Jewry

(Continued from page 6)

is gradually dying out. However, there is little assimilation because of the closed nature of Turkish society. Anti-Semitism has never been a burning issue although in recent years there have been unwelcome manifestations both from the extreme right and the extreme left.

But what Turkish Jewry is lacking in economic and political stature, is balanced out by very strong religious and cultural identification with Jewish heritage. You can still find among them that warmth that was characteristic of Jewish life in the European shtetel. Customs and traditions are respected and widely observed; attendance at synagogues is high, not only on holidays, but also on regular Sabbaths. Generally there is a feeling of closeness between Jew to Jew and to Israel. It is heartwarming to the visitor to be among them. It's a family feeling which welcomes you and envelops you; a feeling of closeness and admiration to an ancient culturally-developed and beautiful way of life.

The Jews who came from Turkey to Israel have been successfully absorbed into the pattern of Israeli life. Their own immigrants' association puts the number of Turkish Jews in Israel at 60,000. For the younger generation, Hebrew is the only language, but the old-timers still speak Ladino, read the newspapers and listen to the radio in that language. Turkish Jews live almost everywhere in Israel, the largest concentration being in Bat Yam, Ashdod, Or Yehuda, Kfar Saba and Herzlia. Most of them are merchants, some are laborers, and others professionals. Their contribution to the new Israeli culture is far beyond their relative small number because they bring with them one of the most developed, colorful and rich traditions; the tradition of one of the oldest Jewish communities in the world.

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**EVERY MEMBER  
ENROLL A NEW MEMBER**

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## Language & Prayer

(Continued from page 9)

1845, in the midst of the struggle of German Jewry for equality and citizenship. The liberals among the rabbis at this conference were inclined to reduce as far as possible the religious, cultural and social barriers that separated the Jewish minority in Germany from the Christian majority. The two leading figures at this gathering were Abraham Geiger, (1810-74) a brilliant Judaic scholar who was the spokesman for the Reformers, and Zachariah Frankel (1801-75), the founder and leader of the so-called Historical School in Judaism, out of which later grew the more moderate middle of the road Conservative wing in American Judaism.

Geiger contended that Judaism was not a national but a universal religion, and that a national language, particularly one like Hebrew, which was little understood by the people, should not occupy a dominant place. Moreover, from the Halachic viewpoint Hebrew was not obligatory in the synagogue liturgy: in fact, the *Sefer Hassidim*, (588:78), a popular medieval religious work discourages the use of a language of prayer with which the worshiper does not know. It is not the language that sanctifies the liturgy, but rather the reverse, Geiger insisted. If German should be sufficiently employed in synagogue worship, it too might in time become a hallowed language, he maintained.

In opposing Geiger, Frankel urged that religion is essentially abstract, and Hebrew serves it as a concrete medium of expression. A language has its own character and nuances. Terms like *Adonay* could, he indicated, not be properly translated. If Hebrew should lose its place in the liturgy it is bound to lose its role in religious education - a result which is likely to have a disastrous effect on Jewish survival, as was actually the case with the great Jewish community of Alexandria. Yet Hebrew is even more than a mere means of worship; it is one of the basic, cherished and eternal Jewish values, like the Sabbath, the dietary laws, the Land of Israel and other vital Jewish institutions hallowed by the Jewish people, which give Judaism its character, its vital unity and historic continuity. He who rejects these values, undermines the very foundations of Judaism. Without them, Judaism is bound to atrophy and become a mere creed, which is of course alien to its very nature.

The Frankfort conference, upheld Geiger's views in principle by a narrow margin of fifteen to thirteen with three abstentions, but it is agreed unanimously that "for the time being it is advisable that Hebrew be retained in the service." Frankel rejected the proposed compromise and dramatically walked out from the conference together with a colleague. This marked the split in liberal Judaism and the later creation in America of the Conservative movement, which regarded Hebrew as the language of worship, supported the

observance of the Sabbath and the dietary laws, and stressed the faith in the restoration of the Land of Israel.

Individual rabbis, as well as the several religious alignments in Judaism proceeded to introduce their own prayer books, which deviated in various respects from the traditional *siddurim*. These words represented attempts to conform to the *Zeitgeist*, the spirit of modernism. Reacting to this development Solomon Schechter (1847-1915), the second president of The Jewish Theological Seminary of America, quipped: "At a time when all Jews prayed, one prayer book supplied their need; now when fewer Jews pray, more and more prayer books are required."

The problem of Hebrew in the liturgy has not yet been resolved. The great Anglo-Jewish writer Israel Zangwill (1864-1926) said in reference to the need for understanding the Hebrew service, "If they (the worshipers) did not always know what they were saying, they always meant it. If the service had been more intelligible, it would have been less emotional and edifying." The Cabbalists saw in the very letters of the Hebrew prayers, "the light of Infinity." There is the pithy story about the illiterate Hassid who instead of reading the prayers, continuously repeated by rote the letters of the Hebrew alphabet. When asked why, he explained, "God knows best the proper idiom of praise and adoration. I leave it to Him to weave the letters of the words He chooses into the most beautiful and condign hymns and prayers."

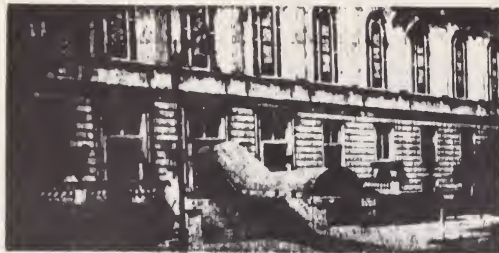
*Start The  
New Year  
Right !!*

Let's Begin  
Our New Season  
With A  
Record Enrollment!

REMEMBER! MEMBERSHIP IS  
THE LIFE BLOOD OF EVERY  
INSTITUTION.

INTRODUCE YOUR FRIENDS  
AND NEIGHBORS TO THE  
BROOKLYN JEWISH CENTER  
NOW!





# NEWS OF THE CENTER

## NEW YEAR GREETINGS FROM OFFICERS AND STAFF

ON THE eve of the Jewish New Year 5736, the officers of the Brooklyn Jewish Center extend to all the members and friends of our institution their best wishes for a year of health, happiness and joy. May we, together with all mankind, be blessed with peace and prosperity.

In this hour, as the New Year is ushered in, we, the officers of this institution, take this opportunity of thanking all our members for their devotion and loyalty to our Center. We are confident that with the co-operation of our membership the year 5736 will be crowned with new achievements and success in our work on behalf of our community and our people.

L'Shonoh Tovo Tikosevu!  
Benjamin Markowe, President  
Emanuel Cohen, Hon. President  
Louis Kramer, Vice-Pres.  
Abraham M. Lindenbaum, Vice-Pres.  
Harry Leventhal, Vice-Pres.  
Julius Kushner, Hon. Vice-Pres.  
Meyer Abrams, Treasurer  
Aaron Gottlieb, Hon. Treasurer  
Murray T. Feiden, Secretary

### From the Center Staff

On behalf of the Center Staff I extend to the Rabbis, Officers, Trustees, Governors and members of the Brooklyn Jewish Center and their families cordial greetings and best wishes for the New Year.

Martin Lerner;  
Executive Director.

### From the Sisterhood

The officers of the Sisterhood extend heartiest New Year Greetings to all of our members and their families. Sisterhood looks back with pride and satisfaction on its activities during the year 5735 and hopes for an even more successful season in 5736.

With best wishes for a Shono Tova Umesuka.

Mrs. Isaac Franco, President

Mrs. Max I. Cohen  
Mrs. Charles Marks

Mrs. Louis Kramer  
Vice Presidents

Mrs. Max Farb, Rec. Secy.  
Mrs. Benj. Markowe, Corr. Secy.  
Mrs. Isidore Beris, Soc. Secy.  
Mrs. Benjamin Moskowitz, Treas.

### From the Men's Club

The officers of the Men's Club wish all its members, families and friends a year of health and good tidings. A year that will bring true peace to our beloved land, to the State of Israel and all mankind.

We invite each and everyone of you to participate in this coming year's events.

May the Good Lord bless the entire Center and may we and our families all be inscribed in the Book of Life and Happiness.

L'shonoh Tovo Tikosevu.

Stanley Bresnick  
President

Louis Kramer  
Dr. Milton Schiff  
Louis Moskowitz  
Honorary Presidents

Isaac Franco  
Chas. Marks  
Archie Levinson  
Nathan Zuckerbrodt  
Vice Presidents

Murray Rosof  
Financial Secretary  
Murray Greenberg  
Administrative Ass't.

## SABBATH WORSHIP

Week of August 29

Kindling of Candles: 7:14 P.M.  
Services: 7:00 P.M.

## SABBATH MORNING SERVICES

August 30 - 8:30 A.M.  
Sidra: "Nitzavim - Vayelekh"  
Deuteronomy: 29:9-31:30  
Prophets: Isaiah 61:10-63:9

## SELIHOT SERVICES

Sunday Morning, August 31  
7:30 A.M.

Conducted by

CANTOR EFIM BERKOVITCH  
AND THE CHOIR

Directed by

MR. ARON DINOVTZER

## SABBATH SERVICES WEEK OF SEPT. 12

Kindling of Candles: 6:51 P.M.  
Services: 6:30 P.M.

## SABBATH MORNING SERVICES

September 13 - 8:30 A.M.  
SHABBAT SHUVAH  
Sidra: Ha'azinu  
DEUTERONOMY: 32  
Prophets: Hosea 14.2-10;  
Micah 7.18-20; Joel 2.15-27

## RABBI HAYMOVITZ

will preach

SAT. AND DAILY MINHA  
Followed by Maariv - 6:30 P.M.

## DAILY SERVICES

Sunday & Labor Day - 8:30 A.M.  
Mornings - Monday through Friday

7:00 A.M.

## HIGH HOLY DAYS SERVICES

### Rosh Hashanah

Services for Rosh Hashanah will be held on Friday and Saturday evenings, September 5 and 6 respectively at 7:10 and 7:25 o'clock; and Saturday and Sunday mornings, September 6 and 7 at 7:30 o'clock. The Torah reading will commence at 9:15 A.M. The shofar will be sounded on September 7 at 10:15 A.M. (Sunday only). All worshippers are requested to be in their seats before that hour. The sermon on both days will be preached at about 10:30 A.M. The doors will be closed while the sermon is delivered. The Musaf services will begin at 11:00 o'clock, and the services will finish at approximately 1:15 o'clock.

### Rosh Hashanah Sermons

The sermons will be preached on both days of Rosh Hashanah at 10:30 o'clock.

Rabbi Levinthal will preach on the first day of Rosh Hashanah.

Rabbi Haymovitz will preach the sermon on the second day.

### Yom Kippur

The Kol Nidre services which usher in the Fast of Yom Kippur will be held on Sunday evening, September 14, at 6:45 o'clock.

Yom Kippur services will begin on Monday morning, September 15 at 8:30 o'clock. The Yizkor service will be held at 11:15 A.M.

On Yom Kippur Eve, the sermon by Rabbi Levinthal will be preached immediately after the chanting of Kol Nidre. On Yom Kippur morning, the sermon by Rabbi Haymovitz will follow the Memorial Services.

### Cantor and Choir to Officiate in Main Synagogue

Rev. Efim Berkovitch will officiate at the services to be conducted on Rosh Hashanah and Yom Kippur in the main synagogue. He will be assisted by the Choir under the direction of Mr. Aron Dinovitzer.

### YOUTH CONGREGATIONS

The Rosh Hashanah services in the Youth Congregation will be held on Saturday and Sunday, September 6 and 7 at 10:00 A.M.

The Kol Nidre services will be held on Sunday evening, September 14 at 6:40 o'clock.

The services on Yom Kippur will be held Monday morning, September 15, at 10:00 A.M. and 5:00 P.M.

### Candle Lighting During High Holy Days

Candles will be lit for the Rosh Hashanah holidays on Friday, September 5, at 7:02 P.M. and Saturday, September 6, at 8:06 P.M.

On Sunday evening, September 17, (Kol Nidre Eve) candles will be lit at 6:47 P.M.

### Additional Yizkor Services

For the benefit of the community, the Center will conduct special Yizkor services on Yom Kippur, Monday morning, September 15, in the Dining Room of our building, at 10:00 o'clock.

### Holiday Gym Schedule

The Gym and Baths Department will be closed Sunday, September 7 for the Rosh Hashanah holiday and will reopen on Monday afternoon, September 8 at 3:00 P.M., for men.

The following week, the department will be closed, Monday, September 15 for Yom Kippur and will reopen Tuesday morning, September 16 for women at 10:00 A.M.

### THE SELIHOT SERVICE

on Sunday morning, August 31st will be followed by the ANNUAL SELIHOT BRUNCH of the MEN'S CLUB

All worshippers are invited to attend as guests of MEN'S CLUB.

### SUCCOTH SERVICES

Kindling of Candles:  
Friday, September 19 - 6:39 P.M.  
Saturday, September 20 - 7:42 P.M.  
Services - 6:15 P.M.  
Saturday and Sunday Mornings  
September 20 & 21 - 8:30 A.M.

Hoshana Rabbah Services  
Fri., Sept. 26 at 7 A.M.

### CONCLUDING SUCCOTH SERVICES

Kindling of Candles:  
Friday Eve., Sept. 26 - 6:27 P.M.  
Saturday Eve., Sept. 27 - 7:30 P.M.  
Services - 6:15 P.M.  
Saturday & Sunday,  
Sept. 27 & 28  
Services - 8:30 A.M.  
Memorial Services - Sat. Sept. 27  
10:15 A.M.

### SISTERHOOD'S ANNUAL LUNCHEON

Tuesday, October 21, 1975

### Reserve the Date!

Mrs. Frank Schaeffer, Chairperson

### YOU ARE THE TENTH MAN

The Center is a 365-day shul. Services are held everyday throughout the year. And you are the key to the success of this schedule of service to our members and community. Every man who attends is the Important Tenth Man.

We have men who attend to say Kaddish. There are others who come to observe a yahrzeit of a dearly departed relative. The Torah must be read on Monday and Thursday mornings, Sabbath mornings and afternoons, and on the intermediate days of Festivals, and on Rosh Hodesh. The Tenth Man is a prime need at all times to enable this religious program to go on unbroken.

Our daily services are held at seven o'clock weekday-mornings and at sunset each evening. Sabbath services, as well as on Sunday and major legal holidays, services are held at half past eight of these mornings. You will be elated and spiritually uplifted by joining these services. Be the Tenth Man at all times!

# ROSH HASHANAH GREETINGS

*A Very Happy*

*New Year*

FROM

MR. and MRS.

EDWARD ISAACS

80 PARK AVENUE

NEW YORK CITY

*Greetings*

*for the*

*New Year*

FROM

MR. and MRS.

EMANUEL COHEN

10 Plaza Street

**IN FOND REMEMBRANCE ON THE  
HIGH HOLY DAYS**

**JUDGE JOSEPH A. SOLOVEI**

**DR. SAMUEL SOLOVEI**

**AND LOVING PARENTS,  
JACOB AND RACHEL SOLOVEI**

**BRUNICE BLAUSTEIN, Loving Daughter of  
ANNA B. SOLOVEI**

**BY  
SARAH and ANNA SOLOVEI**



*New Year Greetings*

*from*

HON. and MRS.

STANLEY STEINGUT

1199 East 53rd Street

*New Year Greetings*

FROM

MR. and MRS.

JEFFREY AARON

AND FAMILY

57-68 228th Street

Bayside, N. Y.

*New Year Greetings*

*from*

**HON. and MRS.  
A. DAVID BENJAMIN**

**AND FAMILY**

20 Plaza Street

MR. and MRS. CARL J. FRUCHTMAN  
OSCAR AND ANN

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לשנה טובה תכתבו

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HON. and MRS.  
ABRAHAM M. LINDENBAUM

9 Prospect Park West



MRS. THEODORE D. OSTROW

and SONS

196 East 75th Street

New York, N. Y.

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*A Happy New Year*

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MR. and MRS. JULIUS KUSHNER

and FAMILY

370 Ocean Parkway

MR. and MRS.  
HARRY LEVENTHAL

475 Park Avenue  
New York, N. Y.

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לשנה טובה תכתבו

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MR. and MRS.  
JULIUS LEVENTHAL

870 United Nations Plaza  
New York, N. Y.

MR. DANIEL OBERMAN

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*A Happy New Year*

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MR. and MRS.  
ABRAM SHORIN

AND FAMILY

5700 Collins Avenue

Miami Beach, Florida

To David and Verna Hoffnung  
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THURSDAY EVENING  
OCTOBER 23, 1975

for our

## **ANNUAL MEETING**

Election of Officers

\* Annual Report by our President,  
Mr. Benjamin Markowe

\* Refreshments and Entertainment  
Social Hour

THE LORD IS KING, THE LORD WAS KING,  
THE LORD SHALL BE KING FOR  
EVER AND EVER

Thy people in passionate worship cry  
One to another the Lord is King.

In awe of the marvels beneath the sky

Each explains that the Lord was King.

One sound from Thy pastures ascends on high:

The chant that the Lord shall be King for ever.

*The Lord is King, the Lord was King, the Lord  
shall be King for ever and ever.*

The universe throbs with Thy pauseless praise,

Chorus eternal, the Lord is King.

Worshippers calling the Lord was King.

And ever the Saints who shall witness Thy ways

Shall cry that the Lord shall be King for ever.

*The Lord is King, the Lord was King, the Lord  
shall be King for ever and ever.*

*Eleazar Kalir, 8th century.*

Eleazar Kalir, 8th century.

[Translated by Israel Zangwill.]

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Rosh Hashanah, 5737

September, 1976



JUDAISM—UNIVERSALIST OR RACIST?

THE STATUS AND ATTITUDES OF THE JEWS OF MEXICO

THE STORY OF ISAAC AS TOLD IN THE MIDRASH

THE HEBREW BIBLE IN PURITAN NEW ENGLAND

THE G'MATRIA OF THE BICENTENNIAL

THE TIME OF THE NEW SUIT

THE TORAH AND THE NIMITZ

By Rabbi Israel H. Levinthal

By Rabbi David Haymovitz

By Rabbi Mordecai H. Lewittes

By Prof. David Rudavsky

By Mr. Harold Roland Shapiro

By Mr. Max Kallenberg

By Mr. Louis Kramer

*New Year Greeting Section*



## *Haym Salomon Gave His All*

MOST OF HIS FORTUNE WENT TO A GREAT CAUSE—  
SO AMERICA COULD LIVE IN FREEDOM.

WE STAMPED OUR MAIL  
WITH PIECES OF GUMMED PAPER  
HONORING HIS CONTRIBUTION  
TO OUR INDEPENDENCE.

CAUSES ARE MANY—GREAT AND SMALL—  
THE FIGHT FOR FREEDOM IS GREATEST OF ALL.

WE ARE NOW BOUND  
IN DIFFICULT STRAITS,  
OUR FREEDOM FROM WANT  
GREATLY IMPERILED.

YEARNINGLY, WE PRAY TO DWELL IN THE LORD'S HOME,  
TO FEEL HIS PLEASANTNESS BY VISITING HIS  
SANCTUARY.

LET US BRING TO HIS TABERNACLE OFFERINGS OF  
JUBILATION—

STRENGTHEN US WITH YOUR GIFTS, AS A GREAT  
PATRIOT OF OLD.

**GIVE your FAIR SHARE to the KOL NIDRE APPEAL**

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DAVID HAYMOVITZ, Rabbi  
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LOUIS KRAMER, Chairman, Kol Nidre Appeal

# Brooklyn Jewish Center Review

Vol. LVIII

SEPTEMBER, 1976—TISHRI, 5737

## THE TORAH AND THE NIMITZ

By Louis Kramer



MOSES came down from the Mount with the Torah. We went up to the Nimitz with the Torah. The first is recorded in Exodus. Now, we bring you the story of the second event, one that is fitting for this High Holy Day period, the Birthday of Creation.

It was unusual for the Law to be brought into a world that needed it. Thenceforth, people began to live with the instructions that Moses gave us. But the living law is of vital importance, viable in all seasons. Although it was given to one people, its effects have been felt upon all, including our sister-religions, Christian and Mohammedan.

We read portions of the Torah each week, including smaller parts during the week and on special occasions, until in a cycle of the year, and in some congregations, three years, the complete Torah has been read, and a new beginning takes place without a break. This most important part of the Hebrew service is so elemental to the Jew that separation from the Torah leaves a void in his life.

So it was when our young member, Irving Bernhardt (Anne's youngest), joined the crew of the USS Nimitz, the largest nuclear-powered aircraft carrier. He became the Lay Leader of the Jewish services, there being no Jewish chaplain on board. Irving, without the Torah, felt this particular lack and began to put out feelers: it would be pleasant to make the service complete with the Torah.

Word came to us. Through the efforts of Rabbi Haymovitz and our Honorary President, Mannie Cohen, we decided to bring a Sefer Torah to the Nimitz, with the blessing of our Board of Trustees.

Implementation of the presentation became the next order of business. We had to inquire of the ship's command whether the Torah would be accepted. Upon receiving word in the affirmative, a suitable date had to be arranged. This was dependent upon the Nimitz being in port. We finally learned that Sunday, June 27, the ship would be in its home port of Norfolk, Virginia.

Thereupon, we let our membership know of this great event by letter, in our Bulletin, and from the pulpit. Some indicated that they would make a weekend of it. For most of us, the question of time and transportation were uppermost in our minds. A round-trip bus for fourteen hours was definitely out. We made inquiries for plane travel and investigated a charter which proved too expensive.

Through the efforts of my travel agent we were able to get an allotment of seats from National Airlines which services Norfolk. The advance indication to the line was an estimate that was quickly exceeded. We could only take reservations on the basis of prior payment. A trickle started and grew to a torrent. We received paid bookings from forty-five up to the legal deadline. There were others who tried to get on board after that

date, but we had to turn them down because of the regulations.

Then the program had to be arranged. This posed difficulties which we gradually surmounted. We spoke with Rabbi Eric Silver, the Chaplain of the Norfolk Base, and Chaplain Robert W. Bedingfield of the Nimitz, both of whom were most cooperative. There was nothing that they found too difficult to do.

Chaplain Silver rounded up a caterer who would prepare a strictly Kosher lunch for us and our guests. The Navy had offered to prepare a luncheon which we

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*The opinions expressed by the writers in these pages are not necessarily those of the Review.*

### ABOUT OUR COVER

The presentation of the Sefer Torah on the USS Nimitz which took place on Sunday June 27, 1976, in Norfolk, Va. From left to right, Louis Kramer, Chairman, Emanuel Cohen, Honorary President, Captain Bryan W. Compton, Jr., Commanding Officer, USS Nimitz, and Rabbi David Haymovitz. Partially obscured is Rabbi Judah Cahn, President of New York Board of Rabbis. This is an official photograph from U.S. Navy.

were unable to accept because of the inherent character of the presentation. I had talks with the caterer who described the preparation and supervision. Satisfied with his menu and the Kashruth, I asked him to proceed full steam ahead, indicating the probable attendance. He was so helpful as to tell me that he would prepare for the capacity of the Officers Wardroom where the dinner was served. Commander Samuel Werbel, of the Navy Supply Corps, located a sufficient supply of brand new dishes and cutlery. Commander Werbel, incidentally, is related to the family of the owners and founders of Hebrew Publishing Company.

The eventful morning arrived. Various groups met at convenient points for travel to J.F.K. At the airport, my agent's emissary and an efficient representative of National Airlines whisked us through to the plane. The stewardesses set up a space for the Sefer Torah which was properly secured.

The flight deck was the scene of the program. As we emerged on the deck, the Ceremonial Band of the Commander in Chief, U.S. Atlantic Fleet, struck up appropriate Jewish music. We marched with the Torah under a canopy, to the brand new Ark that had been built by the Navy. Chaplain Silver led us in an abbreviated Torah service. Irving had the honor of opening the Ark and Mannie Cohen removed the Sefer Torah. Anne Bernhardt had contributed a new mantle which had been sewed in red, white and blue in celebration of the Bicentennial, and Mannie and Anna Cohen gave a new Etz Chaim for the Sefer (rollers).

Our President Benjamin Markowe made the presentation to Captain Bryan W. Compton, Jr., Commanding Officer of the Nimitz. Captain Compton accepted the Torah with remarks taken

from the Bible.

Rabbi Haymovitz explained the significance of this event. "The Book and the sword came to the world, both tied together." The sword is a necessary evil, the physical force to establish peace, the aim of the Book. "Humanity will turn to the Book with the force of the sword, which protects liberty and freedom. This, the USS Nimitz, being the largest warship of its kind, has the way of peace. How fitting that the Torah is placed upon it. Both must go hand in hand," the Rabbi concluded.

The Torah was returned to the Ark bearing still another gift. Commander Jeff Carlin, President of the Commander Levy Chapel at the Station presented a silver clasp to encircle the scroll. As the congregation sang Etz Chaim (It is a Tree of Life) the CBS-TV cameras whirled away for a program that will be shown during this season.

We had a surprise visitor during the ceremony. Rear Admiral John J. O'Connor, Navy Chief of Chaplains, who had boarded our plane at Washington, and whom I greeted when we landed in Norfolk, made a special effort to get to the Nimitz. He told us that, through his direction, a new Standard, the Jewish Chaplain's flag, will be flying on all Navy ships during Jewish services. This, with the Torah presentation, comprised a pair of great historic events. We must understand the great advance being made in Navy circles as the chaplain's flag is the only one that may be flown above the stars and stripes. It will be a grand day to see the Star of David and Tablets flying on the high seas at this season.

Joining us in this happening were Rabbi Judah Cahn and Rabbi Harold H. Gordon, President and Executive Vice President, respectively, of the New York Board

of Rabbis, and Hon. Charles H. Silver, President of International Synagogue. Commander H. S. Keen, Air Force Chaplain of the Naval Air Force, Atlantic Fleet, delivered greetings, and Chaplain Samuel Sobel closed the program with the Benediction.

We returned to New York non-stop, elated and happy that we had been part of this great event. Then the letters started to come. Captain Compton wrote me:

"Yesterday was a very special day for NIMITZ. The Torah ceremony was unique in so many ways, and yet all combined to underscore the generosity of your congregation and the common ground we share as Americans. You have taken NIMITZ to your hearts, and my crew and I are most grateful.

Be assured that the Torah will be revered, treasured and used. The Brooklyn Jewish Center has touched the life of this great ship in a manner that is beyond time or tenure. Yesterday began a relationship which will continue to grow and expand through the years.

To each and all, my warmest regards and best wishes."

Chaplain Bedingfield sent a glowing letter of which I quote a paragraph:

"What a super great day. Two weeks ago I was ready for chaos . . . today I am still basking in the light of what was one of the most meaningful experiences I have had in years. And the glue that has made it so was your energy, the obvious great love of the congregants from the Center and the Presence of God. My only sorrow is that the day sped by at a pace almost beyond our control. We should have had more time together . . . may it be so in the future."

*(Continued on Page 12)*

## JUDAISM—UNIVERSALIST OR RACIST?

[Summary of a sermon preached on the concluding day of Passover  
April 22, 1976.]

By Rabbi Israel H. Levinthal

**T**HE brilliant Golda Meir, in an address recently delivered at an important gathering in New York, began with this introductory greeting: "My fellow racists!" She meant it—and the audience took it—as in ridicule of the United Nations General Assembly's resolution equating Zionism with racism. In Hebrew we have a phrase for such use of language—*lashon sagesy nabor*—"words which mean just the opposite of what they say."

Let me briefly analyze the concept of racism and see if there is the slightest justification for applying that term to Zionism or Judaism. I use the two words Zionism and Judaism advisedly—for at the very time in the year 70 C.E., when Jerusalem was destroyed by the Romans and the Jews were driven from their land, Zionism was born and became part of the essence of Judaism, the religion of the Jewish people. In every prayer which the Jew subsequently recited—morning, afternoon or night, on the Sabbath or on the holy day—he implored his Heavenly Father to enable him to return to his ancestral home. Not for a moment did he forget that land. The Biblical phrase "If I forget thee, O Jerusalem, may my right hand forget its power," best expresses the role that this dream, this hope, of returning to Palestine played in Judaism. If he could not live there, he wanted his remains to be buried there—and throughout the centuries thousands of Jews in old age went to Palestine to make sure that, in death, their bodies would rest in

that sacred soil. Modern Zionism is simply the Jew's determination to put that dream, that prayer, into practical reality.

The standard dictionaries define racism as the belief that certain peoples or races are inherently superior to other races and peoples and therefore have the natural right to rule over them.

The popular Governor of the State of New York, Al Smith, was fond of saying: "Let's look at the record!" Following that procedure, let us analyze some of the basic teachings of the three major festivals in Jewish life, which exemplify the essential ideals of Judaism.

Passover, which we are now celebrating, recalls the emancipation of the Israelites from Egyptian slavery about 3500 years ago. For 210 years the Egyptians kept them in cruel bondage. The first six days of the festival mark, as it were, the first act of a drama, and in that period we give expression to the joy in our hearts at this deliverance from the land of Egypt. The last days of the festival mark the second act of this drama—the rescue of the Israelites, by their passage through the divided waters of the Red Sea, and the drowning of the Egyptians who pursued the Israelites in an effort to force them back to bondage.

Our ancient sages add a beautiful comment to the Biblical account of the event. When the Egyptian pursuers were drowning, the angels in Heaven began singing a hymn of joy. God suddenly stopped them with the rebuke: *Maase yadai* "My creatures,

the creations of My hands, are drowning, and you are singing songs of joy?" (Sanhedrin, 39b; Megillah, 10b). Where, in the annals of any other nation, race or religion will you find such a universal teaching as that enunciated by the Rabbis—that God regarded their people's cruelest enemy, who had embittered their lives for over two centuries, as *maase yaddai*, "the creation of My hands," and could not listen to the singing over their destruction! If this is racism, then universalism has taken on a new and sinister meaning.

The Rabbis continue this theme. On the first two days of the prayer service for this festival, we recite what is termed the full or complete *Hallel*—the collection of Psalms chanted on all the festivals of rejoicing—but on the concluding days we recite what is known as the "half *Hallel*"—part of the Psalms being omitted. The reason given is: "We cannot fully rejoice when we recall, as we do on these latter days, the destruction even of our cruelest enemies"—also "the creation of My hands."

Of further pertinence, the Rabbis note that in the laws concerning the observances of the three major festivals, the Bible prescribes the command *V'samachta*, "Thou shalt rejoice,"—one time for Shavuot (Deut. 16: 11), three times for Sukkot (in different wordings) (Deut. 16: 14, 15; Lev. 23:41), but not even once for Passover. The implication is the same: How can we rejoice when God's creatures—even though they were our enemies—suffered and were drowned? (Yalkut Shimoni, Emor).

And to this day, as we sit at our Seder table in festive mood, reading the *Hagaddah*, which tells the whole story of the Exodus, when we recite the names of the ten plagues, we pour a few drops from our cups of wine at the mention



of each plague—further to symbolize our sympathy for the sufferings which our oppressors, the Egyptian masses, had to endure because of the stubbornness of their cruel masters and ruler. Again, I ask: are such teachings and observances racist, or to the contrary, are they not perfect evidence of a lofty universalism unmatched in the literature of the other peoples of the world?

You may, however, say: The Bible does record, and we Jews do recite, to this day, the *Oz yashir*, the song which Moses and the children of Israel sang when they reached the shore in safety, after having crossed the dry path in the Red Sea. The answer is quite simple. God's rebuke of the angels is the ideal which Judaism upholds. It may not be easy to practice your ideal under all circumstances; but you must always aspire towards it. When your enemy seeks your enslavement, it is natural for you to rejoice at seeing his plans frustrated and him destroyed. Moreover, the *Oz yashir* is not essentially a song of joy at the drowning of the Egyptians. Its major theme is the thanksgiving of the Israelites for their complete deliverance from slavery and from the threat of re-enslavement.

To refer to Golda Meir again: Years ago, addressing herself to Nasser, the Egyptian ruler, after the 1967 war, she said: "We can forgive you for all the sufferings you brought upon us, but we cannot forgive you for having forced us to kill your Egyptians;" Golda Meir was merely expressing, in her own words, an old Jewish tradition. When the patriarch Jacob was returning to his paternal home after his long sojourn with Laban, he knew that he would have to meet his brother Esau who wanted to kill him. Jacob prepared for that eventuality. The Bible, in recording this occur-

rence, says: "And Jacob was greatly afraid and distressed" (Genesis 32:8), which the Rabbis interpret: "He was greatly afraid that he might be killed and he was distressed that in the battle he might kill Esau!" (Genesis Rabbah 76:2). That is still the feeling of the Jew in Israel and the Jew outside of Israel.

Let the Arabs but recognize Israel's right to existence and accept the offered hand of Israel for peace between them, and they and the world will see Israel's determination to live according to the grand ideals of genuine universalism which are the essence of our faith and our tradition!

I proceed now to discuss the other festivals in our calendar.

Shavuot, the second in the cycle of our festivals, marks the giving of God's Torah to our people in the wilderness on the mountain of Sinai. Our ancient Rabbis pose an interesting question: "Why was the Torah given in the wilderness and not in the Land of Israel?" Their answer is illuminating. "To teach us that just as the desert is free for all peoples, so God's Torah, too, applies—at least in its moral teachings—to all the nations of the world, and not to the Jews alone!" Indeed, they add that, before giving the Torah to the Israelites, He offered it to each of the seventy nations of the world, but all of them refused to accept it. Only then did he offer it to the Israelites! How symbolic, in the mind of the Jew, that the Torah, God's most precious treasure, is offered by Him to all the nations of the world before it is offered to the Jews! I repeat, is such notion which illustrates the essence of Jewish belief and practice, racist, or, rather, is it not evidence of the noblest universalism?

Perhaps the most striking evidence of the universalist aspect of Judaism is exemplified by Sukkot,

the third and last of the cycle of Jewish festivals. During the first seven days of the holiday the Israelites were to offer a total of seventy sacrifices on the altar of the Temple. On the eighth day, the special Festival of Conclusion, the Jew was bidden to bring only one sacrifice. The reason for this Biblical enactment, is given by the Rabbis: Sukkot is the Jew's Festival of Thanksgiving when he gives thanks for the ingathering of the products of his fields, and when he beseeches his Maker for continued success in the year to come. "Why seventy?" ask the Rabbis; and the answer is most illuminating. "The seventy offerings were in behalf of the seventy nations of the world—that they too might have a prosperous year; only, afterward, on the concluding day, was he to offer one sacrifice, in behalf of himself and his own people."

Once more I ask, where in all the world's other literature, or in the history of any other people, can you find such an attitude to peoples of other races or creeds as these teachings which are among the fundamental doctrines of our faith? And such teachings can be multiplied by many others in our sacred books—but I limit myself at this moment to those exemplified by the major festivals which still play an important role in Jewish life.

What a travesty to associate racism with Judaism or Zionism! If there is shame in that resolution of the United Nations, the shame is not on the Jews or the Israelis, but on the nations who voted for the resolution—and on those who abstained—because of their ignorance or of the lure of Arab oil. It is a shame engendered by a willful and perverse disregard of the ideals of Jewish life which Zionism represents! We Zionists—and all Jews—should hold our heads high, and

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# THE STATUS AND ATTITUDES OF THE JEWS OF MEXICO

By Rabbi David Haymovitz

**I**N this year as we celebrate the Bicentennial of our country, we, the Jewish Community, like other groups, assess and evaluate our contribution to the welfare of our country, and take pride in our accomplishments.

The best way to approach such stock-taking is by comparison with the work and achievements of Jewish communities in other parts of the world. My impressions from a visit to our Southern neighbors in Mexico may well serve our purpose, despite the distaste we now have for that country.

The first thing that strikes every visitor to Jewish Mexico is the fact that for this community of comfortable middle class Jews numbering 40,000 in a nation of 50,000,000, Israel has a very special significance and they honor this significance by strongly identifying themselves with the Jewish State. In relation to its size the Jewish community of Mexico ranks high both in material and moral support for Israel.

Another striking fact about this Jewish Community is that there is no question of assimilation in Mexico. When compared to the situations in the United States where assimilation of Jews is very high, the difference of attitudes and status of Jews in both countries becomes apparent. In Mexico, Jews, even though they may have been born in the country and speak Spanish like natives, are considered foreigners, non-Mexicans. This does not present a problem as long as Jews are willing to accept their exclusion from politics, land-owning and the ruling power clique that controls

Mexican economic and political life.

Living in a closed society, where there is hardly any inter-marriage between Jews and non-Jews, insures the continuity of Jewish tradition and identity. The Jews, by and large, accept the "gentlemen's agreement" with the Mexican government and in return for staying out of politics they are accorded full freedom to engage in business, including banking; they become doctors, study at the universities and maintain an extensive full-time Jewish education.

In sharp contrast to so many of their brethren north of the border, the Jews of Mexico don't believe they have a peculiar destiny to fulfill as Mexicans. Thus their commitment to Israel becomes a vital element in their lives. This is not peculiar to Mexican Jewry but is the prevailing attitude of Jews throughout Central and South America and in many other parts of the world. By comparing attitudes and status, the Jews of America should be proud and happy celebrating our Bicentennial regarding our role and contribution to that greatness called America.

Never did we feel as strangers here nor did we abstain from participating in any phase of public, political and the economic life of our country. We feel as partners who have contributed very much to the well-being of every other group in this country and helped to shape and mold basic doctrines that have guided America and made it great. Yes, we have a destiny to fulfill as Americans. We are committed to it.

Being considered strangers and

having no destiny to fulfill as Mexicans is one of the major causes for the strong commitment of Mexican Jews to Israel. The cause of Israel has become a vital element in their lives. It unifies them and gives them meaning, both as Zionists who are active partisans of various political divisions represented in Israel, and as participants in universal concern for its success. It has also affected their cultural identification.

As much as 75% of the Jewish Youth study in Jewish schools where they learn Hebrew and Jewish history and in some schools they even study Yiddish. The number of Jews, both young and old who speak Hebrew is impressive; many speak it as well as the average Israeli.

While the number of young Mexican Jews going to Israel is respectable (but not particularly high) the number of young Jews spending a year in Israel to study or work in Kibbutzim is very high.

Of the 40,000 Jews in Mexico, some 18,000 are Ashkenazim and 22,000 Sephardim. The vast majority of Jews, some 26,000, live in Mexico City. The rest are spread throughout the republic, with organized communities of between twenty and 100 families in only four cities. The tendency, especially when there are children, is to move up to Mexico City.

Jews first came to Mexico together with the Spanish Conqueror Hernando Cortez in 1521. They were Marranos who thought that in "La Nueva Espana" they would find refuge from the Inquisition. But the Inquisition pursued them even into Mexico, and from the earliest days of the Spanish con-

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**EVERY MEMBER  
ENROLL A NEW MEMBER**

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quest we read of auto-da-fes and the burning of Jews at the stake.

The first organized Jewish community in Mexico was founded in 1912 by Oriental Jews, mainly from Damascus. But active Jewish life began only about forty-five years ago with the immigration in the early 1920's of Jews from Central and Eastern Europe, especially Russia. Most of these Jews had actually wanted to enter the United States, but the quota laws kept them out. They waited in Mexico for an opportunity to emigrate to the States, and in the meantime, tried their hand at all sorts of business ventures in a country which was only then emerging into the 20th century.

They began as peddlers, carrying their heavy packs with matches and safety pins and shirts and razor blades over the mountains, to remote Indian villages. Later, they set up small shops and later still, factories. They often sold a poor Mexican his first pair of shoes. In the process of contributing a vital economic service to Mexico, many of them became wealthy.

They never forgot that they were Jews. They built synagogues—first primitive, now princely—and founded Jewish schools. They spoke at home, and still do in most cases, the language they brought with them from overseas, that of the Ashkenazi Jews, Yiddish; the Oriental Jews, Arabic, and the Sephardic Jews from the Balkans, Ladino. These languages served them as a barrier against assimilation, although they served also to separate the Jewish groups from each other.

Today, there are seven distinct communities in Mexico City, organized according to land of origin. There are the Damascus Jews with their two big synagogues, a school with almost 500 children, two rabbis, their own cemetery, their own cultural, social and

philanthropic institutions. They have their own Jewish National Fund Committee and Zionist Youth Organization, their own news magazine. They number about 500 families and speak Arabic and Spanish among themselves, although many know Hebrew.

The Aleppo community, also from Syria, consisting of about 800 families, is the most religious, with many Sabbath observers, and kashrut is observed in most homes. They also have two synagogues, two mikvaot, a rabbi, a school with 400 children, and their own yeshiva religious school of higher learning. They have their own cultural, social and philanthropic institutions and speak Arabic and Spanish. Of all the communities, the Aleppans are the most proficient in Hebrew.

The Sephardic Jews, who number about 800 families, also have their own synagogue, their own school with 600 children, their own cemetery, and their own institutions. They are mainly from the Balkans and from Turkey and Italy, and they also speak Ladino and Spanish.

There is also a community of German and Austrian Jews of about 250 families. They have no rabbi, or synagogue or school, but they have their own minyan on Rosh Hashanah and Yom Kippur and their own social and Zionist organizations. They provide weekly Hebrew instruction for their children.

A similar situation prevails among the Hungarian Jews who number about 110 families, and the American Jews, who have introduced Reform and Conservative Judaism to the community.

But it is the Ashkenazi Kehilla Nidchei Israel which is the driving force in the community. The Kehilla is organized on the lines of the former Kehillot in Europe. Its business is conducted in Yid-

dish, and with Rathmenner elected to represent all shades of opinion, from the Bund and Hashomer Hatzair to the Aguda. It supports three rabbis, four schools with over 3,000 children, a yeshiva and a teacher's seminary. It maintains shochetim, a kosher restaurant, a mikva and a cemetery; organizes lectures and music festivals; cares for the sick and the needy, and supports a choir and a theatre group. The kehillah maintains eleven synagogues out of a total of sixteen in Mexico City. Bnei Akiva has its own youth synagogue.

Although anti-Semitism has never been a serious problem in Mexico, there is nevertheless a feeling of insecurity in the midst of affluence and this is causing a stronger identification with or even some emigration to Israel.

The Jewish traveler to Mexico will find much to interest him whether it be the Mexico City Jewish Community Center at 70 Acapulco Street, with its synagogue, kosher restaurants and Jewish museum, or the Jewish Sports Center (Central Deportivo Israeli).

He will also meet Jews in Guadalupe, Cuernavaca, and Acapulco and find kosher hotels in the last two resorts. Above all he will feel at home in a strange country, for Mexico's Jews are friendly and hospitable and yearn for contact with Jews from other lands. We hope that the policy of the present regime is modified, thus encouraging a resumption of travel amongst our Mexican brethren.

## CALENDAR DIARIES

1976-5737 Calendar Diaries will be available for the asking at Main Desk. We are indebted to Riverside Memorial Chapel and Boulevard Chapel for their kindness in providing Diaries for our members.

# THE STORY OF ISAAC AS TOLD IN THE MIDRASH

By Rabbi Mordecai H. Lewittes



ON Rosh Hashanah we read the selection from Genesis dealing with the birth of Isaac and the sacrifice on Mt. Moriah. The oral traditions, tales, legends, explanations and fantasies found in the Midrash enrich the story in many ways. Compiled by the sages hundreds or even thousands of years after the events related in the Bible, the Midrash is a source of delight and enlightenment.

According to the Midrash, it was on New Year's Day that the angels prayed unto God in behalf of Sarah who was barren. Their prayer was answered and God blessed Abraham and Sarah with a child. The whole world rejoiced at the birth of Isaac, for God remembered all barren women at the same time with Sarah. The Midrash adds, "Many deaf gained their hearing; many blind regained their sight." Sarah feared that she would be mocked. "Every one that heareth will laugh on account of me," she had complained. By a slight change in nuance the Midrash interprets her words to be, "Every one that heareth will rejoice with me." The name Isaac signifying laughter thus takes on the meaning of universal rejoicing.

The Bible states that Ishmael, Isaac's half-brother, was guilty of "making sport." The Midrash adds many details about fraternal jealousy and about quarrels concerning the birthright. "Ishmael would take a bow and arrows and shoot them in Isaac's direction while pretending to be playing."

A touching tale is told of Ishmael's salvation in the desert. When Hagar, Ishmael's mother, prayed for water the ministering

angels protested.

"Sovereign of the Universe! Wilt Thou bring up a well for one whose descendants will one day slay Thy children with thirst?"

"But now he is righteous," replied God. "I judge him as he is now and will not condemn him because of the sins of his descendants."

Isaac's character was influenced by his father's courage, hospitality and love of justice. The Biblical story includes an account of a confrontation between Abraham and Abimelech, King of the Philistines. Abraham was not afraid to rebuke the king whose servants had violently taken a well of water. "Love unaccompanied by reproof is not love, add the Rabbis. "Peace unaccompanied by reproof is not peace." Abraham's hospitality was indicated by the "Eshel" (tamarisk tree) which he planted. The Midrash connects the word "eshel" with "she'al" (ask). Whatever guests asked for—figs, grapes, pomegranates—they were granted by the hospitable Abraham.

But Abraham was to undergo the trials of Job who was his contemporary according to Rabbi Simeon ben Lakish. Abraham, like Job, was accused before God by Satan who angrily complained that he had appeared at Isaac's circumcision party and had been ignored because he looked like a beggar. God tests Abraham's faith and commands him to sacrifice Isaac on Mt. Moriah.

The mount is identified by the Midrash with the site of Jerusalem. According to one sage the name Moriah like Torah is derived from the word for teaching. This is an appropriate synonym for Jerusa-

lem which was the source of Torah and instructions. Another sage traces the name Moriah to "yirah" (religious awe) since Jerusalem was identified with reverence and religious worship in the Temple.

Abraham obeys the command of God. The angels wept, says the Midrash, when Abraham stretched forth his hand to slay his son.

The Bible relates:

"And the angel of the Lord called unto him, and said: 'Abraham, Abraham',

"And he said: 'Here am I.'

"And he said" 'Lay not thy hand upon the lad, neither do thou any thing unto him; for now I know that thou art a God-fearing man, seeing that thou hast not withheld thy son, thine only son, from Me.'

"And Abraham lifted up his eyes, and looked, and beheld behind him a ram caught in the thicket by his horns. And Abraham went and took the ram, and offered him up for a burnt-offering in the stead of his son."

The Midrash asks—why the repetition of Abraham's name by the angel? The explanation given is that it is both an expression of love and endearment and a call of encouragement to future generations. The Rabbis note that at moments of crisis the names of Jacob, Moses and Samuel were also lovingly repeated by God's messenger. Every generation, says the Midrash, contains leaders like Abraham. The repetition of his name by the angel was a subtle reassurance to Abraham that in the future his descendants would be saved by righteous leaders. The story of the binding of Isaac is a dramatic indication of the great advance made by Judaism in rejecting infanticide. Sacrifice indeed goes to the root of religion but not human sacrifice. It would

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# THE HEBREW BIBLE IN PURITAN NEW ENGLAND

by David Rudavsky

Professor of Hebrew Culture and Education, New York University

**T**HE Puritans were a Bible-loving people who regarded the sacred Book as directed to them as the successors of ancient Israel. They called their children by the names of Biblical heroes. Generally they took the Biblical commandments very seriously and often literally. Life in the Puritan settlement was quite austere, and was dominated by the spirit of Calvinism. The Sunday Sabbath was observed from sunset to sunset as among the Jews, and was governed by rigid Blue Laws. It was felt that a Puritan owed at least one seventh of his time to God.

A devout New England Puritan attended two Church services on Sunday, as well as an additional afternoon meeting for the exposition of Scripture by the minister. The Puritan observed stringent rules against travel, house cleaning and even promenading; it was also declared sinful for mothers to kiss their children on Sunday, for ministers to shave or worshippers to nap during the long sermon. It was an onerous day particularly for non-Puritans. These severe restrictions may have been the result of a Puritan belief in the *Aggadab* (legend) that if all Israel should observe even one Sabbath properly, the Messiah would appear (Ex. R. 25:12).

To the Bible-minded Puritans, their oppressive King James I was their Pharaoh, England their house of bondage, the Atlantic their Red Sea, and America their Promised Land. Their Moses was John Winthrop and their Joshua, William Bradford. The Indians were the Canaanites and the non-

conformists, the worshippers of Baal. Their church was a meeting house, the exact English equivalent of the Hebrew *Bet Keneset*, and their church officials were "elders" as in the Bible (Lev. 4:15). Their first Thanksgiving, patterned after the Feast of Ingathering prescribed in the Scripture (Lev. 23:33), occurs several months later in the colder climate of New England than in that of Judea.

Since the Scriptures were referenced to the Puritans as the infallible word of God, they often interpreted it uncritically and literally. While contemporary Jews regarded the Biblical mandate "Thou shalt not suffer a witch to live" (Ex. 22:16) as mere anachronism, the credulous Puritans believed in witchcraft. Maimonides (1135-1204) had long denounced the belief as superstitious (*Avodat Kochhavim* 11:16) but not so the Puritans or the people of their times. In 1663, the witch-hunt mania resulted in the hanging of fourteen victims in Connecticut and Massachusetts. The Reverend Cotton Mather (1663-1728) helped to stir up the witch hysteria of 1692 with his *Memorables Providences Relating to Witchcraft and Possession* (1692), in which twenty persons were executed and two hundred others were charged with the crime, among them some prominent individuals. It might be noted that in rabbinic law, such convictions would be quite impossible, since it bans self-incrimination (San. 9a).

In the period preceding the American Revolution the champions of the republic supported

their position with Samuel's response calling the Israelites' petition for a king tantamount to a rejection of God, the sole sovereign of Israel (Ju. 8: 2). Gideon's earlier refusal of the kingdom was used in the same manner. The case in favor of a monarchy was also defended on the basis of adequate Biblical analogy. The divine rights of kings too was given Biblical support (Dt. 17:15). The prominent Boston preacher, Samuel Howard, pointed out in his 'election sermon of 1780 before the Massachusetts Council and House of Representatives that King Saul, David and their successors were approved by the people. Ample reason for limiting the powers of a monarch was found in the Biblical provision that the monarch's heart "be not lifted up above his brethren and that he turn not aside from the commandments." (Dt. 17:20). The election of judges was to be from among the most qualified candidates (Dt. 17:16).

The Puritan interest in the Hebrew Bible, their reverence and love for it, led to proposals for the adoption of a variety of Jewish forms and practices, such as the attempt to introduce Hebrew into the Church liturgy, the observance of the Seventh Day Sabbath and dietary laws, the abstinence from blood and others. H. L. Mencken in his *American Language* (p. 79) reports on the authority of William Gifford, the anti-American editor of the (English) *Quarterly Review*, that there was a suggestion toward the end of the Revolution, "that the use of English be formally prohibited in the United States and Hebrew be substituted for it." Perhaps this may take on greater meaning in the light of a statement by Thomas Macaulay in his *History of England*, to the effect that the Puritans "paid to the

Hebrew language a respect which they refused to the tongue in which the discourses of Jesus and the epistles of Paul had come down to us . . . They sought for principles of jurisprudence in the Mosaic Law . . .". In view of their sympathy for Hebrew and Hebrew Scriptures in Colonial New England, the Puritans have been dubbed Old Testament Christians and conversely New Testament Jews. Because of their zeal for reading the Bible, Protestantism was a spur to literacy and learning, and in this regard also emulated the Jews.

#### Hebrew in Colonial New England

In his *Magnolia Christi Americana*, a miscellany of reflections on the religious history of Plymouth settlement, Cotton Mather speaks of the etradition of *mid-rasboath* or divinity schools, as he explains the term, which he observed, existed in every town in ancient Israel. At the second session of the Synod of Elders and Messengers, a resolution was adopted calling for the study of the Old Testament in the original Hebrew, "the native language of the people of God of Old." Hebrew was then considered, as Samuel Johnson, first president of Kings College (Columbia) put it, as the "mother of languages and eloquence as well as the fountain of all knowledge and true wisdom, and a part of a gentleman's education." Not only was Hebrew the sacred language of the Jewish Scriptures, but it was also regarded from the Renaissance to Gesenius (1786-1842), as the archetype of West European tongues. Since obedience of the word of God in the Bible was a sign of one's election to eternal bliss in the Calvinist sense of the term, Hebrew possessed a unique value and importance. Of course, Greek

too assumed a high rank because it is the key to the New Testament.

It is therefore no surprise that Harvard College founded by the General Court or legislative body of Massachusetts Bay, initiated its Hebrew Courses in 1640, only four years after opening its doors. In this Harvard followed the precedent of Cambridge and Oxford in England, which had been requiring Hebrew for the Master's degree. Harvard's purpose was clearly stated in "New England's First Fruits" (London, 1643): "to advance learning and perpetuate it to posterity, its founders dreading to leave an illiterate ministry to the churches when our present ministry shall lie in the dust." One complete day a week was devoted to instruction in Hebrew and the Eastern tongues. Hebrew was taught in the first year; Chaldee or Aramaic in the second; and Syriac in the third. An early requirement for graduation at Harvard was to translate passages from the original text of the Old and New Testaments into Latin.

The twenty-year-old Michael Wigglesworth (1631-1705), an alumnus of Harvard's class of 1651, a clergyman and poet, who later also practiced medicine, was a tutor in Hebrew at Harvard (1652-54). His mood and temperament may be judged from his "Day of Doom", a popular didactic ballad. He recorded in his diary that he had refused to yield to his students' petition to "cease learning Hebrew." In 1772 the department was reconstituted when Judah Monis (1683-1764) a Moroccan or Italian Jewish freeman from New York, who received an honorary MA from Harvard in 1720, was named to teach Hebrew exclusively. Evidently, his appointment was his reward for his public baptism in

March, 1722, secured mainly through the efforts of The Reverend Increase Mather (1637-1723). According to Hannah Adams, a pioneer New England historian, Monis observed the seventh day Sabbath throughout his lifetime, and on his tombstone was described as a Rabbi. He had composed a 94-page Hebrew Grammar, (1735) the *Dikdook Leshon Gnebreet*, replete with errors for the use of his classes. Stephen Sewall (1734-1804) succeeded Monis, and became the first incumbent of the Hancock Professorship at Harvard. Until 1817, an annual commencement address was delivered in Hebrew at Harvard.

Yale University, chartered in 1701, also taught Hebrew from its founding. Its fifth president, Ezra Stiles (1727-1795), who delivered his inaugural address in Hebrew (1778), started his Hebrew studies in Newport in 1767, at the age of forty, twelve years after he entered the ministry. Isaac Touro, *Hazzan* at the Newport Synagogue, tutored him in Hebrew, first in the Book of Psalms, then in several books of the Pentateuch and later in the Zohar. According to a Yale alumnus, Stiles required his students at the college to master the Psalms, because he expected that those would be the first chants his students would hear when they got to heaven, and it would be highly embarrassing to him, their teacher, if they did not know them. Stiles was very anxious to avoid such displeasure in his eternal abode.

The B.A. theses, at Harvard, before 1700 reflects the emphasis in its Hebrew program on grammar and linguistics. The M.A. Suggestions or theses subjects indicate a wide range of topics that display the Puritans' fundamentalist attitude towards the Bible. In



1681 Cotton Mather urged that the Hebrew vowels were of divine origin, but he changed his viewpoint later, though Gordon Saltonstall subsequently affirmed the proposition (1687). In 1701 Dudley Bradstreet claimed that the Old and New Testaments have come down pure and uncorrupted. In 1703 and in later years several students held that Noah's flood was not the result of natural causes, nor was the confusion of tongues at Babel a mere matter of diversity of opinion, according to William Dudley in 1707. In 1731 Josiah Quincy offered a negative reply to the question: "When Balaam's ass spoke, was there any change in his organs?" However, Sampson Sheaf in 1738 attempted to prove that the foxes of his Biblical namesake were not common animals. These and similar problems occupied the minds of Harvard graduates in colonial days.

In addition to Harvard and Yale, the College of Philadelphia, now the University of Pennsylvania, founded in 1740, the College of New Jersey (Princeton), established in 1747, Kings College (Columbia) opened in 1754, Rhode Island (Brown) in 1766, and Dartmouth in 1771, all taught Hebrew from their inception to the present. Currently, however, most of the several hundred institutions of higher learning in the United States offering Hebrew, teach it as a modern tongue, the language of the resuscitated State of Israel. It now has an entirely different orientation than in colonial times, when it was studied principally as the key to the Hebrew Bible. We cannot but observe, however, that notwithstanding the interest of the Puritans in Hebrew and the Hebrew Bible, and despite the Puritans' envy of the ability of the Jews to converse freely in

Hebrew with their patriarchal ancestors in heaven, they did little to improve the lot of their Jewish contemporaries on earth. Their zeal for their own faith bred extreme intolerance for that of others.

## TORAH AND THE NIMITZ

*(Continued from Page 6)*

Rabbi Silver wrote in part:

"My deepest thanks to you and your committee who made the Torah presentation on board the USS NIMITZ such an inspiring occasion. It took a great deal of savoir faire to make the affair come off as it did and you are to be highly complimented for all that transpired. Most especially, I am thrilled that the Jewish personnel on the ship have been given the opportunity of taking the Torah to sea with them. It's been a long time and perhaps your efforts will generate similar efforts in other quarters."

The Rosofs received a letter from Commander R. Paul Caudill, Jr., Senior Medical Officer on the Nimitz from which I quote part of his remarks:

"The gift of the sacred scroll to the ship was a very special thing. There are many men on the ship who do understand the significance of the presence of such a living testament. Its meaning to those of the Jewish faith aboard ship will be of great value. I personally have always admired the personal integrity, the historical tenacity, and the intellect and tradition of the Jewish people. Those in this world who have no feel for the historic roots of their forbears are indeed poor, impoverished by their own ignorance.

The gift is one the men of NIMITZ will cherish and protect."

The enthusiasm generated by the dedication sparked a gift by David Schatzow to the ship's Welfare Fund. Chaplain Bedingfield wrote in response, that, as the Jewish congregation is not self-sustaining, with assistance coming from the Chapel Fund, the gift is being placed in a fund for the maintenance of the Jewish congregation. He writes, thus: "There might be a degree of independence and consequently some mature decision-making concerning their own stewardship . . . the love that it (your gift) carries and the continuing concern it evidence is appreciated more than you can know."

This Torah presentation was awe-inspiring. We were all happy to go up to the Nimitz to bring the Torah to that great ship. As the Torah is read during these Days of Awe, we voice the hope that its presence may ever be in peace.

## JUDAISM

*(Continued from Page 4)*

with pride should proclaim the words which our ancestors recited every morning: *Asbrennu?* "How happy are we, how good is our portion, how beautiful is our heritage!"

## WE URGE YOUR PARTICIPATION!

- ENROLL NEW MEMBERS
- SUPPORT THE KOL NIDRE APPEAL
- GIVE & GET ADS FOR OUR ANNUAL JOURNAL

# THE TIME OF THE NEW SUIT

By Max Kallenberg

**I**T took me twenty-five years and a recent visit to the lower East Side to understand why I had been buying all my suits at Brooks Brothers. The "prestigious" label, the quality material, the ultra conservative cut of their clothes and, I suppose, snobbishness had something to do with it.

You may have seen this suit on others. It is worn mainly by Wasps, usually young bankers who want to look old and old advertising men who want to look young. It comes in but two colors: navy blue and banker's grey. It is Brooks' standard three-button suit, with vest included.

To me, this three-button suit was the ultimate. I could always get one with the least effort and a minimum of human encounter. Why change? All I had to do when I wanted a new suit was to have a salesman remeasure my girth and proceed with the same style as before. On many occasions I ordered my suits by telephone. Brooks would just send them and bill me later. Thus it had been for twenty-five years and this three-button suit became my habit in more ways than one.

It was only after a recent visit to Delancey Street, where I grew up, that I came to understand why I had dealt so long and so exclusively with Brooks Brothers.

Once a year at the approach of the Jewish high holidays my father used to take me and my two brothers over to Stanton Street. It was, for us, The Time of The New Suit.

Papa was a cabinet maker with a profound respect for good workmanship. In his dealings with others, he always looked up to and

paid heed only to those people he considered expert.

Mr. Less, our next-door neighbor, was our suit-expert-in-residence. He was a pants-maker, when he worked. Usually he just stayed home and blew on his cornet. We never heard him finish a song. He would blow for a while and then stop. Mama told us it was for a schnapps.

Papa invited Mr. Less into our house for a schnapps and a consultation only at suit-buying time. I still recall his grunts as he pushed his immense bulk through our door. The conversation between Papa and Mr. Less was always the same. After his second drink Mr. Less would expound on his knowledge and theories of how to judge the quality and workmanship of a pair of pants. For me and my brothers the ordeal was always the same for we knew his routine by heart. He always started his lectures with:

"It is all in the crotch. You must first turn the pants inside out and observe how the segments are joined and sewn together. Pay heed to the amount of extra material that extends beyond the stitching. Then study the stitching and see how the end of the thread is knotted. In patterned cloth observe how the individual segmented patterns match up. But above all, you must always give pants the pull test. This is done by grabbing each trouser leg about eight inches below the crotch and pulling hard. Badly made pants will always give way if you pull hard enough."

My father never interrupted his expert. Neither did we. We just sat by and fidgeted.

After awhile, Papa and Mr. Less

would take another drink and Papa would talk about his work—the importance of the mitre joints, the molding construction, and then he would go into the wonders of the cantilever principle.

The longer the two men talked, the more nervous my brothers and I became and the more we dreaded the tour of the clothing stores that was to follow.

When we finally left the house my father and Mr. Less walked on ahead and we three boys followed close behind in a single file. We would give ourselves the names of the current cartoon characters, the Happy Hooligan Kids, and amuse each other by making up words to a connecting sentence as the kids did in the comic strip.

In those days, Stanton Street abounded with men's and boys' clothing stores all of which displayed the same sign, "Strictly One Price." Only naive outsiders took this sign seriously.

The five of us would enter a store. While we boys removed our jackets Mr. Less and my father with the aid of a salesman took suits off the rack for us to try on. Then Mr. Less would pull out one or two suits for his own examination.

Papa always stood by as we tried on the new trousers. The salesman would kneel at our feet, take the tape measure from around his neck and measure us from the ankle bone to the crotch. Papa's mind was elsewhere.

The "elsewhere" was in the rear of the store where Mr. Less was busy examining and pulling away at the trouser legs. Regardless of the stage of the negotiations of how much we boys wanted the particular suit we were being fitted for, we were soon to hear the rending, ripping sound of a pair of pants. The bulky, sweating figure of Mr. Less would then

*(Continued on Page 14)*



# News of The Center

## NEW YEAR GREETINGS FROM OFFICERS AND STAFF

On the eve of the Jewish New Year 5737, the officers of the Brooklyn Jewish Center extend to all the members and friends of our institution their best wishes for a year of health, happiness and joy. May we, together with all mankind, be blessed with peace and prosperity.

In this hour, as the New Year is ushered in, we, the officers of this Institution, take this opportunity of thanking all our members for their devotion and loyalty to our Center. We are confident that with the co-operation of our membership the year 5737 will be crowned with new achievements and success in our work on behalf of our community and our people..

**L'Shonoh Tovo Tikosevul**  
Benjamin Markowe, President  
Emanuel Cohen, Hon. President  
Louis Kramer, Vice-Pres.  
Harry Leventhal, Vice-Pres.  
Abraham M. Lindenbaum, Vice-Pres.  
Julius Kushner, Hon. Vice-Pres.  
Meyer Abrams, Treasurer  
Aaron Gottlieb, Hon. Treasurer  
Murray T. Feiden, Secretary

### From the Center Staff

On behalf of the Center Staff I extend to the Rabbis, Officers, Trustees, Governors and members of the Brooklyn Jewish Center and their families cordial greetings and best wishes for the New Year.

Martin Lerner,  
Executive Director

### From the Sisterhood

The officers of the Sisterhood extend heartiest New Year Greetings to all of our members and their families. Sisterhood looks back with pride and satisfaction on its activities during the year 5736 and hopes for an even more successful season in 5737.

With best wishes for a Shono Tova Umesuka.

Mrs. Isaac Franco, President

Mrs. Max I. Cohen  
Mrs. Louis Kramer  
Mrs. Charles Marks  
Vice Presidents

Mrs. Max Farb, Rec.. Secy.  
Mrs. Benj. Markowe, Corr. Secy.  
Mrs. Isidore Beris, Soc. Secy.  
Mrs. Benjamin Moskowitz, Treas.

### From the Men's Club

The officers of the Men's Club wish all its members, families and friends a year of health and good tidings and a year that will bring true peace to our beloved land, to the State of Israel and all mankind.

We invite each and everyone of you to participate in this coming year's events.

May the Lord bless the entire Center and may we and our families all be inscribed in the Book of Life and Happiness.

L'shonoh Tovo Tikosevul.

Stanley Bresnick  
President

Louis Kramer  
Dr. Milton Schiff  
Louis Moskowitz  
Honorary Presidents

Isaac Franco  
Chas. Marks  
Archie Levinson  
Nathan Zuckerbrot  
Vice Presidents  
Murray Rosof  
Financial Secretary  
Murray Greenberg  
Administrative Assistant

## SABBATH WORSHIP

### Week of October 1

Kindling of Candles: 6:19 P.M.  
Services: 6:00 P.M.

### SABBATH MORNING SERVICES

October 2—8:30 A.M.

#### SHABBAT SHUVAH

Sidra: Ha'azinu  
Deuteronomy: 32  
Prophets: Hosea 14:2-10;  
Micah 7:18-20; Joel 2:15-27  
\* \* \*

### Week of October 22

Kindling of Candles: 5:46 P.M.  
Services: 6:00 P.M.

### SABBATH MORNING SERVICES

Blessing of New Month of Heshvan  
October 23—8:30 A.M.

Sidra: Bereshit  
Genesis 1:1-6:8  
Prophets: I Samuel 20:18-42  
\* \* \*

### Week of October 29

Kindling of Candle: 5:37 P.M.  
Services: 5:30 P.M.

### SABBATH MORNING SERVICES

October 30—8:30 A.M.

Sidra: Noah  
Genesis 6:9-11:32  
Prophets: Isaiah 54:1-55:5  
\* \* \*

## RABBI HAYMOVITZ

will preach the sermons on all Sabbath Mornings, October 2—23—30.

## CANTOR BERKOVITCH

will officiate on Sabbath mornings, October 2 and 23.

## SATURDAY AND DAILY MINHA SERVICES FOLLOWED BY MAARIV

During the month of October at 6 P.M. except where otherwise noted; October 30 at 5:30 P.M., and commencing Sunday, October 31 at 4:30 P.M. (E.S.T.).

Brooklyn Jewish Center Review

# High Holy Days Services

## Rosh Hashanah

Services for Rosh Hashanah will be held on Friday and Saturday evenings, September 24 and 25 respectively at 6:15 and 7:00 o'clock; and Saturday and Sunday mornings, September 25 and 26 at 7:30 o'clock. The Torah reading will commence at 9:15 A.M. The shofar will be sounded on September 26 at 10:15 A.M. (Sunday only). All worshippers are requested to be in their seats before that hour. The sermon on both days will be preached at about 10:30 A.M. The doors will be closed while the sermon is delivered. The Musaf services will begin at 11:00 o'clock and the services will finish at approximately 1:15 o'clock.

## Rosh Hashanah Sermons

The sermons will be preached on both days of Rosh Hashanah at 10:30 o'clock.

Rabbi Levinthal will preach on the first day of Rosh Hashanah.

Rabbi Haymovitz will preach the sermon on the second day.

## Yom Kippur

The Kol Nidre services which usher in the Fast of Yom Kippur will be held on Sunday evening, October 3, at 6:15 o'clock.

Yom Kippur services will begin on Monday morning, October 4 at 8:30 o'clock. The Yizkor service will be held at 11:15 A.M.

On Yom Kippur Eve, the sermon by Rabbi Levinthal will be preached immediately after the chanting of Kol Nidre. On Yom Kippur morning, the sermon by Rabbi Haymovitz will follow the Memorial Services.

## Cantor and Choir to Officiate in Main Synagogue

Rev. Efim Berkovitch will officiate at the services to be conducted on Rosh Hashanah and Yom Kippur in the main synagogue. He will be assisted by the Choir under the direction of Mr. Aron Dinovitzer.

## YOUTH CONGREGATIONS

The Rosh Hashanah services in the Youth Congregation will be held on Saturday and Sunday, September 25 and 26 at 10:00 A.M.

The Kol Nidre services will be held on Sunday evening, October 3 at 6:15 o'clock.

The services on Yom Kippur will be held Monday morning, October 4, at 10:00 A.M. and 4:30 P.M.

## Candle Lighting During High Holy Days

Candles will be lit for the Rosh Hashanah holidays on Friday, September 24 at 6:30 P.M. and Saturday, September 25 at 7:34 P.M.

On Sunday evening, October 3 (Kol Nidre Eve), candles will be lit at 6:15 P.M.

## Additional Yizkor Services

For the benefit of the community, the Center will conduct special Yizkor services on Yom Kippur, Monday morning, October 4, in the Main Synagogue as part of regular Yizkor service at 11:15 A.M.

## Holiday Gym Schedule

The Gym and Baths Department will be closed Sunday, September 26 for the Rosh Hashanah holiday and will reopen on Monday afternoon, September 27 at 3:00 P.M., for men.

The following week, the department will be closed, Monday, October 4, for Yom Kippur and will reopen Tuesday morning, October 5, for women at 10:00 A.M.

## THE SELIHOT SERVICE

on Sunday morning, September 19th

will be followed by the  
ANNUAL SELIHOT BRUNCH  
of the MEN'S CLUB

All worshippers are invited to  
attend as guests of MEN'S CLUB.

## SELIHOT SERVICES

Sunday Morning, September 19  
7:30 A.M.

Conducted by  
CANTOR EFIM BERKOVITCH  
With the Choir Directed by  
MR. ARON DINOVITZER

## SUKKOT SERVICES

Kindling of Candles:

Friday, October 8: 6:07 P.M.

Saturday, October 9: 7:10 P.M.

Services: 6:15 P.M.

Saturday and Sunday Mornings,

October 9 and 10: 8:30 A.M.

## HOSHANA RABBAH SERVICES

Friday, October 15 at 7 A.M.

## CONCLUDING SUKKOT SERVICES

Kindling of Candles:

Friday, October 15: 5:56 P.M.

Saturday, October 16: 6:59 P.M.

Services: 6 P.M.

Saturday and Sunday Mornings,

October 16 and 17: 8:30 A.M.

Memorial (Yiskor) Services on

Saturday, October 16: 10:15 A.M.

## SISTERHOOD'S ANNUAL LUNCHEON

Wednesday, November 17, 1976

Reserve the Date!

Mrs. Anne Bernhardt, Chairman

Mrs. Betty Marks, Co-Chairman

## HIGHLIGHTS OF SISTERHOOD PROGRAMS

Wednesday, October 27:

Bus Trip to Hyde Park

Monday, December 6:

Jewish Book Review by  
Sarah Klinghoffer

**SUPPORT  
THE  
KOL NIDRE  
APPEAL**



# THE G'MATRIA OF THE BICENTENNIAL

By Harold Roland Shapiro

**I**N 1776, the Hebrew year 5536 was 536 of the sixth millennium. Applying *G'matria*, which seeks to discover meaningful Hebrew words in the numerical values of whose letters add up to stated numbers, what significant meanings can we derive from the number 536 to help us appreciate our bicentennial year?

Otherwise considered, what meaningful combination of Hebrew letters can we contrive today, totalling 536, which, if they had occurred to our coreligionists at the inception of American independence, would have bolstered or confirmed their faith in the days ahead?

The four Hebrew letters for "matzot" total 536! The message of *matzot* for the newly-born nation would have been a most felicitous one. Christian Americans were comparing Independence to the Exodus of the Israelites from Egypt. *Matzot* has always been a symbol of our freedom from Egyptian bondage. Passover is "the feast of *matzot*, season of our freedom . . . a remembrance of the Departure from Egypt." The same

four Hebrew letters spell *Mitzvot*, with all its implications for enabling us to feel truly free.

The numerical values of the Hebrew letters for "God is just"—*Yashar Adoshem* (Psalm 92:16) happen to total 536; words representing our faith to us today as they did to our forbears!

The Hebrew letters for "the Lord requires"—*doresh adoshem*—also wonderfully equal 536! They have always been part of our blueprint for neighborly living, as it is written "and what doth the Lord require (*doresh adoshem*) of thee, but to do justly, love mercy and walk humbly with Thy God (Micah 6:8).

Two hundred years later, we find 736 of the same millennium yielding the word *shatul* which means "planted". It at once represents our roots in these United States and the strength of American freedom under God. Thus be it ever, that America shall be "like a tree *planted* (*shatul*) by the rivers of water that bringeth forth its fruit in its season; its leaf shall not wither; and whatsoever [it] doeth shall prosper" (Psalm 1:3).

## TIME OF THE NEW SUIT (Continued from Page 13)

emerge. Indignantly he would order us, "Come!" And out we went. Mr. Less was just too big to be challenged by any suit salesman. This performance was re-enacted in several stores, leaving a trail of torn pants and swearing salesmen behind us.

Eventually we always got our new suits. I suppose Mr. Less got thirsty or my father just responded to our complaints that we were tired and hungry. Besides, our little brother had already gone into one of his crying tantrums. He was quite good at it.

Homeward bound, Papa and Mr. Less walked on ahead of us. Close behind in single file marched three Happier-Hooligan kids, each of us carrying a box containing a new suit with pants unpulled and intact.

Now that, after twenty-five years, I understand the roots of my predilection for Brooks Brothers, comes the Time of The New Suit, I go to Barney's.

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Start The

New Year

Right!!

Let's Begin

Our New Season

With A

Record Enrollment!

REMEMBER! MEMBERSHIP IS  
THE LIFELOOD OF EVERY  
INSTITUTION.

INTRODUCE YOUR FRIENDS  
AND NEIGHBORS TO THE  
BROOKLYN JEWISH CENTER  
NOW!



## THE STORY OF ISAAC

(Continued from Page 9)

take thousands of years as proved by the practices of the Greeks and Aztecs before mankind would learn this basic truth. The prophet Micah beautifully summed up the teaching of Judaism when he declared:

"Shall I give my first born for my transgression,  
The fruit of my body for the sin of my soul?  
It hath been told thee, O man, what is good,  
And what the Lord doth require of thee:  
Only to do justly.  
And to love mercy.  
And to walk humbly with thy God."

The Rabbis were intrigued with the symbolism of the ram's horn or shofar which is sounded on Rosh Hashanah. The blast of the shofar became an alarm to the conscience of Israel and a call to repentance. "Throughout the year," stated the Midrash, "the people of Israel are caught in sin's clutches and are led astray, but on New Year's Day they take the ram's horn and blow on it, and

eventually they will be redeemed from sin by the shofar."

The ram's horn is also the symbol of emancipation. Like the ram entangled in the thicket, say the Rabbis in the Midrash, Israel has become entangled with one oppressor after another. But the shofar will be sounded at some future time to herald the redemption of Israel from oppression and persecution.

The Midrash has been a constant companion to the Jewish student of the Bible. The English reader can further his acquaintance with the Midrash by studying the Soncino translation or by reading Ginzberg's "The Legends of the Jews." The Midrash combines fancy, poetic imagination and spiritual insight. Thomas Mann in his remarkable novels about the Patriarchs and Joseph has caught the spirit of the Midrash—moral and psychological truth beneath a playful veneer.

The legends of the Midrash of which we are reminded on Rosh Hashanah touch upon the great themes of birth and death, envy and forgiveness, temptation and faith, sin and repentance, and oppression and redemption.

# Superlative Center Catering Service!

The beautifully decorated ballrooms of the Center provide the finest facilities for catering your party.

There are separate rooms for each part of the affair: the Temple, the Bridal Room, the Reception Rooms and the Dinner Room.

The Gold and White motif of the lobby and the spacious ballrooms permit the use of any table decor you may choose.

Attractive price arrangements make it advantageous and conducive for you to visit our Center's Catering Department.

Our Parking Lot is conveniently located adjacent to the Center Building.

Call our Executive Director, Mr. Martin Lerner, for arrangements.

## Reserve

THURSDAY EVENING, OCTOBER 28th, 1976

for our

## ANNUAL MEETING

Election of Officers

- Annual Report by our President,  
Mr. Benjamin Markowe
- Refreshments and Entertainment  
Social Hour

# *Rosh Hashanah Greetings*

*New Year Greetings*

FROM

MR. and MRS.

JEFFREY AARON

AND FAMILY

57-68 228th Street

Bayside, N.Y.

*New Year Greetings*

*from*

HON. and MRS.

A. DAVID BENJAMIN

AND FAMILY

20 Plaza Street

*Greetings*  
*for the*  
*New Year*

FROM

MR. and MRS.

EMANUEL COHEN

10 Plaza Street

*A Very Happy*

*New Year*

FROM

MR. and MRS.

EDWARD ISAACS

80 Park Avenue

New York, N.Y.



**IN FOND REMEMBRANCE ON THE**

**HIGH HOLY DAYS**

על זה אנו בוכים

**In Loving Memory of SARAH H. KUSHNER**

קמו בניה ואשרוה

בעלה ויהללה

רבות בנות עשו חיל

ואת עליה על כלנה

Therefore do her children bless her,  
And her husband also praises her,  
Saying "Many women have done valiantly  
But you excelled them all."

**MR. JULIUS KUSHNER**

**RABBI and MRS. HAROLD KUSHNER  
and Family**

**RABBI and MRS. PAUL KUSHNER  
and Family**

IN FOND REMEMBRANCE ON THE  
HIGH HOLY DAYS

JUDGE JOSEPH A. SOLOVEI  
DR. SAMUEL SOLOVEI  
AND LOVING PARENTS,  
JACOB AND RACHEL SOLOVEI

BRUNICE BLAUSTEIN  
Loving Daughter of  
ANNA B. SOLOVEI

BY

SARAH and ANNA SOLOVEI

215 East 68th Street  
New York, N.Y. 10021

*New Year Greetings*

*from*

HON. and MRS.

STANLEY STEINGUT

1199 East 53rd Street

MR. and MRS.  
JACK CHESNER

196 Argyle Road

---

*A Happy New Year*

---

MR. and MRS.  
ARTHUR FRIED  
AND FAMILY

61 Eastern Parkway

DR. and MRS.  
DAVID FARBER  
AND FAMILY

40 Stoner Avenue  
Great Neck, N.Y.

---

לשנה טובה תכתבו

---

MR. REUBEN FRIEMAN

50 Brompton Road  
Great Neck, N.Y.



MR. and MRS.  
MURRAY GOLDSMITH

400 East 56th Street  
New York, N.Y.

---

*A Happy New Year*

---

MR. and MRS.  
JOSEPH HELLER

MRS. FELIX F. HOROWITZ

LAWRENCE I. HOROWITZ

DR. and MRS. DAVID FORSTED

HILARY LYNN FORSTED

ADAM SETH FORSTED

---

לשנה טובה תכתבו

---

FELICIA, HAROLD and DAVID KALB

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This Feast of the Law all your gladness display,  
To-day all your homages render.  
What profit can lead one so pleasant a way,  
What jewels can vie with its splendor?  
Then exult in the Law on its festival day,  
The Law is our Light and Defender.

My God I will praise in a jubilant lay,  
My hope in Him never surrender,  
His glory proclaim where His chosen sons pray,  
My Rock all my trust shall engender.  
Then exult in the Law on its festival day,  
The Law is our Light and Defender.

My heart of Thy goodness shall carol alway,  
Thy praises I ever will render;  
While breath is, my lips all Thy wonders  
shall say,  
Thy truth and Thy kindness so tender.  
Then exult in the Law on its festival day,  
The Law is our Light and Defender.

Festival Prayer Book  
(Translated by Israel Zangwill)

GOD THAT DOEST WONDROUSLY  
(NE'ILAH)

God, that doest wondrously,  
God, that doest wondrously,  
Pardon at Thy people's cry,  
As the closing hour draws nigh!

Few are Israel's sons and weak:  
Thee, in penitence, they seek.  
O regard their anguished cry,  
As the closing hour draws nigh!

Souls in grief before Thee poured,  
Agonize for deed and word;  
"We have sinned Forgive!" they cry,  
As the closing hour draws nigh!

Heal them! Let their trust in Thee  
Turn aside Wrath's dread decree;  
Doom them not, but heed their cry,  
As the closing hour draws nigh!

For our Fathers' righteousness  
Save us now in our distress;  
Make us glad with freedom's cry,  
As the closing hour draws nigh!

Moses Ibn Ezra, 1070-1138  
(Translated by S. Solis-Cohen)

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## *The Eight Grades of Charity*

There are eight degrees of charity, one higher than the other: Supreme above all is to give assistance to one who has fallen on evil times by presenting him with a gift or loan, or entering into a partnership with him, or procuring him work, thereby helping him to become self-supporting.

Inferior to this is giving charity to the poor in such a way that the giver and recipient are unknown to each other. This is, indeed, the performance of a commandment from disinterested motives; and it is exemplified by the Institution of the Chamber of the Silent which existed in the Temple, where the righteous secretly deposited their alms and the respectable poor were secretly assisted.

Next in order is the donation of money to the charitable fund of the Community, to which no contribution should be made without the donors feeling confident that the administration is honest, prudent and capable of proper management.

Below this degree is the instance where the donor is aware to whom he is giving the alms but the recipient is unaware from whom he received them; as, e.g., the great Sages who used to go about secretly throwing money through the doors of the poor. This is quite a proper course to adopt and a great virtue where the administrators of a charitable fund are not acting fairly.

Inferior to this degree is the case where the recipient knows the identity of the donor, but not vice versa; as e.g., the great Sages who used to tie sums of money in linen bundles and throw them behind their backs for poor men to pick up, so that they should not feel shame.

The next four degrees in their order are: the man who gives money to the poor before he is asked; the man who gives money to the poor after he is asked; the man who gives less than he should, but does it with good grace; and lastly,, he who gives grudgingly.

Moses Maimonides, 1135-1204

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*to the*  
*Annual*  
*Kol Nidre*  
*Appeal*



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# Brooklyn Jewish Center Review

Rosh Hashanah, 5738

September, 1977



THE THICK DARKNESS THAT COVERS THE EARTH

By Rabbi Israel H. Levinthal

THE ORIGIN OF THE MEZUZA AND ITS ORNAMENTS

By Rabbi David Haymovitz

THE BEAUTY OF THE PSALMS

By Rabbi Mordecai H. Lewittes

AN HISTORICAL ANALYSIS OF JEWISH DIVORCE

By Mr. Joseph Heller

MESSIAHS, TRUE AND FALSE

By Prof. David Rudavsky

THE CHEDER IN THE SHTETL

By Mr. Jacob Hoffman

A SCHOLAR SEEKS A BREAKTHROUGH

By Mr. Louis Kramer

*New Year Greeting Section*

## ***Everything Goes Up...Up...Up...***

These words might be written bottom to top  
Then you'd say that's too cute.  
But what we have to say ought to make you hop  
And react with step acute.

What we buy now  
Cost less yesterday.  
Everything goes up  
With no end in sight

We're in a bind —  
The outgo tops the take  
Friends help to bridge the gap  
Too many remain deaf to our pleas;  
Let others do it, say they.

We need your help —  
You who give  
You who don't  
ALL of YOU must GIVE, NOW!

Everyone must GIVE to the KOL NIDRE APPEAL.

**Don't let the other fellow do it alone!**

ISRAEL H. LEVINthal, Rabbi  
BENJAMIN MARKOWE, President

DAVID HAYMOVITZ, Rabbi  
EMANUEL COHEN, Honorary President

LOUIS KRAMER, Chairman, Kol Nidre Appeal

## A SCHOLAR SEEKS A BREAKTHROUGH

This issue of the Review publishes an article by Joseph Heller that innately is controversial. To say, as we generally do, that we disclaim all responsibility for the writer's viewpoint, would be redundant of our usual disclaimer published in every issue. However, the writer is so persuasive in his plea, that we are hard put not to go along with his opinion.

Our society is in a turbulent state. It is evident in every facet of government and life. Courts, legislatures, leaders, have all altered positions that once had solid standings. Our people have turned the mores of the times into standards hard to accept yet we regard them as the norm, tacitly, if not actively.

Into this maelstrom, comes a man, scholar of the law, and of recent years a student of Mishna, and makes a plea that can't be ignored. He has spent arduous months preparing his paper, writing, revising, submitting it to others with superior knowledge for opinions. What he has to say is so argumentative that another would not dare to put it into print. Yet, he cries from the heights that something must be done to undo a wrong, frozen these many years because the ones who can render justice refuse to listen to the tears of the injured.

A new wind is blowing. And it must blow some good. If the men in control scorn change, there are others — women, too, who demand change.

One great scholar of Hebrew law says, change in family law comes slowly. An understatement, indeed. On the distaff side, one speaks of Jewish family life, insisting that women be treated as full partners in every aspect of Jewish domestic

relations.

Instead of joining forces with those who are outspoken for a new interpretation, all we hear is further criticism of our interpretations. At a recent rabbinical convention, all that the leaders could say is that change must be within the ambit of halacha. No one seeks change—we seek a new meaning in the same way as the prozbol and other devices came about.

When the role of the woman was put to discussion at this same meeting, the panelists were all men. It was reported that several women complained that divorces were being held up by recalcitrant husbands who refused to cooperate with the divorce procedure. Not one rabbi spoke of domestic relations. In place of the displeasure of the women, our Jewish press publishes reams of curiosa on where you can obtain a “kosher” get. All about writing the get — not one word on the harshnesses of domestic relations.

The women are still disunited and can't make demands except in small groups or merely as individuals. Our women are still dominated by men, men who are adamant that the line must be held at all costs, and, it seems, even if their inaction proves to be injurious in the main.

All too many of our young people are leaving our fold in numbers probably greater than in our entire history. Inter-marriage is the order of the day. Divorce is growing at a rate to astronomical percentages. We wring our hands instead of applying ourselves. “I found it” is mocked by “We never lost it”. We need action — not catchwords and slogans.

Disunity is a luxury in times like these. A Jew is a Jew. Forget about power. A people is in fever, burning with a disease that can be cured; with all of us joined as a whole, no matter how we regard our religion, let us seriously think out the interpretation needed for the good of our people. We can't continue to indulge in fratricidal war. This is a time for peace — shalom baith — in our household.

—Louis Kramer

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*The opinions expressed by the writers in these pages are not necessarily those of the Review.*

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### ABOUT THE COVER

A Simchat Torah flag as shown in a print made in Poland in the nineteenth century. On the flag can be seen incidents described in the Bible, predominantly, the Sacrifice of Isaac, with the sword held high by Abraham, and the Angel grasping the hilt, so staying the sacrifice. Children walk in Simchat Torah processions carrying such flags as can be seen in the lower left of the flag. Reproduced with permission of The Jewish Museum, Mintz Collection.



# THE THICK DARKNESS THAT COVERS THE EARTH

[Sermon preached on Concluding Day of Passover, 1977]

By Rabbi Israel H. Levinthal

At this stage of my life, whenever I stand on this pulpit to preach, I always feel that my first duty is to thank our Heavenly Father for granting me this blessed privilege. I do so today in those simple but beautiful words — somewhat modified — which every Jewish child is taught to recite in the morning as soon as he or she awakens from sleep: “*Modeh ani lefanecha*, I thank Thee, living and eternal ruler, *shehechezakta bi nishmasi*, that Thou hast strengthened my soul,” so that I may address this congregation so dear and so close to my heart.

We are all familiar with the story of the ten plagues which God brought upon the Egyptians in order to force their ruler Pharaoh to free the Israelites from their bondage. I want to take as my text the ninth plague, that of *choshech*, — darkness. The Bible describes this plague in lengthier fashion than most of the other plagues: “And there was darkness upon the land of Egypt;” “One could feel the darkness;” “It was *choshech afelah*, a thick darkness.”<sup>1</sup> The ancient Rabbis, on reading these words, ask an interesting question: *Kamah haya oso choshech?* “How thick was that darkness?” And the answer is even more striking: “*Rabbosenu amru*, our sages tell us, *ava kedinar haya*, it was as thick as a dollar!”<sup>2</sup>

The *dinar* was the standard coin in ancient times, what the *dollar* is in America, the *pound* in Britain, the *franc* in France. The Rabbis saw in that plague of *choshech* the special darkness which God brought upon Egypt, but it was also to them symbolic of the so called civilization which ruled in the land of

Egypt and which characterized the life of the Egyptians — it was a *choshech afelah*, a thick darkness, a darkness which one could feel, which hovered over their lives. And that darkness was caused by the role of the *dinar* in the people’s life — the *dinar* was everything to them; nothing else mattered, the possession of the *dinar* was the one goal to which life was to be directed.

It is interesting to note that the *Zohar*, the classic work of the *Kabbalah*, the philosophy of mysticism which captivated the minds of so many Jews in the middle ages, also interprets this plague of *choshech* in similar fashion: “What was the color of that darkness?” the author asks. And the sage answers: “The darkness was *min tzeva zahav adom*, the color of red gold!”<sup>3</sup> The worship of red gold was the thick darkness which marked the life of the people and which brought upon them all the other plagues — blood, pestilence, misery and human bondage.

Economists, sociologists, philosophers, — all offer their analyses of the plague of darkness that has come upon the world today. I venture to suggest that the analysis of the ancient Rabbis which they give in their few words, offers to us the truest, the clearest answer: the role which the *dinar*, — the *zahav adom* — is playing in the world today.

About a year or so ago Saudi Arabia wanted to float a loan for several billion dollars. She approached the leading bankers in England and in France. But she made one stipulation: no Jewish banker was to be included in this transaction. Mind you, these Jewish financiers and their non-Jewish colleagues were friends, close

buddies, — went together to the same horse races, played cricket together; suddenly, the friendship ceased, the non-Jewish bankers turned their backs to their old buddies, — all rushed and danced before this idol — the *dinar*, the *zahav adom*.

We have today the powerful Arab boycott against Israel, — the injustice and illegality of which is universally recognized. Right thinking legislators in the American Congress, who recognize the injustice and the immorality of this boycott, are working to thwart its effectiveness. But what difficulties face them! And what is the main argument of the opposition? To nullify this boycott will affect American business! No thought of justice, no heed to morality. The *dinar*, the *zahav adom*, that is the only need of man today.

Former American ambassadors — men of high reputation in our political and social life — are now in the employ of a number of Arab countries. They not only do the work for which they were employed, but they also have become their most effective public relations men. Again, what is the main argument in their pleas in behalf of their employers? The opportunities for the acquisition of vast coffers of the *dinar* which the Arab petrodollars offer Americans today.

The noted historian and philosopher, Arnold Toynbee, with whom we Jews have serious disagreement about his views on Judaism and Israel, was nevertheless correct, when he said during a recent interview: “The West is living through an Age of Greed . . . I feel there is something incorrigible about us, a selfishness here in this island, and a scramble for oil among the nations, each looking out for itself. We are measuring everything by money.”<sup>4</sup>

But this plague is not only hovering over international life and bank-

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# THE ORIGIN OF THE MEZUZA AND ITS ORNAMENTS

By Rabbi David Haymovitz

The Mitzvah of Mezuzah, though it is biblical in origin, has undergone development and change in its application and its ornaments throughout the centuries.

The biblical citation expressed twice in the book of Deuteronomy (6:4-9; 11:13-21) "Uktavtam Al M'zuzot Baitecha U'Vish'arecha," thou shalt write them upon the doorposts of thy house and upon the gates — which might have been taken figuratively, like the admonition to the young man who is told, regarding the parental commandments which he is to obey: "Bind them continually upon thy heart, tie them about thy neck" (Prov. 6:21), has been taken literally.

Some scholars find related phenomena in the First Temple which had, on each side of its portal, a bronze pillar which obviously carried an inscription. One of these pillars was named Boaz, the other, Yachin (Kings I 7:21). However, what these scholars failed to see, is that these pillars have nothing to do with the Mezuzah at all. There is a debate as to their significance and what was their purpose. Obviously, there was an inscription on them. They were placed at the entrance of the Temple, to impress all comers with the omnipotence of God. But this has nothing to do with the Mezuzah whose purpose was to be posted on the entrance to private dwellings.

Still, it is not entirely clear how the Deuteronomic command was to be understood in detail. "Doorposts," in the plural, could apply only to the two posts flanking the abode's entrance. Ever intent upon a strict interpretation of this command, the Rabbis understood it to mean a Mezuzah to be attached to every door in the house, no matter how many rooms. Rabbi Meir of Rothenberg had

twenty-four Mezuzas in his residence.

"Gates," in ancient times, must have meant the Gates of the City. The city, already at an early period, had a surrounding wall and gates leading through the wall. With advancing urbanization, the Mezuzah may have been attached to other gates; for example, the gates of court houses. From the obligation to have a Mezuzah, religious edifices were exempt; the edifice itself made those entering aware of the Divine Presence (Ber. 47a). In the Second Temple, only the Nicanor Gate had a Mezuzah, for the reason that behind it lay "the chamber of the counselors" (Yoma 11a).

How the Mezuzah was originally attached to the doorposts and gates, is not entirely clear. Was the inscription written directly on the building, or was it attached separately, as in later usage? Some scholars say that like other ancients, the Hebrews had at the entrance of their homes the inscription on the post itself. This was done by the ancient Egyptian who had an inscription of a sacred adage at the entrance to the home, and it has been customary among other nations of the east.

In Palmyra, Syria, there has been found a door lintel of the third century with the Jewish inscription of Deut. 6:4-9 in Hebrew letters. The majestic beauty of this portal suggests a synagogue, but the synagogue, as we have said, did not require a Mezuzah. That portal may have belonged to some secular edifice, possibly a court house. This is what the scholars feel warrants the surmise that the text of the Mezuzah, perhaps in the abbreviated form, was inscribed directly on the gate or on the door.

Owing to the complications of the procedure, as well as to the subsequent expansion of the text, the

requisite words needed a piece of parchment. Such a strip of parchment would come rolled up in such a way that the inscription was on the inside, the blank side lying outward. Thus was the inscription protected. While the other nations have since given up that custom, the Jews continued to hold on to this sacred scroll on the doorposts to this very day.

With all due respect to the learned scholars, I would like to stay away from such speculation as to how the Mezuzah came into being the way it is today. All we know is that in the special tractate Mezuzah, which is part of the Talmudic literature edited in the second century, the laws of the Mezuzah, its form, text, even the number of lines, and the words of each line, are prescribed.

How was the roll attached? Originally the method seems to have been to place the roll in a cavity scooped in the post. To us such a thing seems strange, boring a hole in a post as a place for storing, but there is visible demonstration of this usage.

About twenty-five years ago Professor E. L. Sukeni published an account of a stone which was part of a synagogue in Caesarea in ancient Israel. Engraved on this stone was the following inscription in Greek: "Oh God help! The donation of the people in the time of Marutha." (Marutha was probably the head of the synagogue). The stone shows a perfectly circular concavity in which, according to Sukeni, was kept "a candelabrum or something similar."

Some scholars disagree and think that there was kept, not a candelabrum, but rather the Torah on a scroll, or on a number of scrolls. At that time, when the synagogue was not yet equipped with a fixed cabinet for the Torah, the Torah would, after the service, be carried outside the synagogue and, as in this case, placed in the concavity. Similarly, say the



scholars, a small niche in the doorposts of the house, may have admitted the Mezuzah.

Again, we leave speculation to the scholars and return to the tractate Mezuzah (11, 10), which mentions the practice of enclosing the Mezuzah in a "hull". There is nothing unusual about this custom. The scroll of the Torah was likewise protected either with a mantle or, as in the Orient, by enclosure in a chest of wood or metal. The encasement of the Mezuzah was, in the Talmudic period, an innovation as indicated by the fact that it was a matter of debate. Rabbi Meir (second century C.E.) favored it; Rabbi Judah (third century C.E.) objected. That was, nevertheless, the usage which came to prevail. The result was the tendency to give the container artistic embellishment. Originally, however, the container was completely plain, a closed receptacle of wood or metal.

The Mezuzah was regarded as a constant admonition to be mindful of God and His laws. But, as early as Talmudic times, there came to be associated with the Mezuzah, the intent of safeguarding the inhabitants of the house by barring the entrance against evil spirits. During the Middle Ages, with the mystic tendencies, this concept came to be held with growing intensity.

The increasing perils of Jewish life and the hostile surroundings likewise generated a deepening concern for protection. What could be more likely than making the Mezuzah an expression of this solicitude? This was achieved by placing on the hitherto blank side of the roll, the word "Shaddai," the Almighty, a word often inscribed on amulets. The Hebrew letters of the word stand for "Shomer Daltot Y'rael", protects the doors of Israelites. This name of God often was used by mystics to denote protection of the Almighty. This was further amplified by adding certain touches to the text written on the

inner side or on the outside. For example, to the text were added names of certain angels; in the Bible there is imputed to the angels the role "to keep thee in all thy ways" (Ps. 91:11). Five-pointed or six-pointed figures would stand stretched in the Mezuzah's margins; the six-pointed star was deemed especially potent.

Maimonides sanctions nothing more than the word "Shaddai" on the blank side. This has remained to this very day while the addendum on the text side have completely disappeared. As a result of this development, what happened to the container? In its oldest form, the container has no opening; the newer form is supplied with a round or rectangular orifice through which the word "Shaddai" can be seen.

Conflicts were generated by the exposure of the Divine Name. The Name was regarded not as a mere piece of writing; it is imbued with a divine potency. It was considered a violation and disrespect to the name of God if it would be placed where it looks upon something unseemly. Moses of Coucy, a French Rabbi of the thirteenth century, points the way out of this difficulty: "If the Mezuzah is intended for a room occupied by small children, I cover the opening of the Mezuzah with a little wax." The Shulchan Aruch, the code of Jewish law, lays down the rule: "In a place where there is filth, it is well to keep the Mezuzah covered." In the Turei Zahav, a commentary on the Shulchan Aruch, David B. Samuel Halevy (1586-1667) discussing that passage, observed that the covering of the Divine Name applies, by extension, to the bedroom.

Instead of covering with wax, hardly an ideal solution, there came into use sometime, the device of placing over the opening through which the Divine Name appears, a kind of doorlet, the wings of which could, as occasion demanded, be closed or open.

Originally, the Mezuzah stood on the doorpost in a vertical position as recommended in the Shulchan Aruch, Yore De'ah. Others preferred it horizontal. Rabbi Moshe Isserlish, an author of the commentary to the Shulchan Aruch, urges the sloping position as a compromise between the two.

So much about the development of the Mezuzah. What about its beautification? Concerning the mitzvah of T'fillin, we find the Mishnah describing the way some of the rich used to beautify the encasements of the T'fillin. The Mishnah tells us of the custom to make the containers of pure silver or gold, a custom which was prevalent until the thirteenth or fourteenth century, and then disappeared. From the seventeenth century, not any earlier, the golden or silver receptacles in which the T'fillin were kept were not in use.

The Mezuzah, it seems, took a different direction. Originally, it was plain, of wood or metal. Only in the last two centuries the Mezuzah has been taken out of its plain container and adorned with gold and silver and all sorts of artistic decorations.

Beginning with the script itself, some artistic attempts in the writing are discernible from an early date. The Talmud (Men 31b) quotes a remark of Rabbi R. Johanan Bar Kapara (about 275 C.E.): "A Mezuzah is permitted if it is written with two or three or even one word (to the line), provided the writing does not form a tent or a tail." This obviously refers to an ornamental style of writing, familiar in those days and known to us through the Roman's custom, who would write out poems in such a way that the lines, by their varying lengths, form the shape of an object. Poems so-shaped were called Carmina Figurata. This was later abolished and completely disappeared from the Mezuzah when strict rules were laid down in the

*(Continued on Page 18)*

# THE BEAUTY OF THE PSALMS

By Rabbi Mordecai H. Lewittes

## Hope in The Lord

The poetry of Tehillim (Psalms) permeates the prayers of the synagogue. On Rosh Hashanah one has a splendid opportunity to read and study these immortal poems which beautify the service on Sabbath, weekday and holiday.

Psalm 27 has a special association with the High Holiday period. The opening words of the psalm are "The Lord is my light and my salvation". The Midrash interprets this verse as follows:

The Lord is my light — on Rosh Hashanah

And my salvation — on Yom Kippur.

In keeping with this interpretation it is customary to recite Psalm 27 for an entire month preceding the New Year. The Rabbis also call attention to verse 13 which has been translated "I had fainted, unless I had believed to see the goodness of the Lord in the land of the living". The Hebrew word for "unless" is lule, which contains the letters of Elul, the month before Rosh Hashanah.

The words of the Psalmist are particularly appropriate for this solemn season:

One thing have I desired of the Lord,  
That will I seek after;  
That I may dwell in the house of the Lord  
All the days of my life,  
To behold the beauty of the Lord,  
And to inquire in His temple.

The Hebrew word u'l'vaker has been translated by some "and to visit" by others "and to inquire" or "and to meditate". Visiting the sanctuary and inquiring about or meditating upon its teachings have been spiritually rewarding. The hopeful mood of these meaningful holidays is forcefully expressed in

the final verses of Psalm 27:

Hope in the Lord;

Be of good courage, and He shall strengthen thy heart,

Yea, hope in the Lord.

Although one traditionally appears before a court of judgment on Rosh Hashanah, the Jew is hopeful. He shows his faith in a favorable court verdict by appearing in white, the color of the robe donned by the acquitted. "Hope in the Lord" is thus an appropriate message for the holiday season.

## The Evening Service

Upon entering the synagogue one recites the exclamation of the ancient seer, "How goodly are thy tents, O Jacob, thy dwelling-places, O Israel". The verses that follow, selected from Tehillim, express the mood of the worshiper:

I will come into Thy house by thy abundant grace.

I worship before Thy holy temple with reverence.

Lord, I have loved the habitation of Thy house,

And the place where Thy glory dwelleth.

When Rosh Hashanah falls on a Sabbath, the evening service includes the beautiful Psalm 92. "A Psalm or song for the Sabbath day. It is good to give thanks unto the Lord." Rashi, prince of commentators, writes that this psalm relates to the world to come when one will enjoy perpetual Sabbath. After the opening verses of thanksgiving, the psalm contrasts the wicked and the righteous. The wicked spring up like grass but also wither away like grass. The righteous, however, "flourish like the palm tree and grow like a cedar in Lebanon."

They shall still bring forth fruit in old age.

They shall be full of vigor and strength.

I have heard this psalm of

thanksgiving read in Hebrew and in English at a home for the aged and noted how many were visibly touched by the Psalmist's tribute to those who had attained old age.

Psalm 92 is followed by a brief but majestic psalm which speaks of a Creator who is mightier than Nature:

The floods have lifted up, O Lord,

The floods have lifted up their voices,

The floods lift up their waves.

But above the sound of many waters,

Mighty breakers of the sea,

The Lord on high is supreme.

Rashi states that the psalm refers not only to the forces of Nature but to the nations that oppose God's law. Like the breakers of the sea the wicked raise their powerful voices in protest against God's just retribution, but God's testimonies are true and unailing.

After the festive evening meal the Birkat Ha-Mazon, or grace, is preceded by Psalm 126. This is labeled as Shir Ha-Maalot (a song of ascents) since Levites in ancient Jerusalem sang this song as they ascended the steps leading to the sanctuary.

When the Lord turned again the captivity of Zion,

We were like dreamers.

Then was our mouth filled with laughter

And our tongue with singing.

They that sow in tears

Shall reap in joy.

There are two interpretations of the phrase "we were like dreamers". We were like the sleeper who is troubled by a nightmare, says one commentator. Another commentator, however, refers to the joyous vision of the dreamer who foresees a glorious future. Both these interpretations are applicable to our own era when the nightmare of the holocaust has been succeeded by the glorious vision of Israel reborn.

*(Continued on next page)*



### The Morning Service

The psalms recited on the morning of Rosh Hashanah are familiar to us from the weekday and Sabbath services. They are often referred to as P'sukay d'zimrah, verses of song or praise. Unforgettable is the Psalmist's appreciation of the God of Nature, as expressed in Psalm 19:

The heavens declare the glory of God,

And the firmament showeth his handiwork.

Psalm 34 contains a formula for the good life:

Who is the man who desires life  
And loves a long life in which he  
may see happiness?

Keep thy tongue from evil  
And thy lips from speaking  
falsehood.

Depart from evil and do good,  
Seek peace and pursue it.

The prayer of Moses, Psalm 90, reminds us of the need for measuring our days wisely. "Teach us how to number our days, that we may attain a heart of wisdom". According to one commentator this is a prayer for long life. According to most commentators, however, it is the quality of life that counts. Whether few or many, let our days be marked by a heart of wisdom, for one does not measure life chronologically.

Psalm 145 is preceded by verses containing the thrice-repeated word "Ashray" (Happy). Rashi calls attention to the fact that there are 25 verses in Psalms beginning with the word "Ashray". These verses might well be called the Hebrew beatitudes for they describe those who are truly blessed. Recited morning and afternoon, Psalm 145 recalls God's daily beneficence to all creatures.

Psalms 146-150 all begin and end with the command Hallelujah (Praise the Lord). Bach, Handel and other composers who have written music based on this theme were preceded by the musicians in the ancient Temple who expressed their

love and reverence for God with musical instruments, with song and with dance:

Praise Him with the sound of the shofar,

Praise Him with the harp and the lyre,

Praise Him with the timbrel and dance,

Praise Him with strings and the flute.

The proclamation of God's kingdom, Ha-Melekh, is followed on Rosh Hashanah by the recitation of Psalm 130, familiarly known by its Latin title "De Profundis". This psalm is an eloquent prayer for salvation. "Out of the depths I call to thee, O Lord."

The morning service ends with the hope that we will be inscribed in the Book of Life. The tradition that the righteous are inscribed in a book is based on a verse in Psalm 69 which states that the wicked will be blotted out of the book of the living and not be written down with the righteous. This picturesque metaphor is also the source of the New Year greeting, "May you be inscribed for a good year."

### The Musaf

The sounding of the shofar is introduced by the sevenfold recitation of Psalm 47:

God has ascended His throne  
amidst shouting,

The Lord with the sound of the shofar.

As we return the scroll to the Ark we proclaim the virtues of the good man who adheres to the teachings of the Torah:

Who may ascend the Lord's mountain?

And who shall stand in His holy place?

He that hath clean hands and a pure heart.

(Psalm 24)

The additional service on Rosh Hashanah contains three basic themes: Malkhuyot (sovereignty), Zikhronot (remembrances) and Shofarot (sounding of the shofar).

Each theme is illustrated by Biblical verses, including many from Tehillim:

The Lord is King; He is robed in majesty . . .

He has made His wonderful works to be remembered . . .

With trumpets and the sound of the shofar.

Make a joyful noise before the Lord, the King.

The Musaf service ends with quotations from Psalms dealing with peace:

Great peace have they who love Thy law . . .

Peace be within your walls;

In behalf of my brothers and friends let me pronounce peace for you . . .

The Lord will give strength unto His people;

The Lord will bless His people with peace.

The concluding theme of peace is in keeping with the Rabbinic dictum; "Scholars increase peace throughout the world."

### An Immortal Treasure

Virtually every page of the liturgy carries quotations from Tehillim. We are the heirs of the Levites who sang these verses in the ancient Temple.

We are not alone in our love for the Psalms which have become part of the heritage of world civilization. It is significant that the first book published in America was the Bay Psalm Book, an original translation by the Puritans of Massachusetts Bay. Millions have recited and sung the verses of Psalms throughout the world.

To the Jew, Tehillim has been a constant companion and an un-failing source of comfort. Its majestic beauty has made this book one of our cherished treasures.

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**EVERY MEMBER  
ENROLL A NEW MEMBER**

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# A LAWYER'S PLEA FOR CHANGE

## AN HISTORICAL ANALYSIS OF JEWISH DIVORCE

By Joseph Heller

The refusal by a husband to issue a Jewish divorce, after having secured a civil divorce, has brought about legal disabilities, misery and the wife's status as an agunah. Why? Because in Biblical days, the power and right of a husband to unilaterally divorce his wife, was the basic principle of the Jewish law of divorce. Although later modified, the husband still retains the power to deny his wife a Jewish divorce by refusing to deliver a get.

What is the basis for this conclusion? Teachers, commentators and many Rabbis point to the Bible, Deuteronomy 24, as the source. In that passage they will find the divine power as being vested in the husband to send his wife away at will. Because no civil or religious authority may make a fundamental change in biblical mandates, the whim of a husband determines whether his wife, after a divorce without a get, is a free person or an Agunah.

Before we analyze the fragmentary provisions of Deuteronomy dealing with divorce, we should distinguish Biblical Law from Rabbinic Law. Biblical laws are expressly stated in the Torah. At times law derived from scripture by interpretation may become Biblical law. All the other laws are Rabbinic law.

Deuteronomy 24, verses 1–4 reads:

“A man takes a wife and possesses her. She fails to please him because he finds something obnoxious about her, and he writes her a bill of divorcement, hands it to her, and sends her away from his house; she leaves his house-

hold and becomes the wife of another man; then the second man rejects her, writes her a bill of divorcement, hands it to her and sends her away from his house; or the man who married her last dies; then the husband who divorced her first shall not take her to wife again.”

Deuteronomy 24 is clear and free of ambiguities. It merely recites the fact that when a divorced wife remarried and is again divorced, she may not remarry her first husband. It does not specifically declare that a husband has the right to send his wife away.

Construction in its legal sense has been defined as the art or process of determining the proper meaning or application of the provisions contained in a statute or other written instruments. There is no Biblical Law, expressly stated in the Torah, that a husband may send his wife away. Is there anything in the quotation from Deuteronomy which by way of interpretation qualifies the act of sending the wife away as having been intended to be Biblical Law?

Where a construction of a statute is required, it may be reached by reasoning from extraneous connected circumstances, laws or writings, bearing on the same or a connected matter, or by seeking and applying the probable aim and purpose of the provision.

The term “construction” is frequently and commonly used as being synonymous with “interpretation”, although there is a technical difference between the two. “Interpretation”, strictly speaking, is limited to an exploration of the

written text, while “construction” properly goes beyond and may call in the aid of extrinsic considerations. (From Sec. 71, Definition and nature of construction, Book 1, McKinneys Consolidated Laws of New York).

How does one reconcile the asserted right of a husband to send his wife away with the only other two passages in Deuteronomy wherein divorce or its equivalent is mentioned? Deuteronomy 22, 13–19 in substance states, If a man defamed a virgin after he married her, she shall remain his wife; he shall never have the right to divorce her. Deuteronomy 22, 28–29 states; If a man comes upon a virgin who is not engaged and he seizes her and lies with her, and they are discovered, she shall be his wife. Because he has violated her, he can never have the right of divorce.

That the husband may not rely on scripture as authorizing him to send his wife away is evidenced by the Mishnah and works of authority wherein is enumerated (1) instances when a divorce may be granted a wife at the suit of the wife only; (2) instances when a divorce could be obtained at the suit of either party; and, (3) instances when a court, even against the wishes of both parties, could divorce them.

The thirteen canons of Scriptural Interpretation (Rabbi Ishmael) are of no help to those who want to read in Deuteronomy 24, the husband's unilateral right to a divorce. The twelfth rule of construction states: “The meaning of a passage may be deducted from its context or from some subsequent passage.” There is no subsequent passage which refers to the one in question and a reading of the text itself is clear in that it does not treat the question as to who may unilaterally demand a divorce. Likewise, if there is contradiction, canon 13 provides an explanation can be determined only when a third text is found capable of harmonizing the two. Again, there is no third text to



be found.

If a husband may at will divorce his wife, such a right cannot be subject to exceptions. Such a right, if actually exclusive, implies an unquestionable finality. Deuteronomy 24 cannot be interpreted so as to have been intended as a Biblical Law vesting a husband with the right of unilateral divorce.

Whenever possible, a statute will not be construed so as to lead to evil, unjust, oppressive or absurd consequences or to self-contradiction.

The Bible, in Deuteronomy, over and over repeats: "And now, Israel, give heed to the laws and rules which I am instructing you to observe. Keep the commandments of the Lord Our God that I enjoin upon you. Observe them faithfully. He commands you to observe the Ten Commandments inscribed on the two tablets."

Nowhere do we find the subject matter of divorce treated as an ordinance, as a command, as rules which the Jews were instructed to observe. The words, "he writes her a bill of divorcement, hands it to her and sends her away from his house," are hardly words constituting a law or an ordinance.

Divorce is not a subject matter of decretal law of the Bible. The aim of marriage was procreation of children. "Be fruitful and multiply." Gen. 1:28. A fair and reasonable interpretation of Gen. 2:24 which states: "He shall cleave unto his wife and they shall be one flesh," seemingly is an absolute prohibition of divorce.

By custom only, nuptials were celebrated by a symbolical act. So were they terminated by another symbolical act. In dismissing his wife from his home, he is terminating the right he acquired over her. In other words, divorce puts an end to the relationship of marriage which was inaugurated by a symbolical form of acquisition, namely betrothal.

### Moses Maimonides

In his Guide for the Perplexed, III, 49, wherein he discussed the commandments included in the 14th class, he observes that friends and family are something that is necessary for man throughout his whole life. "Accordingly, a single tribe that is united through a common ancestor, because of this, love one another, help one another, and the attainment of these things is the greatest purpose of the Law. Hence, harlots are prohibited because through them lines of ancestry are destroyed. In order to prevent these great evils and to bring about the common utility, namely knowledge of the line of ancestry, harlots are prohibited. And there is no way to engage in permitted sexual intercourse other than through singling out a woman for oneself and marrying her in public. Therefore, a binding ceremony and a certain act have been prescribed signifying the woman is allotted to the man; this is the betrothal. Then when the act is made public, it is the ceremony of marriage. Sometimes the union of the two may be discordant and matters in their household not in good order. Consequently, divorce is permitted. However, if a divorce could become valid merely by means of the utterance of words or through the man's turning the woman out of his house, the woman might watch for some negligence on the part of her husband and then go out and claim to be divorced. Or if some individual had fornicated with her, she and the adulterer might claim that she had been divorced beforehand. Therefore, the Law has given to us the ordinance that a divorce can only be made valid by means of a writ attesting it."

All that Maimonides abstracts from Deuteronomy 24 is that a divorce can only be made valid by means of a writ attesting it. The procedure to be followed is what we call adjective law. These are rules of procedure by which sub-

stantive law is given concrete application to persons and events. They emanate from legislatures and courts. Therefore, the wording of the writ and its execution becomes a matter of legislation or by judicial decree of the Rabbis, which of course are subject to change or modification.

### The Talmud

The appellation "Talmud" means literally study and it embodies mental labor and teachings of the ancient Jewish scholars in expounding and developing the religious and civil laws of the Bible during a period of some centuries. The Talmud includes Halachah (law) and Agadah (narrative, history, fables, legends, prayers, religious discourse, philosophical discussion, etc.)

The recordings in the Talmud are actually Rabbinic law. It is claimed some of the Talmudic law is derived from scripture, by interpretation, and so is in fact Biblical Law. Be that as it may, insofar as divorce is concerned, it cannot be construed as originating from the text of the Bible because it does not fall under the umbrella of the thirteen canons of scriptural interpretation.

Herman L. Strack, Introduction to the Talmud and Midrash, a standard reference book on the Talmud, states:

"One must bear in mind that the Talmud is not a law book, not a code, in which every sentence is unconditionally valid. In the Mishnah itself, diverging opinions are placed in juxtaposition very frequently."

The grounding of a statute in scripture served to widen the written law so as to meet new conditions and it imparted to the oral law the requisite authority. It would appear that it was the desire to secure for Rabbinic statutes an equal or at least a similar foundation in scripture. They could not in



fact possess equal validity because with changing conditions Rabbinic law without question could be abrogated or amended.

The Talmud by itself accomplished a historic miracle. It developed an indestructible vitality, and created a uniform character for a dispersed Jewry, which has been preserved to this day amidst a hostile world. Jewish law may then be said to be a legal element in a twofold Torah by Moses: the Pentateuch (which is the Torah in writing) and the Tradition (the Torah orally transmitted). Since tradition is the unwritten common law, and consisted of an interpretation of the Pentateuch (Mishnah) both do not have the same legal sanctity.

### **Probable Origin of a Husband's Right and Power to Divorce His Wife**

Deuteronomy 24 merely records a historical fact, a custom which prevailed during the time of Moses gave the Torah to the Jews. The origin of the right of a husband to send his wife away is pre-Mosaic, and not Biblical. The law of divorce originated from the practices established by the patriarchal family and one of the principles of government centered around the absolute authority of the oldest ascendant, who was the lawmaker, judge, ruler over his wives and children, and his authority was supreme. Thus was the power of the husband and father established by virtue of his rank in the family. This practice no doubt continued as long as the patriarchal family was nomadic. When a people became agricultural and this established a base of operation with a degree of permanency, there was a gradual change.

Our scripture, written at a time when the domestic law of the patriarchal family was in full vigor, accepted divorce as a matter of fact, as an institution that existed from time immemorial. The story of the Jews reveals that they did

live amongst the gentiles throughout most of their history and they felt the impact of the laws of their neighbors.

Israelites were not at once moulded into a nation but consisted of twelve loosely connected shepherd tribes. Tribes had a simple life in the land of Goshen. The elders of the families, who acted as their chiefs, were consulted on all important occasions. They had no supreme chieftains. Some abandoned their pastoral pursuits and devoted themselves to agricultural occupations.

The best illustration of the ancient power of the 'pater familias' is found in Gen. 21, 9–14: "Sarah said to Abraham, cast out the slave woman and her son, for the son of that slave shall not share in the inheritance with my son. Isaac." It was at Sarah's behest and because of the ancient power of pater familias, and not because of a Biblical Law, that Hagar was sent away.

### **The Get**

Like the bill of divorcement, the get too was not a biblical decree or a requisite to a Jewish divorce. It seems the get has become a formidable instrument of destruction in that its refusal by the husband makes the wife an agunah.

What is meant by the appellation agunah? A woman who secures a civil divorce but does not obtain a get, because her former husband refuses to give it to her, out of spite, ulterior motives, lethargy or for other motives, assumes the status of an agunah, a "grass widow". Under Jewish Law, she may not remarry, in the absence of a get.

The Talmudic term get, a word which signified broadly a formal written instrument like a deed is really a development during the Babylonian period. The document called a get which the husband was required to deliver to the wife was not the operative fact that effected

divorce; it was the sending away or the dismissal of the wife that did so. Husband and wife's marriage was completely and effectively terminated by the husband in sending her away from his household.

In the course of years the husband's absolute right to terminate the marriage was greatly diminished. In the 11th century it was abolished by a formal ordinance for the Jews of western Europe decreed by Rabbenu Gershon.

Mishnah in the Babylonian Academies developed minute details for the contents of a get and certain required formalities for its execution were imposed. Therefore, the get became subject to Rabbinical control. The Rabbis sought to reconcile the parties; the procedure became judicial in effect, the Rabbi wearing the robe of a Judge.

A rabbinical, unlike a judicial decree of divorce, was non-existent. The get which the Rabbis required the husband to give to the wife was the equivalent of a judicial decree dissolving the marriage. Without it the parties were not divorced. And so if the husband refused to execute and deliver a get, all he was required to do was suffer any and all penalties. It would appear our Rabbis could have ameliorated the status of the wife becoming an agunah by distinguishing between the act of dissolving a marriage and the proof necessary to establish the dissolution.

The formalities imposed in producing this document may be readily discontinued. The substantive act which gives rise to a bill of divorcement is the casting aside of the wife by the husband. The mode of proving it may be changed by ordinance, legislation or a Rabbinical court.

Some Rabbis, in order to alleviate the plight of the agunah, suggest that a clause be incorporated in the Ketubah, such as appointing the wife as agent for the husband so she could execute a get in his name,

etc. This may cause serious problems such as enabling the wife to write herself a get which the husband never contemplated. Another suggested form of relief is to annul or retroactively break the husband's marriage contract. This is unwise because it affects vested interests and rights accrued during marriage.

If we start with the premise that a get is a written instrument which records the acts of the parties, we conclude it is the evidence, the proof, of their understanding and intent and desire. The instrument need not be labeled a get and need not be delivered personally.

What we need is one or more Rabbis with the vision and fortitude or a Rabbenu Gershon. Since the method of obtaining a divorce or a get is not set out in scripture, it may be regulated by a new ordinance to be effectuated by a rabbinical convocation.

A simple ordinance can easily provide that upon proof of a judicial decree dissolving a marriage, the oral testimony of one of the divorced parties, with evidence that their marriage was performed by an ordained Rabbi, would entitle the parties to a get. A Jewish court may then certify by a decree known as a get that the parties are no longer husband and wife.

A contract to marry is a civil matter. Local laws were always recognized by the Jews.

The difficulty, as we see it is the unwillingness or in the absence of higher authority, of a Rabbi or group of Rabbis to declare no longer effective the requirement that only the husband may deliver to the wife a get and without it there can be no divorce.

We have reached in the 20th century a certain degree of maturity to resolve that a dead marriage should receive legal sanction by a decree of divorce. The State legislatures have so decreed.

How should the Rabbinat make a similar decision? They could adopt a similar procedure as is pro-

vided by our legislature by a proceeding called a declaratory judgment (CPLR 2001, Art. 30). In the same manner as our Supreme Court may render a declaratory judgment, having the effect of a final judgment as to the right and other legal relations of the parties to a justifiable controversy, whether or not further relief is or could be claimed, so could a Jewish court do the same.

Some Rabbis are willing to recognize a civil judicial decree of dissolution of a marriage without a Jewish get. The majority of Rabbis do not.

Therefore, it is in order to have a Jewish court or a group of Rabbis, representing the three movements, who are oriented to 20th century living, properly convened, give a declaratory judgment on some of the matters presented in this paper.

Comparable to the New York State Declaratory Judgment Statute is Deuteronomy 16, 18 which in part states:

"You shall appoint magistrates and officials for your tribes in all the settlements given you . . ."  
and in 17, (8)

"If a case is too baffling for you to decide, be it a controversy over civil law . . . matters of dispute in your courts, you shall promptly repair to the place where the Lord Your God will have chosen and appear before the levitical priests, or the magistrate in charge at the time, and present your problem . . . you shall carry out the verdict."

A request should be permitted to declare the requirement of a get, to bring about the dissolution of a marriage, which should be declared a nullity and of no further force. There are many other keys which will unlock the chains which have so effectively made a mockery of human freedom of action. Suffice it here to point out that a biblical created judicial agency appears in

the Bible to do exactly what we in 1920 accomplished by legislative enactments.

A decree issued by a civil court whether contested or on default, should be sufficient corroborative evidence to support the divorced parties' testimony, who may seek a get. That the Jewish people, who produced a written literature, a world history, a collection of laws, chronicles, books of wisdom, the Hebrew Bible, should be unable to resolve what is tantamount to a fetish, is incomprehensible. The power of individual moral appeal, of an appeal to the free conscience of mankind against the slavish loyalties that have hitherto bridled and harassed our people, can be made by our wise and learned spiritual leaders.

### Stare Decisis

The statement is advanced that, although only part of the Law was given at Mount Sinai, nevertheless the interpretation that would follow, forms part of Scripture. The doctrine of Stare Decisis would then have to be applied.

This doctrine holds, that, if the court had once laid down a principle of law as applicable to a certain statement of facts, it will adhere to that principle and apply it to all future cases if facts are substantially the same. It demands that a previous decision be overturned only on a showing of good cause, but is not an insuperable barrier to reconsideration of prior decisions or principles where adequate cause is shown and impelling changing conditions exist. The doctrine of Stare Decisis is a governmental policy that principles of law should be fixed and definite whenever possible.

Were we to accede to the interpretation given Deuteronomy 24 that a man may write a woman a bill of divorcement, hand it to her and send her away from his house as a final act terminating the mar-

*(Continued on Page 18)*



# MESSIAHS, TRUE AND FALSE

By David Rudavsky

*Professor, Hebrew Culture, New York University*

## Ani Maamin

Hitler's concentration camp survivors tell how Jews in these camps drew moral courage and strength from the twelfth of the Thirteen Articles of Faith which they sang to a haunting Hassidic melody: "I believe with a perfect faith in the coming of the Messiah; and though he delay, I shall wait each day for his coming." This is one of the principles of Jewish belief compiled by Maimonides (1135-1204) and popularized by its inclusion in the daily prayer-book. It became a refrain intoned repeatedly by despairing concentration camp inmates whom it inspired with trust in a better tomorrow for their people and mankind. This helped to sustain them in the horrors of their daily lives. Even some condemned to the gas chambers and crematoria of Auschwitz and other death camps chanted this melody with their last breaths, knowing full well that for them the sun will never shine again. Thus they bequeathed their hopes for the future to later generations.

The doctrine of the Messiah is rooted in the belief in God as the redeemer of Israel from Egyptian bondage, and as well as from subsequent exiles and oppressions. The deliverance of Israel is however, linked in Jewish lore with that of the world. Twenty-eight hundred years ago, the prophet Isaiah spoke of the restoration of Zion and Jerusalem as the religious capital of the world (Isa 2:3) the citadel of true justice (Isa 1:26ff). In that golden age, men "shall beat their swords into plowshares and their spears into pruning hooks" (Isa 2:4). The exalted Messianic figures who will lead the Jews to their land and usher in a universal age of

peace and tranquility will be a scion of the idealized King David. The Messiah has therefore been referred to as Ben David, a son of the beloved monarch who brought his people military victory and is also credited in Jewish tradition with the authorship of the sacred Book of Psalms, which has been a source of great inspiration and solace to humanity throughout the centuries. It is significant that the Bible envisaged the Messiah as a person endowed with the spirit of wisdom and understanding (Isa. 11:2), not as a supernatural or divine being, but only a mortal and no more.

The prophets have projected the Messianic age "at the end of days", the distant and unknown future, thereby reflecting an optimistic outlook on human history and progress. The Greeks, however, saw history differently. The golden age was part of the "good old days", in the remote past, and the present represented a cultural retrogression, not a progression. The ancient Hebrews seem to have shared this view as may be judged from the Paradise story in Genesis. The Greeks of antiquity also believed that history moved in a series of recurrent cycles of events and episodes that repeated themselves so that there was really "nothing new under the sun", as the Greek-oriented Koheleth (1:10) had declared. Hesiod, a Greek epic poet who lived in the eighth century before the common era, embodied this conception in the metaphor of the golden age preceding the silver, copper and, ultimately, the least worthy present — the iron age. Accordingly, human life is nothing more than a wheel turning aimlessly and without purpose in the same unending cycle. Humanity is there-

fore nothing more than a "cosmic joke" as Arnold Toynbee describes it.

A radical change and breakdown of this utterly pessimistic viewpoint followed the Renaissance that extended roughly to the seventeenth century and, what might be called the Age of Reason that followed it. The epoch may be said to mark the vigorous revival of the Hebrew prophetic Messianic ideal which carried with it a faith in human progress and development. Yet in the Jewish outlook, the Messianic era destined for the "end of days" could not be unduly hastened or accelerated, but will be attained in God's good time. "No one," Maimonides said, "is in a position to know the details of this and similar events before they happen" (M.T. 14:12:2). The rabbis envisage the Messianic era as the period "of the establishment of God's kingdom" on earth. Fervent prayers for the realization of the Messianic hope are scattered throughout our liturgy, and this of course has helped to entrench this ideal in Judaism.

## Messianic Hopes and Hopedefuls

The Hebrew term "Moshiach" transliterated as Messiah in English, and rendered as "Christos" in Greek, merely means "annointed" and refers to the ancient Jewish custom of pouring oil on the king's head rather than placing a crown on it as the consecration ritual. The high priest was similarly ordained in his office and both king and high priest were therefore called "Mishiach Adonoy", the "annointed in God" (Lev 4:3, Isa 24:7,11). Since the sovereign's function was to protect his people from their enemies, the Jews felt the need of a Moshiach especially in times of the tyranny and oppression by alien rulers. In point of fact the period of Jewish independence was relatively brief. As early as the sixth century before the Christian

era, Judea was defeated by Babylon and its inhabitants dispersed. The Babylonians were displaced by the Persians, then the Greeks, the Syrians, Egyptians and finally the Romans, with only an interlude of about a century (165-63 BCE) of self-rule under the Maccabees, a dynasty not of the House of David. Even the Maccabean period was marked by internal strife, suffering and hardship.

The most tyrannical and hard persecution was experienced under the Romans. Several Messianic figures then appeared on the scene, the most prominent of whom was of course the preacher Jesus of Nazareth, crucified by the Romans who had mocked him as "king of the Jews", because he revolted against them. As often happens in such instances, his relatively small group of followers continued to believe in him as their Messiah or Christ even after his death, but the overwhelming majority of Jews never recognized him as such. Other Messianic claimants of the times included Judah of Galilee, and about 45 CE also Theudas (Tuvyah?), who had gathered his devotees at the Jordan, the waters of which he was to have divided. They were all, however, slaughtered there by the Romans. Some sixty years after the destruction of the Holy Temple and the Jewish State, Simon bar Kochba, who had been designated as Nasi or Prince of Israel, almost defeated the mighty Roman legions invading his country (132-135 CE). His failure, however, brought despair to his people, who became reluctant to acknowledge other Messiahs.

#### Shabbetai Zevi (1626-1676)

In the course of the following centuries, Messianic pretenders flashed like lightning across the Jewish skies. The most eminent among them was Shabbetai Zevi, an eager student of the Kabbalah, born in Smyrna to Spanish Jewish parents on Tisha B'av 1626, a fast day

commemorating the destruction of the Holy Temple and the Jewish homeland. Jewish tradition has it that the Messiah was destined to be born on that fateful day. From his youth, Shabbetai had evidenced manic-depressive tendencies, which became worse as he grew older. The horrible Chmielnicki Cossack massacres of 1648, during which half of Polish Jewry was killed, led many to insist that these sufferings were the "pangs of the Messiah", preceding his coming. According to the calculations of the great Jewish mystic Isaac Luria (1534-1572) that was to be the year of Messianic destiny. Christians believed the year 1666 was to bring the Messiah. Thousands were convinced that Shabbetai was their deliverer. He held himself out, as the Messiah ben David who was to establish God's kingdom, while a Polish Jew named Abraham Alman, murdered by the Cossacks, was his Messiah ben Joseph, his precursor who was to die in battle with the enemies of the Lord.

Before long a bitter climax capped Shabbetai's stormy career. On his way to Constantinople early in 1666, with thousands of enthusiastic followers, presumably to seize the Sultan's crown, he was arrested, having been denounced by a Polish antagonist, Nehemiah Cohen, as a rebel plotting the Sultan's overthrow. Brought before the authorities and given a choice between conversion to Islam and death, he chose the former. His adherents were of course shaken to the core; most abandoned him but a few insisted that his apostasy merely made him as the Zohar put it, "good within and evil without". He simply descended to the very pit of sin, to wrest from it the divine sparks imprisoned there, as described in Kabbalistic doctrine. When this process will be completed, the Messiah will arrive. Messianic beliefs die hard, and to this day there are still remnants of the Donmeh or apostates who ac-

cepted a youth named Jacob Querido as the son and reincarnation of Shabbetai. Outwardly the Donmeh practice Islam, but secretly they still observe their own Sabbatean rites, thus leading a double Marrano sort of life.

But Shabbetai had another avatar or reincarnation, in Poland, a confirmed charlatan, Jacob Frank (1726-1791), whose real name was Leibovich. This imposter, born a century after Shabbetai, promulgated a doctrine that resembled the Christian dogma of the Trinity, repudiated the Talmud and advocated strange teachings and wild sexual orgies among his devotees. Finally they converted to Christianity thereby discrediting personal Messianism further. By then the Messianic hope of redemption among many enlightened liberal Jews assumed the form of the Yemot Hamashiah, the "Messianic age" rather than that of a Messianic personage. This it may be observed is in accord with the teaching of Maimonides who had asserted that "no one need think that in the days of the Messiah any of the laws of nature will be set aside . . . The sole difference between the present and the Messianic era is delivery from servitude to foreign powers," (M.T. 14:12:1,2). Unfortunately, however, humanity has suffered severe setbacks in this era of human progress, as evidenced by the Holocaust and current strife and conflict. In Eastern Europe in the eighteenth century the Messianic impulse took the direction of an intensified religious feeling which developed into the Hassidic movement, which was swept away in the Holocaust, but is now being revitalized.

#### New Messianic Cults

In America, Jews are lured to a wide assortment of mystical groups and religious cults launched mainly in recent years. They attract some seeking expression for their Messianic inclinations, spiritual



satisfaction or greater meaning in life, but do not find an outlet in their own Jewish heritage because they have little knowledge, understanding or appreciation of it. These often include gullible or easily deluded young people. They not only surrender their own traditions, but also their family affiliations, friendships, freedom and often possessions when joining these sects. They, therefore, are of serious concern to parents, families and the Jewish community.

The most successful among these new religious movements is the controversial Unification Church founded in Korea in 1954 by the Korean-born Sun Miyung Moon and introduced in this country in 1973. In 1946 Moon was excommunicated by the Presbyterian Church in which he was trained as a minister. According to his theology incorporated in his Divine Principles he is the Lord of the Second Advent, and as such, presumably the successor to Jesus Christ, and ultimately the Messiah who will deliver the world from Satanism and Communism. "The inner content of Judaism is corrupt," Moon declared. The first Jewish Israel and the second, Christian Israel having failed, Moon is now preparing the Third Israel. He combines his religious activities with a vast business enterprise said to be worth thirty million dollars — in itself a very suspicious set up. Moon's full-time members are required to give up all their earnings and property to the Church. A former Jewish

Moonie, Arthur Robins, age 22, reported that he was taught that Hitler was compelled to murder six million Jews because they were guilty of the Crucifixion. He described Moon's organization as an army, rather than a church.

While the Unification Church denounces Judaism, and disparages Christianity, "Jews for Jesus", started in 1973, presumes to affect a synthesis between the two religions. While urging that one can be both a Jew and a Christian simultaneously, the "Jews for Jesus" are actually neither. To Christians the Messiah has already come; to Jews, not as yet, as may be judged from the prevailing conflict and hostility in the world. In the attempted merger, Judaism and Christianity are both regarded as incomplete in themselves. "Jews for Jesus" is viewed as an empty no man's land between the two faiths.

Hare Krishna, an exotic Oriental cult, requires a complete surrender to the popular god Krishna, as a means of attaining "Krishna consciousness". To achieve it, one must follow a strict regimen of conduct reminiscent of the strict requirements of Orthodox Judaism. Two top leaders of the movement were indicted last year for attempted extortion of \$20,000 from the father of a member, and also on charges of false imprisonment. Another mystical movement, Transcendental Meditation (TM) has attracted Jews. Because it is taught in a few public schools, it has given rise to the church-state issue. The medita-

tive mystical doctrines of Zen Buddhism, especially strong in Japan, have been introduced in the United States in the 1950's. One wonders why the Jews in the mystical cults have not been steered into the Kabbalah or Hassidism. Other Jews, seeking constructive spiritual causes could no doubt find it in various Zionist, Jewish social, cultural or religious causes without wandering off to alien movements. To retain our Jewish youth we shall have to strengthen Jewish religious family life, making the home a citadel of Judaism rather than merely a dining and sleeping facility.

An anecdote well illustrates the implications of Jewish Messianism. The Jews in a remote Galician village, a distance from the highway, hired one of their number to serve as a sentinel on the highway to watch for the Messiah and warn them of his coming, so that they could join him and go with him to the Promised Land. One day Lord Rothschild drove by on the highway and saw the quaint-bearded sentinel sitting there and poring over a religious tome. He became curious, alighted from his carriage and asked the man what he was doing there. When the latter explained his purpose, Rothschild offered to take him to London and employ him as a watchman in one of his banks. "No," answered the sentinel. "I prefer to remain here and watch for the Messiah, for this is a life job."

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# THE CHEDER IN THE SHTETL

By Jacob Hoffman

*(Our Gabbai, Jacob Hoffman, has written his memoirs for the Yiddish press and has entitled his autobiography "Hazzan Yitzchok the Butcher's Youngest Son". More than seventy-five years have gone by since his birth in Ostrove, a city no longer on the Jewish map, destroyed by Hitler's hordes. Mr. Hoffman has given the Review permission to publish a portion of his book, and we have selected the third chapter, which gives a vivid picture of the cheder he attended as a child.)*

During my lifetime I've heard and read a lot of adverse criticism about the one-room school of times past and the old-time teacher brandishing the cat-o'-nine-tails as a means of enforcing discipline. However, I'd like to beg the indulgence of all those distinguished deprecators and make bold to rise in praises of the two teachers with whom I had the privilege of studying in Ostrove. Perhaps they didn't have degrees in pedagogy but they exercised a greater and more beneficent influence over their pupils than present-day professors have on university students.

Next to the direction given me by my parents, I owe the greatest debt to my two teachers, whose ministrations enabled me to withstand so many trying experiences and live to see children and grandchildren appreciative of Jewish values and maintaining our traditions.

It's no exaggeration to say that the school teacher had the child under his influence for longer periods of time than the parents, since classes started at eight o'clock in the morning and didn't end until eight at night. It's no wonder, therefore, that many pedagogues, mine included, at times had to en-

dure the most mischievous kind of deviltries on the part of the students. Children have to let off steam, so when else did they have the opportunity to play their pranks except during the twelve-hour period they spent in school?

We had no two or three-month summer vacation from school. School was open continuously, whether it was summer or winter. And I really can't bring myself to be envious of American school children who ride home in heated buses after their day is finished. In my own case, I recall trudging along in the hardened snow that gave off a crunchy sound under foot, on a road lighted only by a hand-held lantern that quite frequently was extinguished by even a moderate gust of wind. Such sweet remembrance of things past radiates sufficient warmth and light to illuminate one's latter years. Many times when I drive along in my new car, its headlights projecting powerful beams of light in front of me, I become nostalgic for that little lantern of my school days that shed barely enough light to enable you to see where to take your next step. That small lantern is now embedded in my consciousness and has become an ineffable part of the whole small-town panorama whose image has not faded from my memory despite the swift passage to many turbulent years.

Sometimes when I tell my grandchildren how we students used to make our way home from school late in the evening, a prayer book, Bible and notebook in one hand and a lantern in the other, they look at me as though I were depicting a scene from Disneyland for them. No matter how frequent or lengthy your explanation, is there any way they can understand that

the one-room school house forged generations immutable as iron in their loyalty to Judaism and that the lanterns carried on the way gave them direction in their wanderings over oceans and deserts.

My first teacher, who taught me to read Hebrew and the beginnings of Bible study, was perfectly justified when he administered the famous proportion of "one blow to the upper portion of the anatomy and seven below", after I and some other mischievous kids brought terror to the rebbetzin's heart when we entered the vestibule. A tub of water for drinking purposes stood in that vestibule, from which a door opened to the stable where the teacher's "Farm" was located, said farm consisting of a single goat that supplied the household with milk all week long.

And while he was giving me a going-over with the cat-o'-nine-tails for my first offense, he took the opportunity to punish me because of my childish mania for trapping birds and doves in a cage. "God loves all His creatures, and you're committing a heinous sin in catching birds and holding them captive like soldiers who have been taken prisoner", he admonished me as he laid it on.

What the teacher said didn't go to waste entirely. We kept on catching birds and doves after that incident as well but instead of keeping them in the cage, we fed them, gave them some water and let them loose.

The second teacher, with whom I advanced to the study of the Bible with Rashi's commentary, was even stricter than the first. He loved to take a nip of whiskey, followed by a bit of cheese, while we were in the middle of our lessons. When his temper flared and he began chewing out a student, bits of cheese would shower from his mouth. On such a day we youngsters would say that the rebbe had made all of us "milchig" in the ritual sense. He used to come to our house on

Poltosker Street every Saturday afternoon to listen to me recite while father looked on. My pleasure on certain of those Sabbaths wasn't anything to write home about, particularly when father looked at me angrily because of some error and the teacher added a little pinch for good measure. "But you just learned that commentary by Rashi! How could you forget it so soon?", the teacher would mutter as he gave my shoulder a nip that clearly showed his annoyance. He was greatly mortified that Hazzan Isaac the Butcher had to witness how little his youngest child had accomplished in school.

Today I can reveal the truth. I really had no interest in scholarly pursuits. The birds and doves had a greater attraction for me than school. Besides, on Ostrove Street there was a combination bakery and confectionary store where the baker had learned his trade in Warsaw. He made "pirozhenes", (fruit-filled pastries), that were absolutely rapturous and definitely surpassed my teacher's cheese fragments in taste. He never lost the name "Warsaw Baker" because of his origins. In Ostrove he married a cousin of mine, Aunt Beile's daughter. Two of their children escaped the holocaust and came to America after the war.

Another sinister influence that made it difficult for me to keep from being restive in school was the very extensive forest that stretched over a distance of about six miles between Ostrove and Zembrove. In that forest there were large quantities of blackberries and even though stories were bruited about concerning Polish bandits who attacked people in the forest and robbed and beat them, many youngsters took off for the woods and partook ecstatically of the juicy berries whose color blackened their tongues and thus betrayed them to their teacher.

Incidentally, in World War I the Germans laid down some tracks

from the forest to the railroad station not far from Ostrove and carried off about half the trees to Germany for lumber.

The pranksters in school didn't really have to go far afield for snacks. Not far from the school, actually just a few houses away, there was a garden belonging to an elderly woman. A bunch of kids and I used to break into the garden and pick a few fresh cucumbers that had a divine taste.

"You little bandits, out!", the woman would shout the moment she heard our youthful steps. We scooted out of the garden as though someone were shooting at us but the next day would see us in the garden once again. We would pick a few more cucumbers, from which we made a little snack. (Of course, not before saying the proper blessing for vegetables!).

Later on in life I strongly regretted having caused the lady such distress and from time to time I used to bemuse myself by thinking that if the garden in Ostrove were still in existence, I would make every effort to go back there and make good the damage I had done.

But if one is fated to retrace the steps of his childhood, even a holocaust can't prevent it.

During the frequent visits I have made to Israel I always make it a point to meet with fellow-townsmen from Ostrove and exchange reminiscences about the world that disappeared. At one such encounter that took place a few years ago, I engaged in conversation with a woman from Ostrove whose name is Freide. She told me that her mother had had a garden near the synagogue where the youngsters from school used to sneak in and quickly make off with a few cucumbers. She merely tossed it off as a reminiscence of the past, saying that her mother would eat her heart out after every one of our forays in the garden. Freide continued: "Those youngsters were small but indefatigable and cer-

tainly had an insatiable appetite for freshly-ripened cucumbers."

She spoke longingly of her experiences, her mother, the garden and the students and my face got redder and redder with utter embarrassment. One thing lead to another and suddenly she asked me whether I wasn't Cantor Isaac the Butcher's youngest son, who together with his gang carried on so and wouldn't leave her mother's garden alone.

It goes without saying that I immediately confessed and declared myself guilt of the "crime" and from that moment on there developed an extraordinarily close friendship between our two families, as though we were blood relatives. Every time I travel to Israel I visit them. It's interesting that my children have become very close with Freide's and my grandchildren with hers. In the course of time, Freide's daughter and son-in-law, Mira by name, have grown so close to my children that they correspond frequently and visit each other, as do their respective children.

Mira is a high-ranking officer in the Israeli navy. He took me to a whole series of Independence Day celebrations and showed me "a few things" about Israel's defense forces that filled my heart and spirit with great pride.

I went with him to Dizengoff Square and afterwards to Kings of Israel Square, where they danced and sang till the gray of dawn. It's strange that all the time I was in his company I imagined hearing his wife's grandmother, screaming at me: "Out, villains!" I like to think that in her heavenly abode she knows that our families have become reconciled and are today the very best of friends.

But let's go back to the school in Ostrove. The teachers didn't experience too much difficulty with me because I gave up my studies shortly after becoming bar-mitzvah and began trading with the Russian

*(Continued on Page 19)*



## A Lawyer's Plea

(Continued from Page 12)

riage, why interpose the additional requirement of a get? What is meant by the words, "hand it to her?" Does he have to deliver the get to the woman personally or interpose an agency? What is the fundamental law?

Had scripture written, "and he writes her a bill of divorcement and in her hand he shall put it," we would be obliged to take the verse literally. On the other hand, the Mishnah, Gitten 8, states: "If one threw a letter of divorce to his wife while she was in her own house, or within her courtyard or in her lap or in her waste basket, she was divorced." Obviously, if *stare decisis* is to be applied, these interpretations appearing in the Mishnah ought to set at rest the requirement that the husband must hand a get to his wife. A bill of divorcement is legally sufficient without a get. It would appear what was decided was that a woman should have some form of notice that the man is seeking a divorce.

In this respect, some form of reasonable notice must be given to a person whose rights are affected, in order to satisfy the requirements of what has become known as "Due Process of Law".

Gitten has to a degree defined the term "Due Process of Law", as later developed, as inhibiting the taking of one man's property and giving it to another, or adversely affecting human rights, contrary to settled usages and modes of procedure, and without notice of an opportunity to be heard.

### Authorities in Support

There is authority to support the position by the writer. We quote a few:

Dr. J.H. Hertz in his books, "The Pentateuch" and "Haftorat", Hebrew text, English translation, commenting on Deuteronomy 24, states:

"What we have here is no law instituting or commanding divorce. This institution is taken for granted. We are given a regulation in regard to it, viz., that a man who has divorced his wife may not remarry her if her second husband divorced her or died."

The author of the book, "The Jewish Law of Divorce," David Werner Amron, page 12, states:

"The Mosaic Law, the foundation of the legal system of the Hebrews, cannot be understood unless it is read by the light of its commentary, the Talmud. The law of divorce cannot be said to exist in Biblical Code, there being a few scattered references to Deuteronomy."

George Horowitz in his excellent book, "The Spirit of Jewish Law", in discussing termination of marriage, states the origin of divorce as follows:

"In early times the husband as head of the family, dismissed his wife at pleasure."

Professor George Foote Moore in his book, "Judaism in the First Centuries of the Christian Era of the Age of the Tannaim", in Vol. II, page 123, states that the requirement of a bill of divorce is preserved by this law, not created by it.

### Conclusion

We often speak of a Rabbi as a sage, a man venerated for his wisdom, judgment and profundity. With all that learning, ability, sagacity and leadership, the situation presented should not remain insoluble. A resolution of the problem is in order now, and not in the distant future.

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## WE URGE YOUR PARTICIPATION!

### • ENROLL NEW MEMBERS

## The Mezuzah

(Continued from Page 6)

Mishna as to the contents, form, number of lines and words that it should contain. The Mezuzah must be hand-written on parchment and every Mezuzah must correspond in the number of words and lines to the strict prescription. The Mishna asserts that the lack or malformation of one single letter would render the entire Mezuzah unusable.

The oldest ornamental Mezuzah in existence is found in the Jewish Museum in London. It has been explained as the product of the fifteenth or sixteenth century. But there is great doubt as to the correctness of this dating.

As to the outer ornament of the Mezuzah, according to scholars, until the fifteenth century the Mezuzahs were plain and made without any ornaments. Some scholars believe that the ornamental Mezuzah did not appear until the seventeenth century. The home of these new creations were mostly the Eastern European communities in countries such as Poland, Russia and Bohemia. But in the last two hundred years great artistic ingenuity was invested in the design, shape and style of the Mezuzah. It has become a monument of a folk art continuing to this very day. It usually avoids the human figure, but heavily employs religious expression and thought, and even sometimes an image, such as Moses and the Tablets of the Law.

In areas of Russia and Poland, the Mezuzah was beautified by means of silver and even gold. The Jews of Eastern Europe, unlike those of Western Europe, showed special skill in the artistic use of silver in the adornment of the Mezuzah.

Thus, the Mezuzah which had started as a reminder of God's presence on the door entrance, has evolved and become a symbol of beauty and identification for the Jewish family, the Jewish home.

## The Thick Darkness

(Continued from Page 4)

ing transactions, but it has infested our every day life — in business, professions, politics. What crimes are committed because of this greed, — the worship of the *dinar*!

I do not mean to underestimate the need of the dollar. Man must make a living. Without the *dinar* we, could not exist. But the evil against which the Rabbis of old, and Toynbee today, protest is the greed which prompts men, who have enough not only to subsist, but to support themselves and their families for the rest of their lives, who rush to acquire more and more — never satisfied — who turn this *zahav adom* into an idol which they worship. As Moses explained, when pleading before God in behalf of his people who worshipped the golden calf in the wilderness: "Thou hast given them so much money that they have turned their gold into a god which they worshipped!"<sup>5</sup>

There is one concluding thought which I must mention. The Bible, in telling us of the plague of darkness which covered the land of Egypt, adds this significant statement: "And to all the children of Israel there was light in their dwellings."<sup>6</sup> What a beautiful tribute the Bible pays the Israelite slaves in the land of Egypt!

With the momentary exception of the incident of the golden calf in the wilderness, the guilt of which they soon felt, we can truthfully say that throughout the ages there was light in the dwellings of the Jews. Nay, more, that light was evident not only in their homes, but, as the Rabbis significantly add: "Wherever the Jew went, *yatzah haor into*, the light went with him!"<sup>7</sup> In his business, profession, wherever he went, the darkness of the worship of the *dinar* did not go with him.

Alas, what a change has come upon the modern Jew! The compli-

ment of the Bible no longer applies to him. In this there is no difference between Jew and non-Jew today. The plague of the thick darkness — thick as the *dinar*, whose color is the *zahav adom* — red gold — is covering the entire world; it has affected the Jew and non-Jew alike!

There is only one hope for the salvation of the world today — the recognition of the thickness of the plague of *choshech* which has come upon us. Once we know that it is the thickness of the *dinar* we may awaken to the need to dispell the darkness, and to bring into our lives and into the lives of all humanity the light of true civilization to bless the lives of all mankind.

### REFERENCES

1. Exodus, 10:21,22.
2. Exodus Rabbah, 14:1.
3. Zohar, II:242, quoted in *Torah Sh'lemah*, note 71, to Exodus, 10:22.
4. Quoted in N.Y. Times, March 1, 1974.
5. Rashi, Deut. 1:1, quoting Hosea, 2:10.
6. Exodus, 10:23.
7. *Torah Sh'lemah*, note 72, to Exodus, *ibid*.

## SUPPORT THE KOL NIDRE APPEAL

## The Cheder

(Continued from Page 16)

soldiers who were stationed in Komorove. Apparently my father came to the realization that he wouldn't succeed in moulding me into a rabbi, so he let me follow the path I set out on. I promised myself that no matter where I wound up I would carry proudly and fully live up to the appellation they had given me in town, Hazzan Isaac the Butcher's Youngest Son.

You're no doubt wondering what kind of bar-mitzvah celebration my parents arranged for the child of their old age? They called me up to the Torah in the old synagogue and I chanted the blessings and the haftarah like a veteran but there was no banquet prepared for me. I don't even recall whether father brought the customary honey cake and whiskey to services. There was already the smell of gunpowder in the air and the First World War was at our doorstep.

Perhaps that's why the Almighty compensated me and granted me the privilege of celebrating the bar-mitzvah of one of my grandsons not once, but three times in the summer of 1972, when I and my departed wife were in Israel with the family. One party took place at the Brooklyn Jewish Center where I'm a member of long standing.

We had another occasion for joy at the Western Wall. Nearly five years have passed since that time and yet I can still see so vividly the bar-mitzvah boy reciting the blessings hard by the venerable stones of the Wall. I like to imagine that the stones transmitted a message to my parents in heaven from their great grandson, who came to put on phylacteries in the holy city of Jerusalem.

We arranged a third function for relatives, fellow-townpeople and other friends when we attended services in the Zichron Kedoshim

(Continued on Page 22)





## NEW YEAR GREETINGS FROM OFFICERS AND STAFF

On the eve of the Jewish New Year 5738, the officers of the Brooklyn Jewish Center extend to all the members and friends of our institution their best wishes for a year of health, happiness and joy. May we, together with all mankind, be blessed with peace and prosperity.

In this hour, as the New Year is ushered in, we, the officers of this institution, take this opportunity of thanking all our members for their devotion and loyalty to our Center. We are confident that with the co-operation of our membership the year 5738 will be crowned with new achievements and success in our work on behalf of our community and our people.

L'Shonah Tovo Tikosevu!  
Benjamin Markowe, President  
Emanuel Cohen, Hon. President  
Louis Kramer, Vice-Pres.  
Harry Leventhal, Vice-Pres.  
Abraham M. Lindenbaum, Vice-Pres.  
Julius Kushner, Hon. Vice-Pres.  
Meyer Abrams, Treasurer  
Aaron Gottlieb, Hon. Treasurer  
Murray T. Feiden, Secretary

### From the Center Staff

The Center Staff extends to the Rabbis, Officers, Trustees, Governors and members of the Brooklyn Jewish Center and their families cordial greetings and best wishes for the New Year.

### From the Sisterhood

The officers of the Sisterhood extend heartiest New Year Greetings to all of our members and their families. Sisterhood looks back with pride and satisfaction on its activities during the year 5737 and

hopes for an even more successful season in 5738.

With best wishes for a Shono Tova Umesuka.

Mrs. Julia Spevack, President

Mrs. Ida Cohen

Mrs. Sylvia Kramer

Mrs. Betty Marks

Vice Presidents

Mrs. Gertrude Farb, Rec. Secy.

Mrs. Molly Markowe, Corr. Secy.

Mrs. Ann Beris, Soc. Secy.

Mrs. Sylvia Moskowitz, Treas.

### From the Men's Club

The officers of the Men's Club wish all its members, families and friends a year of health and good tidings and a year that will bring true peace to our beloved land, to the State of Israel and all mankind.

We invite each and everyone of you to participate in this coming year's events.

May the Lord bless the entire Center and may we and our families all be inscribed in the Book of Life and Happiness.

L'shonoh Tovo Tikosevu.

Stanley Bresnick

President

Louis Kramer

Dr. Milton Schiff

Louis Moskowitz

Honorary Presidents

Isaac Franco

Chas. Marks

Archie Levinson

Nathan Zuckerbrot

Vice Presidents

Max Greenseid

Financial Secretary

Murray Greenberg

Administrative Assistant

# News of The Center

## SABBATH WORSHIP

Friday, September 2  
Kindling of Candles: 7:07 P.M.  
Services: 7:00 P.M.

## SABBATH MORNING SERVICES

September 3 — 8:30 A.M.

Sidra: KEE TAVO

Deuteronomy 26:1-29:8

Prophets: Isaiah 60

Friday, September 9

Kindling of Candles: 6:56 P.M.

Services: 6:00 P.M.

## SABBATH MORNING SERVICES

September 10 — 8:30 A.M.

Sidra: NITZAVIM

Deuteronomy 29:9-30:20

Prophets: Isaiah 61:10-63:9

Friday, September 16

Kindling of Candles: 6:44 P.M.

Services: 6:00 P.M.

## SABBATH MORNING SERVICES

September 17 — 8:30 A.M.

SHABBAT SHUVAH

Sidra: VAYELEKH

Deuteronomy 31

Prophets: Hosea 14:2-10

Micah 7:18-20; Joel 2:15-17

Friday, September 23

Kindling of Candles: 6:32 P.M.

Services: 6:00 P.M.

## SABBATH MORNING SERVICES

September 24 — 8:30 A.M.

Sidra: HAAZINU

Deuteronomy 32

Prophets: II Samuel 22:1-51

## RABBI HAYMOVITZ

will preach the sermons on all Sabbath mornings beginning September 10.

## CANTOR BERKOVITCH

will officiate on Sabbath mornings. September 10 and 24.

## SATURDAY AND DAILY MINHA SERVICES FOLLOWED BY MAARIV

During the month of September at 7:30 P.M.



## High Holy Days Services

### Rosh Hashanah

Services for Rosh Hashanah will be held on Monday and Tuesday evenings, September 12 and 13 respectively at 6:00 and 7:00 o'clock; and Tuesday and Wednesday mornings, September 13 and 14 at 7:30 o'clock. The Torah reading will commence at 9:15 A.M. The shofar will be sounded both mornings at 10:15 A.M. All Worshippers are requested to be in their seats before that hour. The sermon on both days will be preached at about 10:30 A.M. The doors will be closed while the sermon is delivered. The Musaf services will begin at 11:00 o'clock and the services will finish at approximately 1:15 o'clock.

### Rosh Hashanah Sermons

The sermons will be preached on both days of Rosh Hashanah at 10:30 o'clock.

Rabbi Levinthal will preach on the first day of Rosh Hashanah.

Rabbi Haymovitz will preach the sermon on the second day.

### Yom Kippur

The Kol Nidre services which ushers in the Fast of Yom Kippur will be held on Wednesday evening, September 21, at 6:45 o'clock.

Yom Kippur services will begin on Thursday morning, September 22, at 8:30 o'clock. The Yizkor service will be held at 11:15 A.M.

On Yom Kippur Eve, the sermon by Rabbi Levinthal will be preached immediately after the chanting of Kol Nidre. On Yom Kippur morning, the sermon by Rabbi Haymovitz will follow the Memorial Services.

### Cantor and Choir to Officiate in Main Synagogue

Rev. Efim Berkovitch will officiate at the services to be conducted on Rosh Hashanah and Yom Kippur in the Main Synagogue. He

will be assisted by the Choir under the direction of Mr. Aron Dinovitzer.

### Candle Lighting During High Holy Days

Candles will be lit for the Rosh Hashanah holidays on Monday, September 12 at 6:51 P.M. and Tuesday, September 13 at 7:54 P.M.

On Wednesday evening, September 21, (Kol Nidre Eve), candles will be lit at 6:35 P.M.

### Yizkor Services

For the benefit of the community, those without tickets, will be admitted to the Main Synagogue, to participate in the Yizkor services on Yom Kippur, Thursday, September 22 at 11:15 A.M.

### Holiday Gym Schedule

The Gym and Baths Department will be closed Tuesday and Wednesday, September 13-14 for the Rosh Hashanah holiday and will reopen on Thursday morning, September 15 at 10 A.M. for women and at 3:00 P.M. for men.

The following week, the Department will be closed Thursday, September 22, for Yom Kippur and will reopen Friday, September 23, at 1 P.M. for men.

### THE SELIHOT SERVICE

on Sunday morning, September 4th  
will be followed by the  
ANNUAL SELIHOT BRUNCH  
of the MEN'S CLUB

All worshipers are invited to  
attend as guests of MEN'S CLUB.

### SELIHOT SERVICES

Sunday Morning, September 4th  
7:30 A.M.

Conducted by  
CANTOR EFIM BERKOVITCH  
With the Choir Directed by  
MR. ARON DINOVTZER

### SUKKOT SERVICES

#### Kindling of Candles

Monday, September 26: 6:27 P.M.

Tuesday, September 27: 7:31 P.M.

Services: 6:15 P.M.

Tuesday and Wednesday mornings  
September 27 and 28: 8:30 A.M.

### SHABBAT HOL HAMOED SUKKOT

Friday, September 30

Kindling of Candles: 6:15 P.M.

Shabbar, October 1 — 8:30 P.M.

Sidra: Exodus 33:12-34:26;

Numbers 29:20-26

Prophets: Ezekiel 38:18-39:16

### HOSHANA RABBAH SERVICES

Monday, October 3 at 7 A.M.

### CONCLUDING SUKKOT SERVICES

#### Kindling of Candles

Monday, October 3: 6:15 P.M.

Tuesday, October 4: 7:18 P.M.

Services: 6:15 P.M.

Tuesday and Wednesday mornings

October 4 and 5: 8:30 A.M.

Memorial (Yizkor) Services on

Tuesday, October 4: 10:15 A.M.

### SISTERHOOD'S

#### ANNUAL LUNCHEON

Wednesday, November 16

Reserve the Date!

Mrs. Belle Franco, Chairman

### HIGHLIGHTS OF SISTERHOOD'S PROGRAMS

Wednesday evening, October 12

Testimonial to Belle Franco

upon completion of her  
service as President

Wednesday, October 19

Bus trip — watch for details

### CALENDAR DIARIES

1977-5738 Calendar Diaries will be available for the asking at the Main Desk. We are indebted to Riverside Memorial Chapel and Boulevard Chapel for their kindness in providing Diaries for our members.

# The Cheder

(Continued from Page 19)

(Memorial to the Martyrs) Synagogue which my wife and I established in Maoz Aviv, a suburb of Tel Aviv inhabited by Haganah officer veterans. The bar mitzvah was celebrated on Shabbat Nachamu (the Sabbath of Consolation), two days after the recitation of Eichah, (the Book of Lamentations) and Kinnot (elegiac poems) at the Western Wall.

I called the synagogue by the name Zichron Kedoshim in reverential remembrance of the Ostrove Jews who perished in the Second World War. On that, Saturday, when we reached the prayer called the Great Kedushah (the third blessing in the Silent Devotion, which includes the first paragraph of the Shema) — I told the assembled guests about my home-town Ostrove, my parents and my brothers and sisters and how modest and unpretentious my own bar-mitzvah was. I believe that the highlight of my address was a greeting from my former schools and teachers who implanted in their students such an extraordinary love for Jewishness, Jews and Zion.

I'm not entirely certain even today whether the sabras, to whom I spoke that Saturday comprehended what I had to say. As for myself, I prayed to the Almighty in Jerusalem and pray today that my children and grandchildren always remember that they bear within themselves some of the cultural baggage that I inherited from my schools and teachers in Ostrove.

- **SUPPORT THE KOL NIDRE APPEAL**
- **GIVE & GET ADS FOR OUR ANNUAL JOURNAL**

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beloved wife, Bella,  
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Chairman

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THURSDAY EVENING  
OCTOBER 27, 1977

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**ANNUAL MEETING**

Election of Officers

\* Annual Report by our President,  
Mr. Benjamin Markowe

\* Refreshments and Entertainment  
Social Hour

# Superlative Center Catering Service!

The beautifully decorated ballrooms of the Center provide the finest facilities for catering your party.

There are separate rooms for each part of the affair: the Temple, the Bridal Room, the Reception Rooms and the Dinner Room.

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*Rosh Hashanah Greetings*

*New Year Greetings*

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AND FAMILY

57-68 228th Street

Bayside, N.Y.

*New Year Greetings*

*from*

HON. and MRS.

A. DAVID BENJAMIN

AND FAMILY

20 Plaza Street



*Greetings*  
*for the*  
*New Year*

FROM

MR. and MRS.

EMANUEL COHEN

10 Plaza Street

*A Very Happy*

*New Year*

FROM

MR. and MRS.

EDWARD ISAACS

IN FOND REMEMBRANCE ON THE

HIGH HOLY DAYS

על זה אנו בוכים

In Loving Memory of SARAH H. KUSHNER

קמו בניה ויאשרוה

בעלה ויהללה

רבות בנות עשו חיל

ואת עליית על כלנה

Therefore do her children bless her,  
And her husband also praises her,  
Saying "Many women have done valiantly  
But you excelled them all."

MR. JULIUS KUSHNER

RABBI and MRS. HAROLD KUSHNER  
and Family

RABBI and MRS. PAUL KUSHNER  
and Family

IN FOND REMEMBRANCE ON THE  
HIGH HOLY DAYS

JUDGE JOSEPH A. SOLOVEI  
DR. SAMUEL SOLOVEI  
and Loving Parents,  
JACOB and RACHEL SOLOVEI

BRUNICE BLAUSTEIN  
Loving Daughter of  
ANNA B. SOLOVEI

B Y

SARAH and ANNA SOLOVEI

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*New Year Greetings*

*from*

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*Greetings for the New Year*

MRS. PAULINE HURWITZ  
and Family

*New Year Greetings*

*from*

MR. and MRS.

HARRY LEVENTHAL

MR. and MRS.

JULIUS LEVENTHAL

MAX S. BRITVAN

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*A Happy New Year*

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MR. and MRS.

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AND FAMILY

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לשנה טובה תכתבו

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MURRAY GOLDSMITH

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*A Happy New Year*

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LAWRENCE I. HOROWITZ

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HON. and MRS.  
ABRAHAM M. LINDENBAUM

9 Prospect Park West

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*A Happy New Year*

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AND FAMILY

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MR. and MRS.  
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AND FAMILY

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לשנה טובה תכתבו

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from

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לשנה טובה תכתבו

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AND FAMILY



MR. and MRS.  
JACK STERMAN  
AND FAMILY

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*A Happy New Year*

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MR. and MRS.  
ABRAM SHORIN  
AND FAMILY

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DR.. MILTON SCHIFF,  
*President*

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To All Our Dear Friends  
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MR. and MRS.  
WILLIAM C. SMERLING

DR. and MRS. MILTON SCHIFF

1303 Carroll Street

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*A Happy New Year*

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MRS. JANET FRUCHTMAN  
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DAVID H. SCHATZOW

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DR. and MRS.  
HERMAN BROWMAN  
AND FAMILY

1540 President Street

MR. and MRS.  
LAWRENCE SCHIFF

Our Sincerest Wishes  
and  
ZEIR MIR ALLE GESUNT

---

לשנה טובה תכתבו

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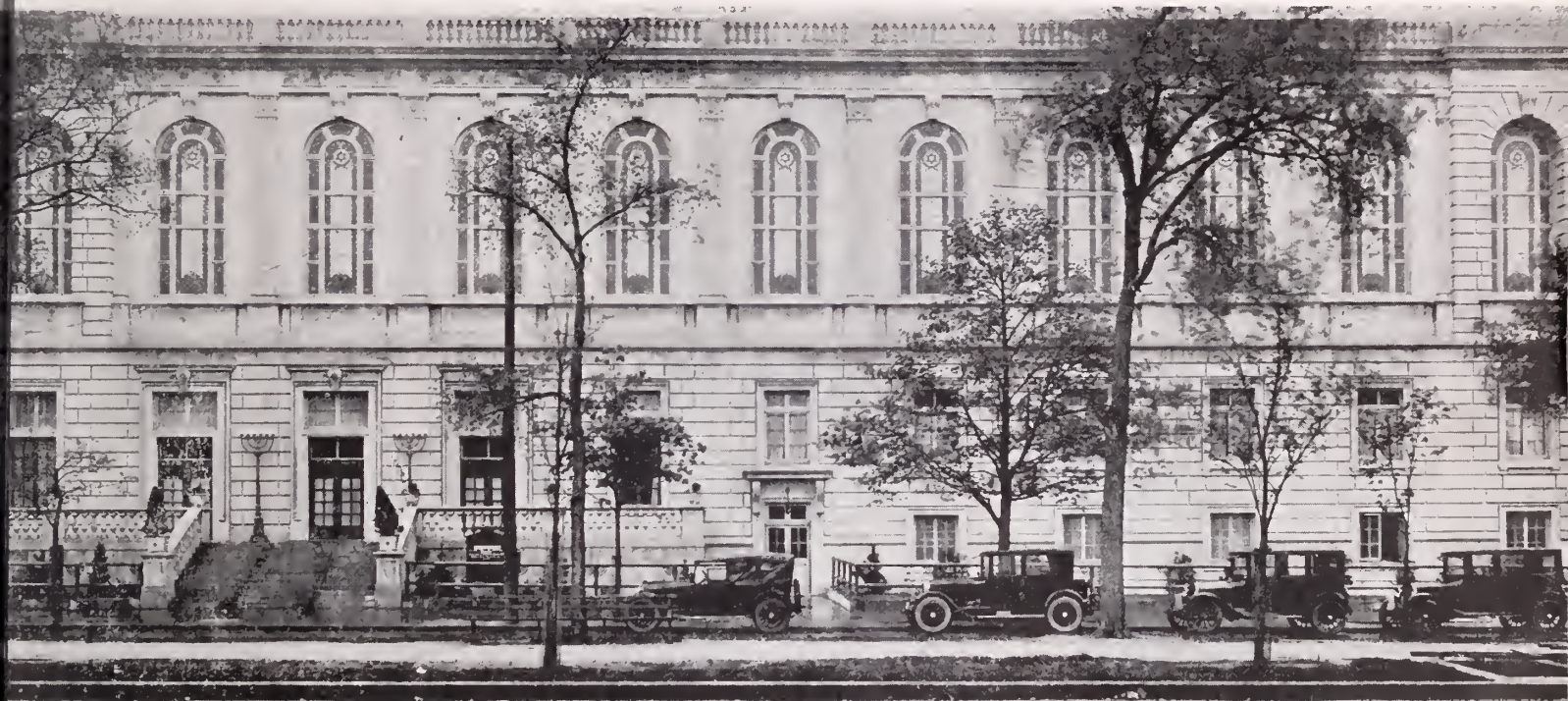


# *Brooklyn Jewish Center* *Review*

Rosh Hashanah, 5739

September, 1978

DEDICATED TO THE CELEBRATION OF OUR 60TH ANNIVERSARY



ON REACHING NINETY

By Rabbi Israel H. Levinthal

JUDAIC ELEMENTS IN ETHIOPIAN  
RELIGION AND CULTURE

By Rabbi David Haymovitz

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Translated By Rabbi Mordecai H. Lewittes

UPDATE, ONE YEAR LATER: A LAWYER'S PLEA  
FOR CHANGE IN JEWISH DIVORCE

By Mr. Joseph Heller

MARTIN BUBER, FATHER OF NEO-HASSIDISM

By Prof. David Rudavsky

UNFREEZE THE LAW

By Mr. Louis Kramer

*New Year Greeting Section*

# THIS IS THE DAY - - -

## LET US CELEBRATE OUR 60TH ANNIVERSARY

Solomon proclaimed

Now the Lord my God  
hath given me rest on every side;  
I purpose to build a house  
for the name of the Lord my God.

He was years in building it

which had been denied the father  
And then he prayed:  
I have surely built Thee a house of habitation  
A place for Thee to dwell in forever.

One thing have I asked of the Lord

that will I seek after:  
That I may dwell in the house of the Lord  
all the days of my life,  
To behold the graciousness of the Lord  
and to visit early in His temple.

This is the day which the Lord hath made;  
We will rejoice and be glad in it.

As the Temple did, so have we breaches in our house;  
Through your goodness and graciousness and generosity to our

## KOL NIDRE APPEAL

the breaches shall be repaired.

## GIVE TO THE KOL NIDRE APPEAL

in this wonderful 60th Anniversary Year!

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# UNFREEZE THE LAW

We don't have much of a circulation compared to the leading dailies or magazines. What we do have is quality of readers. The Review goes to people who *read*, grasp, comprehend and contemplate. So, it is with dismay and frustration that we must confess — we've been let down.

Last year we published a paper by Mr. Joseph Heller, scholar of law, urging change in the field of Jewish divorce. We pointed out from the outset of the editorial, then, that his viewpoint was controversial. We expected to be clobbered or applauded. Hardly a ripple.

Writing a brief involves grueling labor and time, digging, sifting, classifying, writing, polishing and writing some more. Our scholar spent many hours doing just that, pleading for change. But he is not to be daunted. He will not take "no" for the answer.

Now he has plumbed the depths, updating his plea. This time he has dug real deep, and, with his customary erudition, has come forth with a supplement to his brief, that should make members of the clergy sit up and think: this man really has something to say which needs to be investigated.

Our frozen law must be towed from the Antarctic of Dormancy to less gelid zones, perhaps the comparatively warmer atmosphere of Israel. We tread gingerly when we suggest that new-old State, considering the possible rebuff this plea would receive, with hardly a whiff of consideration, but with a snort of contempt.

All that is sought by Mr. Heller, in his thesis, is calm consideration of his brief... that it be read with thought and an open mind... or even a little bit of that. But his plea must be mulled

over and response made, even if negative.

Need this scholar make the unexpected move of the chess player before he'll attract attention? Don't underrate him. Mild though he seem, remember that he socked many a ball with his writing hand, and made a lame duck of the blue bird of recovery. Joe will not let this issue fade on the vine. He will fight for it until the opposition admits that his advocacy has merit. The day will come when this too will happen. Then may our scholar be here to witness his plea become a reality.

Louis Kramer

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Louis Kramer, David Haymowitz, Israel H. Levinthal, Mordecai H. Lewittes, William I. Siegel.

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*The opinions expressed by the writers in these pages are not necessarily those of the Review.*

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## ABOUT THE COVER

The Center in the early days with a row of automobiles of vintage 1920's. The trees were younger then, some are gone or have been replaced. We proudly show this photograph in years of our milestones.

## REJOICING OF THE LAW

This Feast of the Law all  
your gladness display,  
To-day all your homages render.  
What profit can lead one so  
pleasant a way,  
What jewels can vie with its  
splendor?  
Then exult in the Law on its  
festival day,  
The Law is our Light and  
Defender.

My God I will praise in a jubilant  
lay,  
My hope in Him never surrender,  
His glory proclaim where His  
chosen sons pray,  
My Rock all my trust shall  
engender.  
Then exult in the Law on it  
festival day,  
The Law is our Light and  
Defender.

My heart of Thy goodness shall  
carol away,  
Thy praises I ever will render;  
While breath is, my lips all Thy  
wonders shall say,  
Thy truth and Thy kindness so  
tender.  
Then exult in the Law on its  
festival day,  
The Law is our Light and  
Defender.

*(Translated by Israel Zangwill.)*

# ON REACHING NINETY

By Rabbi Israel H. Levinthal

My dear friends: My first duty, of course, is to thank God for the great blessing that He has conferred upon me, — to grant me 90 years of life. I would like to do this in the traditional Jewish way, by pronouncing the blessing of “*Shehecheyanu, v'kiyimanu, v'higianu lazman hazeh*” (“That He has given us life, that He has preserved us and that He has permitted us to reach this blessed era of my life”). I always like to call to the attention of the people whom I address that this blessing speaks in the plural number: *shehecheyanu*—” that He has given *us* life”. It does not say that He has given *me* life. A Jew, thanking God for the gift of life, or for anything else, can not think of himself alone. He thinks also of the members of his family; he thinks also of his friends — *shehecheyanu*, as I do at this moment, thanking God for giving *all* of us life, for preserving *all* of us, and for permitting *all* of us to celebrate this happy day. I want also to express the earnest hope and prayer that our Holy Father may grant us continued life so that we may be able to celebrate many more happy events in the years to come.

My friends, some months ago, when the well known television news analyst, Eric Severeid reached the age of retirement, it was announced that he would deliver his final commentary, which he did. He ended his final commentary with the phrase, “This was Eric Severeid! Good-bye.” I won’t say Good-bye to you! I would rather say “*L’hitra’ot*”. I

hope that we may be able to see each other many, many more times in the days and years ahead. But I can say, paraphrasing Mr. Severeid, “This was Rabbi Levinthal”. I am no longer the same Rabbi Levinthal that I was.

The Talmud has an apt expression for the change that has come over me: “*Zicknah kaftzah allav*”, — Old age galloped, — plunged upon him!<sup>1</sup> Old age didn’t creep upon me, — it plunged upon me. I knew, of course, that I was old. When one is 89 he knows that he is no longer young, but I can truthfully say that I never *felt* old. Now, *zicknah kaftzah allav* — “old age suddenly plunged upon me”. Suddenly I *feel* old, and there is all the difference in the world between *being* old and *feeling* old, and the change is very hard to take.

My granddaughter, Anne Mandelbaum, who is here with us today, is a member of the editorial staff of the Harvard University Gazette, and as such, she included my name on its mailing list. I enjoy reading The Gazette because I find many of the articles very interesting. The other day there was an item about Professor John Fairbanks, a prominent faculty member who also reached the age of retirement. The paper reported that when he delivered his final lecture, he wore his cap and gown pointing out that “this is an auspicious occasion! It marks the transfer from one stage of life to another, — from the stage of *distinction* to the stage of *extinction*.” I only hope and pray that his transfer, — an inevitable transfer, shall not come upon me galloping, but slowly.

There is a passage in the Talmud that I would like to relate to you. One of the ancient sages,

Rabbi Eleazar ben Samua, lived to a very ripe old age. One of his pupils asked him, “Rabbi, *hierachta yamim?*” How do you account for your longevity? The rabbis, of course, would not give medical or scientific reasons. They spoke in spiritual terms, and the Rabbi offered several explanations of this nature. I haven’t the time to list all his explanations, but one of them, I think, is most significant. He said that in all his life he never raised his hands in priestly benediction without saying the blessing “*L’vorech es amo yisrael b’ahavah*” — he was to bless his people of Israel *b’ahavah*, — with love.<sup>2</sup> What the Rabbi wishes to tell us is that he never raised his hands in blessed service to his people without thinking that it must be done *b’ahavah*, — with love, and *in* love. This, he recounts, added years to his life.

I, too, can answer in these words. I make no claim, dear friends, to any special gifts or to any extraordinary achievements, but I do claim that I always had a great love for my people and my faith. As long as I can remember, ever since I was a young child, I can truthfully say that my heart was filled with a great love for my people, my God, my Torah and it was that love which gave me a love for the rabbinate. I never looked at the rabbinate as a profession. To me, the rabbinate was a sacred calling because it gave me the opportunity to better serve my people, my Torah, my God.

My friends, I must tell you this little incident. My son-in-law, Lester Lyons, takes my mail every morning when he leaves for Manhattan in order to mail the letters there in the hope that it will arrive a little sooner. I generally use the stationery of The Brooklyn Jewish Center, but I always cross out the return address and insert my New Rochelle address. Recently he told me that he had noticed that I

(Continued on Page 17)

\*Delivered at the Ninetieth Birthday Luncheon tendered to Rabbi Levinthal by the South Florida Friends of The Brooklyn Jewish Center, held in Miami, Florida on Feb. 26, 1978. The Rabbi repeated the address at the Annual Dinner of The Center on May 7, 1978 which also celebrated his 90th Birthday.



# JUDAIC ELEMENTS IN ETHIOPIAN RELIGION AND CULTURE

By Rabbi David Haymovitz

According to informed sources in Israel, we shall soon see the Aliyah of almost the entire community of the Falasha Jews to Israel. The swift political turnover which has moved the Ethiopian society into a Socialist economy and a Marxist way of life have made it an urgent necessity for this ancient and unique tribe of Jews to emigrate in order to survive.

This will bring to an end a very unusual chapter of Jewish history in Africa, namely, the miraculous survival of this unique culture in the midst of hostile environment and prolonged complete isolation. But as much as the *origin* of the Falasha's way of life and its astonishing survival is an historic mystery, (see September, 1972, B.J.C. Review) there is even a greater Jewish mystery in this land of Kush which has been puzzling scholars for generations and is a source of wonder to any visitor. It is amazing to find so many Judaic elements in the Ethiopian religion and culture.

I remember my encounter with this phenonema on my first visit to Ethiopia. It was a Sunday morning and as I left the hotel, passing through the streets of Addis Ababa on my way to the airport, I noticed a number of religious services which were held outdoors. To my great surprise, each of the worshipers were wrapped in what looked to me like a large *Tallis*, the Jewish prayer shawl. They were moving enthusiastically as they prayed and chanted. They looked to me so Jewish that for a moment I thought that these were Jewish services, attended by members of

the Falasha families. Later I learned that these were regular Christian church services which are usually held outdoors and what seemed to me to be a *Tallis* was the regular national garb of the Ethiopians which is white in color, a little larger than the Jewish *Tallis* in which every Ethiopian wraps himself as he goes to the market or to work in the same way and manner as the Jew wraps himself in the *Tallis* when he enters the synagogue. This similarity to Jewish custom and habit permeates every phase of life of the Ethiopians. It is not only an outward similarity of customs, but there is a broad basis of common ground. The Ethiopian fundamental beliefs include important Judaic elements, biblical and post-biblical traditions.

In the early 16th century, shortly after the modern Europeans renewed contact with Ethiopia, a Portugese Jesuit missionary, Father Jeronym Lobo, in a report of his travels in Africa wrote: "It is to be noted that the Abyssinians (Ethiopians) observe all the Jewish rites and ceremonies with such devotion that they make much more of them than of the Christian customs which they have. The observance of the Sabbath is on a par with that of Sunday if not more prevalent. Circumcision is an invincible custom, as are all the other religious customs and ceremonies in the form of worship which God commanded the Jews to observe. The Abyssinians are making a superstitious mixture of Evangelical observance with that of Moses, and all the Abyssinians subscribe to this confusion of faith."

This report by a missionary of some four and a half centuries ago, is true even today. I happened to read, not long ago, a description by an Israeli correspondent of an Ethiopian religious festival which he happened to witness during a recent visit to Ethiopia. He wrote: "There was a procession of priests carrying on their shoulders a box which looked to me like a holy ark. There was dancing to the beating of enormous drums and the rhythmic sound of symbols which they lifted and let down with one hand while in the other hand they held a fruit of the citrus family similar to the Jewish *Etrog*. The procession moved slowly to the bank of the lake. As the marchers reached the edge of the water, they jumped into the lake and universal laughter and rejoicing followed." The journalist noted that this was very similar to the Jewish *Chag-hashoeva*, the feast of the drawing of water which was celebrated by Jews in ancient Jerusalem in the days of the Temple. If his conclusion is correct, then it confirms the view of some scholars that Judaic influence in Ethiopia is not only biblical but also post-biblical since the *Shoeva* festival is not biblical.

Many Ethiopian folkways reflect biblical customs and Jewish traditions. What is probably the most observed commandment of the Jewish religion, the practice of circumcision, is strictly observed by the Ethiopians. Even though this is general practice among many tribes in Africa, and is also performed nowadays in many modern societies, it is significant that of all peoples and tribes that circumcise their males, only the Jews and the Ethiopians require that it be done in a religious ceremony to be held on the eighth day of birth as decreed in the Bible (Genesis 17).

The Ethiopians observe laws of "clean" and "unclean" in foods  
(Continued on next page)



basing it on biblical injunctions with local interpretation of Leviticus 2. They observe even the statement in Genesis 32:33 concerning the forbidden sinew. These sanctions are part of the *Fetha Negest*, the legislation of the kings which is the traditional code of law of Ethiopia supposedly given by God. The dietary laws are amplified by the following order: "Remember what God has commanded thee by the mouth of Moses."

As far as we know, the official religion of Ethiopia since 330 C.E. has been Christianity, but it is a Christianity far removed in content and form from the European religions. It rejects the traditional doctrine of Pauline Christianity that the biblical law lost its binding force at the coming of Jesus. There is no systematic theology; practice is more important than belief.

Scholars do not know exactly when the observance of Sabbath was introduced to Ethiopia but most of them maintain that the strictness with which it is observed indicates Jewish origin. The celebration of the Ethiopian New Year, September 11th, also shows biblical influence. They entail customs of purification bath and animal sacrifice, in a very similar manner to the biblical prescription of the high priest ritual on Yom Kippur. Ethiopians also observe the holiday of *Fassahka* which is very similar to the observance of Jewish Passover both in name and in nature.

The liturgy of the Ethiopians is mostly biblical text. Every service includes readings of biblical chapters unlike custom in most other Christian churches. Most of the liturgy is contained in the *Matsahafa Berhan*, the record of Emperor Zara Yaacob's reforms. The opening statement of the book reads: "The Emperor reaffirmed the reading of the books of the Old Testament and the New

Testament in their entirety during church services." The order of Prayers divides the Bible into portions which are read in a weekly order including portions from the law of Moses and the prophets, very similar to the Jewish system of the reading of the weekly portion and Haftorah. The morning services consist of the chanting of Chapters of the Psalms, supplemented by a collection of nine biblical chapters of poetry, eight of them from the Old Testament. Included in these are the Red Sea Song, the Song of Moses (Deut. 32), the Prayer of Chana and the Prayer of Jonah.

Ethiopian state laws also reflect great biblical influence. According to the Sacred Book, the *Kebrä Negast* (the Glory of the Kings) Makeda, Queen of Sheba, visited King Solomon in Jerusalem and was converted to Judaism. She returned to her country and bore him a son, who was named Menelik (probably a distorted form of the Hebrew "*Ben-Melech*," the son of the king). When he became a man, Menelik went to visit King Solomon. He returned to Ethiopia with the original "ark of the covenant" which was built by Moses and was joined by the most important leaders of Israel. He then established the Dynasty of Ethiopian kings which for only a short period was removed from the throne but returned in the year 1268 C.E. From then to the present there has been an unbroken line of emperors claiming themselves descendants from Solomon bearing the title, "Lion of Judah," "Elect of God," "King of Kings," and "Successor of the House of David."

No matter how historically unacceptable the Story of Menelik is, even to enlightened Ethiopians, the belief that the Emperor is a direct descendant to the House of David, strongly supported by the Church, had a great hold on the

people. It was the justification of the indulgence in luxury and the accumulation of enormous amounts of property by the emperors. It was also an ironclad assurance of his power and his claim to allegiance. Until the recent revolution, he was the only ruler in the world that continued in office uninterruptedly, since the late 1920's when he ascended to the throne. Each emperor kept the original manuscript of the *Kebrä Negast*, which tells the story of the founding of the dynasty, as proof of his sacredness.

Even the administration of justice, until the revolution, reflected biblical customs. At the central core of the administration of justice were the local courts. The impromptu court, which met in the marketplace or in some outdoor center, was based on ancient custom and law and was strictly obeyed by the litigants. The proceedings were informal and were very similar to biblical descriptions of the ancient judges in Israel. The men who had a dispute selected the judge to decide the case for them. No man may refuse to perform this duty. The judge was called *Dania* (very similar to the Hebrew word *Dayan*). The *Dania* will start the hearing by calling the witnesses to testify. The parties were not qualified to testify. Women were also not qualified. At the end of the hearing the judge immediately announced his decision. This was very similar to biblical order. There were also "permanent judges". These were the local *Danias*, usually some learned elders of the community who acted as judges and advisors. Like in biblical days, they were also the authority of interpretation of the laws in difficult cases. The interpretations of the elders were recorded and accumulated and later expounded by respected elders of different regions. Gradually it became part of custom and

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**Judaic Elements in Ethiopian  
Religion and Culture**

(Continued from Page 6)

law. The system was ver similar to the development of the Jewish Oral Law. The voluntary local courts have become daily practice in the lives of the masses who would usually abide by the decisions of the *Dania* and also use it very often to resolve their disputes.

All Ethiopian churches are built in a three-fold division similar to the Temple of Solomon in Jerusalem which had three parts. The innermost part contains an altar and the holy Ark, and is called: *Kedusta Keddosam*" (almost the same words as in the Hebrew "*Kodesh Hakadashim*"), the "holy of holies." Only the priests and kings are permitted to enter it. The Ark is called *Tabot* (as in Hebrew "*Taiva*") and is the most sacred object in the Ethiopian house of worship. Without the Ark no religious service may be held. According to Ethiopian tradition, the original Tablets of stone on which God wrote the Ten Commandments and the original holy Ark which Moses built and were kept in Solomon's Temple, were stolen by Elazar (in Solomon's time the son of the High Priest in Jerusalem) and Menelik (the son of the Queen of Sheba) and brought to Ethiopia. They are today kept in the Holy of Holies of the chapel in the most sacred cathedral of Axum. The *Tabot* (Arks) in the other sanctuaries are replicas of the original Ark of the Covenant.

On various holidays, the Arks are taken out into the streets for public rejoicing. They are carried by the priests in a procession of marching, singing and dancing by men in special colorful ceremonial dress, very similar to Jewish *Hakafoth*, the rejoicing with the Torah which are held on the

Jewish festival of Simchat Torah.

As to the origin of the Judaic influence in Ethiopian life, there is continuous debate among scholars. Some of them do not believe that the Judaic elements are a result of any pre-Christian contact between Jews and Ethiopians. These scholars maintain that what appears to be Judaic in Ethiopian culture, are the remnants or part of the legacy that was shared by all early Christians and was later abolished as the church continued to develop along independent lines, and what we find in Ethiopia is a form of early Christianity, untouched and undisturbed by later church reforms. Other scholars adopt the theory that the Judaic traits of Ethiopian Christianity resulted from the reforms instituted by the Emperor Zara Yaacob in the 15th century. They feel that the Emperor's zeal for reform caused him to reestablish primitive Christianity which was closer to biblical Judaism.

A noted French scholar tried to explain the mystery by arguing that Ethiopian Christianity is a phase of what he called *limitation d'Israel*," namely, the excessive veneration of the Judaic part of Christianity, tending to imitate. According to his theory, all Christians venerate the Old Testament, especially the Ten Commandments, but some sects have gone much further in their respect of old customs of Israel, so much that they tried to imitate in their life and religion the Old Testament ways. The Puritans are a good example. They called themselves by Hebrew names, saw themselves as the chosen people, and even wanted to replace British laws by those of the Bible. The Seventh Day Adventists are another example. They keep the Jewish Sabbath. The Ethiopians, according to this theory, are another one of these sects.

However, the majority of scholars fail to account for the

fact that Judaic elements have persisted throughout the nation for many centuries permeating every area of life creating a situation which is unique among non-Jews, bearing in mind that when Christianity was introduced to the land there were already two distinct, separate religions, Jewish and Christian. They argue that the better explanation is that of pre-Christian contact which existed between Jews and Ethiopians.

Historically, evidence leaves no doubt that there were cultural contacts. We are certain that Israelites in biblical times knew and visited Ethiopia which was named in the Bible, "the land of Kush." The prophets Isaiah and Zephaniah both speak of the land and people "beyond the rivers of Ethiopia". There is also archaeological and historial evidence of a meeting ground. There have been Jewish colonies in both Egypt and Saudi Arabia many centuries before Christianity was born, and it is possible that Ethiopians had contacts with them. Cultural contact between those early Jewish communities and Ethiopians thus seems to be the most likely explanation for the mystery of Jewish elements in Ethiopian culture.

Whatever the theory may be, the phenomena of Judaic elements permeating every phase of life of the Ethiopian people, is fascinating. No matter through what channels the biblical Hebraic culture has entered Ethiopia, it helped to mold and shape its life for many centuries. The forces of modernization were too weak and too slow to change it. However, the swift wind of change which came in the wake of the socialist revolution and brought down the dynasty of emperors is probably going to erode the exotic Ethiopian culture as we know it.



## TWO SONGS BY HAYYIM NAHMAN BIALIK

*Translated by*

RABBI MORDECAI H. LEWITTES

### THE SONG OF WORK AND TOIL

1.

Oh, who will save from famine dread?  
Who will provide abundant bread,  
A cup of milk and wine so red?  
Who will provide abundant bread?  
Who will plough the field and redeem the soil?  
None but our labor, none but our toil!

2.

Oh, who will clothe against the cold?  
Dig living fountains as of old?  
In darkest nights send rays of gold?  
Dig living fountains as of old?  
Who will plough the field and redeem the soil?  
None but our labor, none but our toil!

3.

Oh, who will plant each leafy tree?  
Each glen and glade and grassy lea?  
For golden grain for you and me?  
Each glen and glade and grassy lea?  
Who will plough the field and redeem the soil?  
None but our labor, none but our toil!

4.

Oh, who will build a shelter strong?  
Where men rejoice, a happy throng,  
With Sabbath joy and festive song?  
Where men rejoice, a happy throng.  
Who will plough the field and redeem the soil?  
None but our labor, none but our toil!

5.

Although we work with sweat and tears,  
'Tis toil that gladdens all our years —  
For they who labor know no fears,  
'Tis toil that gladdens all our years.  
Who will plough the field and redeem the soil?  
None but our labor, none but our toil!

\* \* \* \* \*

### SPRING UP, OH WELL!

Spring up, oh well,  
Oh fount, spring up,  
Pour golden drops  
Into my cup.  
The thirsty lamb,  
So tender and white,  
Gaily skips to drink  
Of its cool delight.

# MARTIN BUBER, FATHER OF NEO-HASSIDISM

By David Rudavsky  
Professor, Hebrew Culture, New York University

## I

Martin Buber (1878-1965) was the first German Jewish thinker to undertake to interpret Hassidism to the Western world. Before that Jewish scholars in Eastern Europe had brought Hassidism to public attention, but their works and influence were confined mainly to their own regions. While German Jewish scholars like Leopold Zunz (1799-1886), Heinrich Graetz (1817-1891) and Abraham Geiger ignored or deplored the Hassidic movement as obscurantist, Martin Buber was convinced that the search of the Hassidic pietists for God through and within the emotions gave an additional dimension to Judaism that could also serve as an antidote to the exaggerated rationalism that had pervaded it as well as Western thought.

Martin Buber was born in Vienna, but when he was only three, his parents were divorced, and he was taken to the home of his paternal grandparents in Lemberg (now Lvov) the chief city in Austrian Galicia. His grandfather, Saloman Buber, was a prosperous lumber merchant, who left much of the management of his business to his wife, while he devoted himself to editing and correcting old rabbinic and midrashic texts. The atmosphere in his home was one of enlightened religiosity. Young Martin received a traditional Jewish education, while his grandmother looked after his secular training. When he was fourteen his father remarried and took him to his estate in Eastern Galicia. On occasion, he took Martin to visit the Hassidic community and its

rebbe in the nearby village of Sadagora, in the province of Bokowina. There the boy had the opportunity to observe Hassidic life at first hand. He was captivated by its spirituality and what he saw as a constant process of inward renewal and a continuous worship of God. He was especially impressed by the role of the *Tzaddik* in his relationship to his Hassidim and by the fraternal attitude of the Hassidim to each other.

In his early adolescence Martin enrolled in the Polish Franz Joseph Gymnasium, the spirit of which, however, was Austro-Hungarian. He was soon caught up in the secular mood of his day and abandoned his former path of traditional piety and observance. In 1896 he was graduated from the Gymnasium and matriculated at the University of Vienna, later attending Berlin, Leipzig and Zurich. There he studied philosophy, art, literature and music, but during this period he felt himself confused and rootless. He had imbibed some Nietzschean ideas and became absorbed in the study of mysticism which had become quite popular in his day as a reaction to the growing rationalism of the times and the increasing interest in mythology and oriental religion.

In 1904, Buber was awarded his doctorate from the University of Vienna on the basis of a dissertation on German mysticism. He had been seeking his way back to the Jewish fold and seemed to have found it several years earlier by way of Zionism. In 1899, Buber was a delegate to the Third

World Zionist Congress, but he soon shifted from the political to the cultural version of Zionism, espoused by the noted Hebrew philosopher Asher Ginzberg, popularly known by his pen name *Ahad Ha Am*. This branch of Zionism attached greater importance to the creation of a cultural center in Palestine than to the establishment of a political Jewish state. In 1901, Buber was appointed editor of the Zionist Journal *Die Welt*.

Shortly after Buber earned his doctorate, his interest in Hassidism was rekindled when he chanced across the *Zawaat Ha Ribash*, the Testament of the *Ribash*, the latter name being the initials of Rabbi Israel Baal Shem Tov (1700-1760), the founder of Hassidism. Buber undertook to devote himself to the intense study of its doctrines and lore. To do so, he returned to Poland, and resided among the Hassidim for five years, not that he became a Hassid in the true sense, but he attempted to live its relationships. He did not, however, observe the *Mitzvot* or religious precepts, though he absorbed its teachings and doctrines. He regarded Hassidism as an original source of Judaism, and it shaped his own outlook on life. He envisaged it as a means of dialogue between man and God. In it he discovered the germ of what became later his *I-Thou* philosophy. By 1924, it became crystallized sufficiently in his own mind to warrant its formulation in a new volume that he called by that name (*Ich und Du*).

Underlying his new viewpoint was the Hassidic principle which emphasized the sanctity of all things. It stressed the dignity and worth of the individual, especially in his relationship to his fellowman and the group. Buber soon saw in Hassidism the highest achievement of Diaspora Judaism. In Hassidic society he discovered



the ideal community.

"When I saw the rebbe stride through the rows of his Hassidim, I discerned the perfect leader. When I saw the Hassidim dance with the Torah, I felt the true community, forged by a common reverence and common joy of soul," Buber said.

This ultimate community Buber described as "one kingdom, one spirit and one morality."

From 1923 until the rise of Hitler, Buber served as Professor of Jewish Ethics and Religion at the University of Frankfurt, the first post of its kind in Germany. During the period of Nazi terror, his leadership was a guiding light and moral force in the spiritual battle of German Jewry against Naziism. When the Jews were expelled from the general schools, he helped to found new ones to accommodate them. Together with Leo Baeck, he launched a network of adult Jewish schools which upheld the morale of the German Jews and enhanced their feeling of self-respect after they had been cast out of German cultural, social, and economic life. He continued in this role until he was silenced by the Nazis in 1938. Then, at the age of sixty, he migrated to Palestine, where he had been appointed Professor of Social Philosophy at the Hebrew University. There he joined Judah Magnes in the small dissident *Ihud* (unity movement) which before 1948 favored a binational state in Palestine and has since persistently advocated a program of Arab-Jewish amity.

In 1951, Buber retired from his academic duties; he later traveled to America and other countries, where he lectured at universities and theological seminaries. Though defended by some, he was violently criticized by others for accepting the Peace Prize of the German Book Trade in Frankfurt in 1953 and, a year later, the

Hanseatic Goethe Prize in Hamburg. To him, these awards betokened the solidarity among all peoples in their struggle for a unified, common humanity. Buber continued to write until his death in June 1965.

## II

Buber did not preach a new religious faith, dogma or ritual, but only a spiritual orientation to life and the world. The ideals he expounded were, according to some Jewish thinkers such as Hugo Bergmann and Max Brod and non-Jews like Karl Barth, Emil Brunner, Paul Tillich and many others, of Copernican revolutionary importance. The central principle underlying his semimystical, semiration-alistic doctrine is that "all real life is meeting," whether it is with another human or with God, or even with objects in one's environment. The true goal of all human existence, which is according to Buber to achieve the *I-Thou* relationship, and this stems from the social nature of man, the *I* in itself, withdrawn into its ivory tower, is an abstraction. Only when drawn out of itself to *I-Thou* does one's personality assume meaning and significance. Through selflessness, one becomes a true self. Through the *Thou* one becomes an *I*. This doctrine of encounter is illustrated in the dictum of the Tzaddik Rabbi Yehudah Zevi of Stretyn (d. 1844) who said:

"Now I understand the meaning of the rabbinic saying: 'Men can meet, but mountains never.' When one man considers himself just a human being, pure and simple, and the other does so too, they can meet. But if one considers himself a lofty mountain, and the other thinks the same, then they cannot meet."

The primary words *I-Thou* connote a special relationship, which

is a product of the voluntary, direct, open, active, mutual engagement and communion in which a person enters with his whole being, and is capable of securing a like response from the other. Both parties to this involvement, which is based on a subject to subject affinity, are on an equal footing and bear a reciprocal obligation to give freely and fully of each other, in accordance with their unique proclivities and endowments. Rabbi Uri of Strelisk (d. 1826) pointed out that:

"It is written: 'And Abel brought, also he...' (Gen 4:4). His own 'he', his own self, he brought. Only when a man offers *himself* as well, is his offering acceptable."

The desired *I-Thou* bond is exemplified by the partnership that should exist between teacher and pupil or the psychotherapist and his patient. The relationship, dynamic in nature, spontaneous and unplanned, may be said to be based on love, not in the romantic sense, but as Buber describes it as the "responsibility of an *I* for a *Thou*." Rabbi Shmelke of Nikolsburg (d. 1778) paraphrased it in this manner: "Since man possesses a divine soul, one must love that soul." Love of course is an end in itself.

The obligation to preserve one's own personality in this relationship is illustrated in the Hassidic folk tale of Rabbi Zusya who, towards the end of his days, fretted about the accounting he would be called upon to give in the afterlife. Recognizing his plight, his friends inquired of him, "Is it that you have not been a Moses throughout your lifetime that troubles you?" "No," the aged Zusya answered, "my concern is that I was not Zusya." In other words, the sage regretted that he had failed to live up to his own unique potentialities and that he had not been his true self.

The dialogue, however, need not



be spoken. It can be entirely silent. Eyes can communicate. Thoughts too can meet. To the Jewish mystic words are a rare and awe-inspiring phenomenon. Menachem Mendel of Kotzk (d. 1859) once said; "Some experiences may be transmitted through language; others, more profound, only through silence." Such silence, however, is not ascetic in nature. It may merely be the soundless dialogue of creative contemplation. It is not a ritual as with the Quakers, but as the Rabbi of Kotzk described it, it is an art. Menachem Mendel of Vorki (d. 1868) indulged in it. It is told that:

When Mendel was in Kotzk, the rabbi of the town asked him: "Where did you learn the art of silence?" He was about to answer, but then he bethought himself and practiced his art.

We have an example of the silent dialogue in the Biblical verse referring to Pharaoh's daughter opening the ark in which Moses was concealed, the princess responded not with words but with an act, "And she opened it, and beheld a boy who wept" (Ex. 2:6). Mendel of Vorki commented on this verse in this manner:

"One would have expected that we would be told that she would have heard the child Moses' cries. No, the child was weeping inwardly, therefore, it says further: 'And she said, 'He is of the children of the Hebrews.' It was a (silent) Jewish cry."

The party to the dialogue need not be a person; it may be an inspiring scene or landscape, for "The heavens speak the glory of God and the expanse telleth the work of his hands." (Ps. 19:2). It may also be an animal or even a thing. Perhaps a good illustration of this thought is in the experience related by the eminent Viennese Jewish psychiatrist,

Viktor Frankel, with a young woman patient who knew that she was to die shortly from a terminal disease. Despite this, he found her relaxed and cheerful. In answer to his question about her state of mind, she pointed to a tree outside her window and said: "This tree is my only friend in my loneliness. I often speak to it." Astonished at her words, the psychiatrist asked if the tree replied. "Yes," she answered, "the tree keeps repeating to me: I am here. I am Life, eternal life." This dialogue between the woman and the tree could not be complete, because the woman could not be a *Thou* to the tree, nor enter into a reciprocal relationship with it.

Under ordinary conditions, a person's relationship to a tree would fall in another class of attitudes described by Buber, represented by the primary words *I-It*. While the *I-Thou* constitutes a dialogue, the *I-It* implies a one sided monologue, a subject to object posture or that of person to thing. It occurs within a man and not between him and another. If this kind of communion is between people, it involves de-personalization. It suggests the detached attitude of the busy doctor or overloaded social worker towards a person who comes to him for professional assistance, whom he regards as a "case" rather than as a fellow human being. It implies the kind of objective knowledge one seeks in science, in which the purpose is primarily to exploit, control, or manipulate for his own ends. The tragedy in life is that we permit the *I-It* rather than the *I-Thou* relationship to dominate our frame of mind.

The *I-Thou* relationship may change into *I-It* and the reverse is also possible. Rabbi Abraham Yaakov of Sadagora (d. 1883) taught that not only what God created, but also what man has invented or innovated can convey

a divine message to us:

"If so, a Hassid once asked, skeptically, what can we learn from the train?"

"That in a second, one can lose all," was the answer.

"And from the telegraph?"

"That every word is counted and charged," the rabbi retorted.

"And from the telephone?"

"That what is said here is heard there," was the reply.

### III

Among humans, the *I-Thou* relationship alternates of necessity with the *I-It*, since men do at times stand in an objective *I-It* relation to each other. There is, however, one permanent, eternal, and infinite Thou — the force in the universe that is referred to as God. It is the absolute, limitless Thou that permeates all the world, the Thou that can never be It — the Thou that may be addressed but not expressed. The Biblical idiom "I am that I am" (Ex. 3:14), referring to Jehovah, should be rendered in the sense of "I am and remain present" and everlastingly so.

God is there in every situation. He is imageless and may appear in a different form at different times, but He is there, both in His encounters with the man and in nature. If only man is ready to respond to Him with his whole being, God is not remote. He can be nearer to me than my *I*. It is for us to perceive Him and listen to Him and answer Him. This is not said in a mystical or supernatural sense, but in the Hassidic which presumes that the *Shechinah* of God is everywhere. He is in everything; He speaks to us in the ordinary, everyday events and episodes in life as well as in human history. In theology, the Deity may be transcendental and mysterious, but in this personalized relationship, "God standeth in the congregation of the godly"

(Ps. 82:1) in intimate contact with man. In mysticism, man seeks to be submerged in the Deity, but in Buber's Neo-Hassidic or neo-mystical viewpoint man and the Deity are in need of each other and stand together in a common alliance on behalf of mankind and the world.

The idea that God enters into every aspect of life is another way of affirming the Hassidic doctrine that there is no true separation between the sacred and the secular — or even the profane. Only *Kavanah*, one's inner intention, is essential to hallow an act — not ritual. To reach God, moreover, one is not to withdraw from the world as does the ascetic contemplating God in isolation. One should encounter God on earth, His laboratory of salvation. It is in the here and now that the Supreme Being joins man in a mutual endeavor to lift humanity to a higher state of sanctity. In this view, Buber differed radically from Soren Kierkegaard (1813-1855), the Danish existentialist philosopher and theologian, who believed that God speaks only to the single one who retires from the affairs of life. But Buber, the Neo-Hassid, maintained that "one cannot... have to do essentially with God if one does not have to do essentially with men."

The primary importance of the Bible, in Buber's view, lies in the fact that it is the record of man's dialogue with God. The keyword in the Scripture is the pronoun *Thou*. The basis for God's dialogical encounter with Israel is the Sinaitic Covenant, which was not an agreement in the conventional sense, but a surrender by Israel to His kingship. The Deity chose the Jewish people, not because of their superiority to others, but rather to fulfill a charge — to become a holy people. To this end, Israel must dedicate its corporate and national existence, its institutions and ideals. Despite this, the

Jew cannot rely on a static, ancient revelation; he must always seek his own.

The term Torah has been deplorably translated into Greek as *nomos* and *lex* in Latin. The English equivalent of these words is the noun *Law*. But Torah, Buber insists means *Weisung*, *Belchrung*, teaching or instruction, not *Law*. The laws of the Torah may be of historical importance, but they do not involve God's presence and revelation in His dialogical encounter with man. Quite the contrary, Law, as a fixed code, impedes the direct and open mutual confrontation in the dialogue and God's fresh, living message, responsive to the needs of each hour and circumstance. For this reason, Buber refused to accept the universal validity of the Law; he can subscribe only to what he believes is addressed to him. Buber's position naturally offended many Jews, who branded him as antinomian and a religious nihilist. These ideas brought Buber close to the religious liberals, but they estranged him from his own people.

Buber not only deprecated the Law, but also demonstrated a strong admiration and affinity for the personality of Jesus. This of course antagonized Jews even more. On the other hand, he achieved a great influence in the Christian world, particularly among liberal Protestants who opposed the extreme rationalistic trends of some of their leaders.

Buber's thought represents a heroic attempt to formulate a faith for contemporary man, midway between conventional religion and the godlessness of his age. Buber envisaged God not as a force or power, but as a living reality Who confronts man in every experience in life and instructs him in the ways of love and justice towards his neighbor. The Golden Rule in the Bible (Lev. 19:18), Buber pointed out,

ends with the phrase "I am the Lord", which according to one tzaddik signifies that God is present in a relationship in which human love prevails. Buber aimed to case his sophisticated teachings in a Jewish mould. In contemplating Buber's religious outlook, one is reminded of the Besht's explanation of the Biblical phrase, the "God of Abraham, the God of Isaac, and the God of Jacob" (Ex. 3:15) and not merely the God of the patriarchs. The purpose of this repetition, according to the Besht, is to demonstrate that Isaac and Jacob did not base their ideas of God on the searchings of Abraham, but on their own thoughts. This may also be true of Buber, though some have their doubts as to whether his is essentially the true God of Israel.

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*Start The*

*New Year*

*Right !!*

**SUPPORT**

**THE**

**KOL NIDRE**

**APPEAL**



# UPDATE, ONE YEAR LATER :

## A LAWYER'S PLEA FOR CHANGE IN JEWISH DIVORCE

By Joseph Heller

A year ago I gave what I considered cogent reasons for doing away with an erroneous interpretation of Deuteronomy 24:1-4, as having mandated a biblical injunction that a husband can of his own volition write a bill of divorcement, put it in his wife's hands and send her away.<sup>1</sup>

I still cannot reconcile myself to the thought that the Torah ever intended to give a husband such power. My further consideration of the matter and additional research strengthens my belief that the precedent our Rabbis established when they interpreted these verses resulted from a grievous error in statutory construction or in the belief that prevailing customs among the inhabitants at the time required such a result.

Many centuries are now behind us. A precedent which seemed at the time mint-new has been, over the years, severely tarnished. When we ask that the interpretation no longer be adhered to, this would not result from a repudiation of the Halakhah, but from an institutional reassessment.

There has been called to my attention a comprehensive and illuminating paper written by Professor Simon Greenberg entitled "And He Writes Her a Bill of Divorcement".<sup>2</sup> There has been no affirmative action based on Professor Simon Greenberg's recommendation as well as mine.

On May 4, 1978 there appeared

a decision by Mr. Justice Blyn of the New York State Supreme Court in the New York Law Journal involving the following set of circumstances:

The defendant husband, a Rabbi of a conservative synagogue, was sued by his wife for divorce. The plaintiff wife, who besides being a very religious person, considered herself and her husband as much bound by Judaic Law and by Secular Law. The parties in open court entered into a settlement agreement. One of the terms of the agreement read: The defendant shall take necessary steps to immediately effect a Jewish divorce (a "get"). Mutual judgments of a civil divorce were recorded. The defendant refused to deliver a get to his wife. The Rabbi, under Civil and religious law was divorced, free to remarry; the wife, under Civil Law was divorced, but not under religious law and could not remarry.

No better argument can be advanced for the abandonment of a hoary and depressive anachronism. An unethical situation results where a recalcitrant husband could extort conditions of value to him for the price of a "get". If nothing could be done to right such a wrong, why should the wronged party sacrifice herself for the sake of what some of our Rabbis say is the integrity of the law. Reviewing the havoc this law caused on Jewish family life, it has lost the sanctity attributed to it.

Therefore, upon further reflection, I have no concern with the

exercise of restraint in overturning established precept which has lost touch with reality and social mores.

Dr. Greenberg in a restricted opinion questions the interpretation given Deuteronomy 24:1-4, yet asks the question, whether we should reject this particular law. The consequences he feels would be catastrophic. He maintains the halakhic interpretation of the law in question has governed family life some 2,000 years and thus has acquired extraordinary sanctity and authority. He therefore suggests remedial acts to do away with some of the harshness resulting from this law. Needless to say, no steps have been taken on his suggestions. I applaud Dr. Greenberg's effort but I am convinced ameliorating provisions is not the answer.

The only proper and dignified solution is to affirmatively and without equivocation and deviation frankly state there is no biblical law which permits a husband to divorce his wife by delivering to her a "get". An outright rejection of the so-called biblical divorce law, as interpreted, is now mandated because the ascription of divine origin to this law was the result of misinterpretation in the beginning, and repeated over the centuries.

What Dr. Greenberg meant when he said the consequences would be catastrophic, is that the doctrine of *stare decisis* in Jewish Law would be undermined.

It is good law and it will not affect the stability of long accepted decisions, when a rabbinic court or a civil court have in error decided a matter, that they be forthright enough to depart from it, rather than to resort to subtle and unreal distinctions.

Without doubt prior decisions or holdings are entitled to great weight; *stare decisis* does not require blind deference to flagrant

<sup>1</sup>Brooklyn Jewish Center Review, Sept. 1977.

<sup>2</sup>Published in Conservative Judaism, Vol. 24, No. 3, Spring 1970.

error. Besides, we are dealing with a rabbinically created procedural matter which by reason and a right of sense of justice recommends its abolition. The construction adopted by the Rabbis does violence to the natural meaning of Deuteronomy when read in its proper context.

The portion reads: "A man takes a wife and possesses her. She fails to please him because he finds something obnoxious about her, and he writes her a bill of divorcement, hands it to her, and sends her away from his house. She leaves his household and becomes the wife of another man; then the second man rejects her writes her a bill of divorcement, hands it to her, and sends her away from his house; or the man who married her last dies, then the husband who divorced her first shall not take her to wife again." Where in the entire paragraph does it say the parties thereby shall be divorced?

The foregoing, when carefully read, states that it is forbidden for a husband who has divorced his wife, from ever taking her back again if she has in the meantime married another man and he has divorced her or died.

It is Professor Greenberg's view that these verses were never intended to add to the burden of the woman but rather to protect her. But this is exactly what has not happened because of an irrational interpretation.

It is my view that some rule of conduct was inaccurately recorded or improperly recomposed which resulted in a statement of facts applicable to a situation of remarriage but never as to the right of divorce. It is illogical to see it any other way. I know of no law in any civilized country that prevents a twice-divorced woman from remarrying her first husband. Infallibility is to be conceded to no tribunal or to man. No decision can be considered binding when it

has lost its usefulness in social evolution or when conditions have sufficiently or radically changed.<sup>3</sup>

The religion of Moses was a missionary faith with dynamic appeal to the nomadic or semi-nomadic tribes of that time. In 1300 B.C.E. the stage was set culturally and religiously for the emergence of a heroic figure like Moses. To him God revealed the Law. Because some Rabbis who adhere to traditional Judaism reject any innovation from customary practice, they assert immortality of the Law. Since the only writing that evolved at Mt. Sinai were the tablets containing the Ten Commandments, it is this Law that is enshrined with immortality.<sup>4</sup>

God spoke to Moses and said, I will speak unto thee all the commandments and the statutes and the ordinances which thou shall teach them and they may do them in the land which I give them to possess it.<sup>5</sup>

When Moses was spoken to, divorce was not a subject matter of decretal law of the Bible. Did it become a biblical law because it was revealed to Moses who reduced it or caused it to be reduced to writing in Deuteronomy in the 39th year or 40 years of wandering in the desert?

We must interpret the Bible in context to the period Moses became famous.

Moses thus exhorted his people that when they were to leave the desert without him because of the imminence of his death,

"When the Lord They God shall bring thee into the land whither thou goest to possess it, and shall cast out many nations before thee, the Hittite, and the Girgashite, and the Amorite and the Canaanite, and the Perizzite, and the Hivite and the Jebusite, seven nations greater and mightier than thou, and when the Lord They God

shall deliver them up before thee, and thou shall smite them, thou shall utterly destroy them;... neither shall thou make marriages with them;... But thus shall ye deal with them; ye shall break down their altars, and dash to pieces their pillars, and hew down their sacred posts, and burn their graven images with fire."<sup>6</sup>

It is apparent Moses was familiar with the nations (and their way of life) who occupied the land to be conquered by the Hebrews. Abraham, before Moses, a Hebrew born of idolatrous parents, brought up amidst idolatrous association, as a shepherd, travelled great distances. By 3000 B.C.E. Palestine or Canaan was occupied by Canaanites who for 1500 years developed an advanced state of human society. Around 1900 B.C.E. some 700 years before Moses, Abraham and his tribesmen came across the Arabian desert and settled in Canaan. Around 1300 B.C.E. Egypt possessed Canaan and around 1200 B.C.E. Moses led the Hebrews out of Egypt.

What were the customs and laws of the countries known to Moses and the Hebrews, whom they were to conquer upon leaving the desert? Specifically, what light do they shed on divorce as revealed in Deuteronomy 24:1-4.

It is a universally accepted fact that many early societies permitted only the husband to obtain a divorce.<sup>7</sup>

Most ancient peoples believed that specific gods had handed down laws for their government. The famous Code of Hammurabi

<sup>3</sup>As to legal and religious methods of statutory construction, see my article in the Brooklyn Jewish Center Review, Sept. 1977.

<sup>4</sup>Deuteronomy 5:19

<sup>5</sup>Deuteronomy 6

<sup>6</sup>Deuteronomy 7

<sup>7</sup>The World Book Encyclopedia, Vol. 5, Divorce, p. 210a



was supposed to have been revealed in this way.

At the time the Hebrews entered Canaan there existed the most important Code, that of Hammurabi, and the Assyrian, Hittite and other Codes belonging to a period 2000 to 1100 B.C.E. Some possessed many elements that shed light upon Pentateuchal Law and Tradition as well as customs of the Semitic people. The gods of these people were not the same God that revealed the Torah to Moses. Whatever similarities exist in some of the law contained in the Bible and in the Codes of other peoples are coincidental and probably of environmental origin.

The Egyptians had already undergone 1000 years of influence. They reached a higher grade of culture, but worshipped inferior creatures of divine power. They pursued abominable idolatry.

The ethical truths of Sinaitic Law became the basis of a new system of morality after the Exodus.

What kind of people did Moses acquire at Mount Sinai? They were Jews, but also former idol worshippers, slaves and nomadic or semi-nomadic people. It took Moses 40 years to teach these people a new way of life; to have them understand and accept the Ten Commandments as amplified by Moses.

Therefore, the differences we find within the Bible can only be explained in terms of the human factor. In most instances, we cannot cite the words of the Deity, "Thus saith the Lord". There are no such references preceding some specific laws and these may have been human in origin. "Thus saith the Lord" is nowhere to be found alluding to the right of a husband to send his wife away with a writ of divorce.

The custom that a husband had the right to divorce his wife existed from the remote patriarchal age and is well documented

by historians. By what authority has this custom achieved that of divine origin?

It is said that God revealed to Moses the contents that were to constitute the Bible. Assuming that to be so, we know that Deuteronomy (which contains our disputed provision) was not written until the last year of wandering through the desert.

Is it possible, is it probable, is it a fair assumption to make, that in over 39 years there may have been a memory failure, a fault in transcription, a misunderstanding of what God actually said or what special words were to be used in recording these verses?

I am satisfied from a reading of the text, applying the principles of statutory construction under the Civil and Judaic Law, that Moses was not instructed by God nor did he, under divine guidance, produce an ordinance giving a husband the right to discard his wife or to deny her the right to a "get" after he has discarded or deserted her.

During the desert wandering, Moses became fully acquainted with the codes and laws of the lands his people were to conquer. He, no doubt, explained those laws to his people, as well as his own laws, in the Sacred Tent (Tent of Meeting) which was the religious center of the congregation in the desert.

When Moses admonished his people to destroy the seven nations, tear down their altars, burn their images, smash their pillars, before entering Canaan, there existed Codes of Law. These contained governing provisions and family law enactments. These various codes may help explain the possible inclusion in skeleton form, provisions pertaining to divorce in Deuteronomy.

One of the nations Moses directed his people to destroy was that of the Hittites. The old Hittite Law of the 15th century B.C.E. existed contemporaneously

with Moses. It contains certain similar principles. There are also similarities to the Laws of Hammurabi and the Assyrian Code.

In "The Hittite Laws" as translated by E. Neufeld, published in London by Luzac and Co. Ltd., the author states that the laws contain no paragraphs concerning the organization of the family. The Hittite family was purely patriarchal. There are no rules whatever which regulated the husband's power over the wife. It seems, however, he states, that in marriages between free persons, the power of granting a divorce was the privilege of the husband since the woman was legally an *object* of marriage. The purchased wife was under legal control of her husband and had no right to request nor power to prevent a divorce (page 129).

The Assyrian Code, #37, provides: If a man divorces his wife, if he wishes he may give her something; if he does not wish, he need give her nothing. "Empty, (in her emptiness), she shall go out."

The Babylonian Code of Hammurabi (1750 B.C.E.) contained the first written divorce regulations. The Sumarian Laws were the basis of the Hammurabi Code.<sup>8</sup>

#138 of the Code reads: If a man put away his wife who has not borne him children he shall give her money to the amount of her marriage settlement and he shall make good to her the dowry which she brought from her father's house and then he may put her away.

#141 reads: If her husband announces her a divorce, he may put her away and may take another woman and she becomes his wife.

Deuteronomy 24 merely alludes to a custom prevalent among the Semitic people in the lands Israel

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<sup>8</sup> The Origin and History of Hebrew Law, Smith



was about to enter, but does not adopt it.

To characterize this custom as a Biblical injunction that a husband can write and deliver a bill of divorcement, thus cutting off a marriage, is an irrational conclusion. It is based on a misconception and misapprehension by the Rabbis of the object which was sought to be achieved.

There must be a reinterpretation of the Biblical divorce law in the light of an advanced state of human society in which a high level of art, science, religion and government has been reached. Nomadic habits, customs, family life and environment no longer prevail.

Since this method of divorce was a custom before and after Mount Sinai, the interpretation, if adhered to, has the effect of cloaking a pagan custom with a mantle bearing the inscription, "This is a biblical injunction found in Deuteronomy 24". As so interpreted, the passage was intended to read, "God said unto Moses, a husband may divorce his wife unilaterally by giving her a bill of divorcement and send her away and thereafter consider himself divorced."

Precedents in support of such a concept from the day of travel by the shepherds do not fit or support conditions that prevail today or yesteryear. They are out of place. They have lost all relevance in our economic, social and political environment. There no longer is, if ever there was, justification in doctrine or policy for that kind of law. The expression in scripture admits of further elucidation and much clearer interpretation. Time teaches a more profound understanding unaware to our predecessors.

The teachers of our ancient Academies of both Babylon and Palestine were considered successors of the older Sanhedrins. It was the arbiter of Jewish law and

customs before Jerusalem. Interpretation of the Law was ultimately decided by Sages in Jerusalem. Since then we have been without an incumbent. It does not seem likely that in a foreseeable time, any organization will be established approaching the dignity, vigor and courage of the Sanhedrin.

We are supposed to abide by the decisions of civil courts for the country we live in. We may not solemnize a marriage which the laws of the country would not recognize; we must not religiously dissolve a marriage by get unless the civil courts of law have already decreed the divorce. The civil courts, having dissolved the marriage, are we not creating a hiatus by interjecting a requirement that the husband deliver a get to make a civil divorce into a religious divorce? Do we abide by the decisions of the civil court which makes no requirement for the delivery of a get, by requiring one to religiously dissolve the marriage?

Slavery was abolished and a woman is no longer considered a chattel except where she is segregated when praying before the same God. Is not a wife a chattel when a civil court pronounces her legally divorced and the husband is empowered by his unilateral action to deny her status as divorced under religious law? The expression that, the law is an ass, finds roots in the situation presented.

Judaism has consistently endeavored to proclaim and effectuate the equality of the sexes in society. Not so in the situation discussed.

No half-way remedies will do. Let there be a convocation equivalent to a small Sanhedrin, composed of some of the faculty of the Jewish Theological Seminary and/or other similar bodies. Let them resolve that the interpretation made over the centuries of Deuteronomy 24:1-4, as

empowering a husband to dissolve his marriage by merely delivering to his wife a divorce document executed by him and dismissing her from his home, is no longer desirable and socially acceptable, and that upon a reassessment, be it resolved that when a husband and wife are civilly divorced, both parties shall be entitled to a religious divorce without the consent of the other.

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## On Reaching Ninety

*(Continued from Page 4)*

cross out the entire return address but I never seem to cross out the word "Jewish" in Brooklyn Jewish Center. He wondered whether this was merely accidental, or was it intentional. "Son", I answered, "It definitely is not by chance! It is always done intentionally. I could never get myself to cross out the word Jewish or Jew any more than I could cross out the word God, which is, of course, forbidden." To me, the very words "Jewish" and "Jew" are sacred, — words which penetrate my heart and rule my heart with great love. To serve Judaism and to serve the cause of the Jew is the greatest privilege of my life.

I must conclude now, my friends. I do not wish to take up too much of your time, but there is another story recounted in the Talmud which is pertinent. It speaks about the prophet Samuel who, though he died when he was only fifty-two years of age, was a man of great achievement. He formulated a special prayer for himself to recite every day: "Sovereign of the Universe, as in the case of Moses and Aaron, the work of whose hands did not come to naught during their lifetime, so too, I pray, let not the work of my hands come to naught in my lifetime."<sup>3</sup> I would repeat this prayer, but would go one step further, adding this phrase: "Lord of the Universe, let not the work of my hands come to naught not only during my lifetime, but also for years and years, — aye, for ages after my lifetime.

References: 1) Taanit 5b; Shabbat 152b. 2) Megillah 27B. 3) Taanit 5b.

THE BROOKLYN JEWISH CENTER  
FORUM COMMITTEE  
presents at the Center

THE JACOB HOFFMAN LECTURES  
a series of outstanding programs  
dedicated to the memory of  
Mr. Hoffman's beloved wife, Bella.

SUNDAY, OCTOBER 29 at 2:00 P.M.  
DR. VELVL W. GREENE  
will tell of his activities and  
efforts to revive Jewish identity  
among college youth on the campus.  
Dr. Greene is a member of the  
National Board of the Lubavitch movement.

SUNDAY, NOVEMBER 12 at 2:00 P.M.  
DR. LEWIS LITTMAN  
noted young Rabbi from Erie, Pa.,  
will present a musical program  
"THE JEWISH EXPERIENCE AS  
SHOWN THROUGH ITS MUSIC"  
Rabbi Littman serves as the summer  
spiritual leader of the Hebrew Congregation  
of Chautauqua, where his series of  
lectures on the Jewish cultural experience  
Was a leading event.

SUNDAY, DECEMBER 17 at 2:00 P.M.  
DR. JUDAH SHAPIRO  
will discuss  
"THE SHTETL EXPERIENCE AND ITS  
INFLUENCE ON AMERICAN JEWISH LIFE"  
Prof. Shapiro is a former President of  
Histadrut and the Jewish Labor Alliance,  
and has won international renown.

JOSEPH H. AARON  
Chairman

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**EVERY MEMBER  
ENROLL A NEW MEMBER**

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## NEW YEAR GREETINGS FROM OFFICERS AND STAFF

On the eve of the Jewish New Year 5739, the officers of the Brooklyn Jewish Center extend to all the members and friends of our institution their best wishes for a year of health, happiness and joy. May we, together with all mankind, be blessed with peace and prosperity.

In this hour, as the New Year is ushered in, we, the officers of this institution, take this opportunity of thanking all our members for their devotion and loyalty to our Center. We are confident that with the co-operation of our membership the year 5739 will be crowned with new achievements and success in our work on behalf of our community and our people.

L'Shonah Tovo Tikosevu!

Benjamin Markowe, President  
Emanuel Cohen, Hon. President  
Louis Kramer, Vice-Pres.  
Abraham M. Lindenbaum, Vice-Pres.  
Benjamin Moskowitz, Vice-Pres.  
Julius Kushner, Hon. Vice-Pres.  
Meyer Abrams, Treasurer  
Aaron Gottlieb, Hon. Treasurer  
Murray T. Feiden, Secretary

### From the Center Staff

The Center Staff extends to the Rabbis, Officers, Trustees, Governors and members of the Brooklyn Jewish Center and their families cordial greetings and best wishes for the New Year.

### From the Sisterhood

The officers of the Sisterhood extend heartiest New Year Greetings to all of our members and their families. Sisterhood looks back with pride and satisfaction on its activities during the year

5738 and hopes for an even more successful season in 5739.

With best wishes for a Shono Tova Umesuka.

Mrs. Julia Spevack, President  
Mrs. Anne Bernhardt  
Mrs. Ida Cohen  
Mrs. Sylvia Kramer  
Mrs. Betty Marks  
Vice Presidents

Mrs. Gertrude Farb, Rec. Secy.  
Mrs. Molly Markowe, Corr. Secy.  
Mrs. Ann Beris, Soc. Secy.  
Mrs. Sylvia Moskowitz, Treas.

### From the Men's Club

The officers of the Men's Club wish all its members, families and friends a year of health and good tidings and a year that will bring true peace to our beloved land, to the State of Israel and all mankind.

We invite each and everyone of you to participate in this coming year's events.

May the Lord bless the entire Center and may we and our families all be inscribed in the Book of Life and Happiness.

L'Shonah Tovo Tikosevu.

Stanley Bresnick  
President  
Louis Kramer  
Dr. Milton Schiff  
Louis Moskowitz  
Honorary Presidents

Isaac Franco  
Chas. Marks  
Archie Levinson  
Vice Presidents  
Max Greenseid  
Financial Secretary  
Murray Greenberg  
Administrative Assistant

# News of The Center

## SABBATH WORSHIP

Friday, October 6  
Kindling of Candles: 6:10 P.M.  
Services: 6 P.M.

## SABBATH MORNING SERVICES

October 7 at 8:30 A.M.  
SHABBAT SHUVAH  
Sidra: VAYELEKH  
Deuteronomy 31  
Prophets: Hosea 14:2 - 10;  
Micah 7:18 - 20; Joel 2:15 - 27

\* \* \*

Friday, October 13  
Kindling of Candles: 5:59 P.M.  
Services: 6 P.M.

## SABBATH MORNING SERVICES

October 14 at 8:30 A.M.  
Sidra: HAAZINU  
Deuteronomy 32  
Prophets: II Samuel 22: 1- 51

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Friday, October 27  
Kindling of Candles: 5:39 P.M.  
Services: 5:30 P.M.

## SABBATH MORNING SERVICES

October 28 at 8:30 A.M.  
Blessing of New Month of Heshvan which will be observed on Tuesday and Wednesday, October 31 and November 1

Sidra: BERESHIT  
Genesis 1:1 - 6:8  
Prophets: Isaiah 42:5 - 43:10

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**RABBI HAYMOVITZ**  
will preach the sermons on all Sabbath and Festival mornings.

**CANTOR BERKOVITCH**  
will officiate on Sabbath mornings, October 14 and 28, and all Festivals.

**SATURDAY MINHA SERVICES  
FOLLOWED BY SHALOSH SEUDOT  
AND MAARIV at 5:30 P.M.**

# High Holy Days Services

## Rosh Hashanah

Services for Rosh Hashanah will be held on Sunday and Monday evenings, October 1 and 2 respectively at 7:00 o'clock; and Monday and Tuesday mornings, October 2 and 3 at 7:30 o'clock. The Torah reading will commence at 9:15 A.M. The shofar will be sounded both mornings at 10:15 A.M. All Worshippers are requested to be in their seats before that hour. The sermon on both days will be preached at about 10:30 A.M. The doors will be closed while the sermon is delivered. The Musaf services will begin at 11:00 o'clock and the services will finish at approximately 1:15 o'clock.

## Rosh Hashanah Sermons

The sermons will be preached on both days of Rosh Hashanah at 10:30 o'clock, by Rabbi Haymovitz.

## Yom Kippur

The Kol Nidre service which ushers in the Fast of Yom Kippur will be held on Tuesday evening, October 10, at 6:30 o'clock.

Yom Kippur services will begin on Wednesday morning, October 11, at 8:30 o'clock. The Yizkor service will be held at 11:15 A.M.

On Yom Kippur Eve, the sermon by Rabbi Haymovitz will be preached immediately after the chanting of Kol Nidre. On Yom Kippur morning, the sermon by Rabbi Haymovitz will follow the Memorial Services.

## Cantor and Choir to Officiate in Main Synagogue

Rev. Efim Berkovitch will officiate at the services to be conducted on Rosh Hashanah and Yom Kippur in the Main Synagogue. He will be assisted by the

Choir under the direction of Mr. Aron Dinovitzer.

## Candle Lighting During High Holy Days

Candles will be lit for the Rosh Hashanah holidays on Sunday, October 1 at 6:19 P.M. and Monday, October 2 at 7:23 P.M.

On Tuesday evening, October 10 (Kol Nidre Eve), candles will be lit at 6:04 P.M.

## Yizkor Services

For the benefit of the community, those without tickets, will be admitted to the Main Synagogue, to participate in the Yizkor services on Yom Kippur, Wednesday, October 11 at 11:15 A.M.

## Holiday Gym Schedule

The Gym and Baths Department will be closed Monday and Tuesday, October 2-3 for the Rosh Hashanah holiday and will reopen on Wednesday, October 4 for men.

The following week, the Department will be closed Wednesday, October 11, for Yom Kippur and will reopen Thursday, October 12 at 10:00 A.M. for women and at 3:00 P.M. for men.

## SPONSORS OF MISHNA CLASS BREAKFASTS FOR OCTOBER

On October 8, Chairman Abraham M. Lindenbaum, on his mother's Yahrzeit.

On October 15, Mr. and Mrs. Lawrence Schiff.

On October 22 (Hoshana Rabbah) Louis and Moe Mark.

On October 29, Edward Isaacs.

All registered members of the Mishna Class are invited to these breakfasts. To arrange sponsorship of a breakfast, see Mr. Isaac Franco.

## SUKKOT SERVICES

### Kindling of Candles

Sunday, October 15: 5:56 P.M.

Monday, October 16: 7:00 P.M.

Services: 6:00 P.M.

Monday and Tuesday mornings

October 16 and 17: 8:30 A.M.

## SHABBAT HOL HAMOED SUKKOT

Friday, October 20

Kindling of Candles: 5:51 P.M.

Shabbat, October 21: 8:30 A.M.

Exodus 33:12-34:26;

Numbers 29:26-31

Prophets: Ezekiel 38:18-39:16

## MINHA SERVICES

Sabbath afternoon, October 21 at 4:00 P.M.

Mr. and Mrs. Harold Shapiro will sponsor the Shalosh Seudot in the Sukkah. The program will feature Yiddish Songs and Lore with an interesting speaker.

## MAARIV SERVICES

will conclude the program.

## HOSHANA RABBAH SERVICES

Sunday, October 22 at 7:00 A.M.

## CONCLUDING SUKKOT SERVICES

### Kindling of Candles

Sunday, October 22: 5:46 P.M.

Monday, October 23: 6:49 P.M.

Services: 6:00 P.M.

Monday and Tuesday mornings

October 23 and 24: 8:30 A.M.

Memorial (Yizkor) Services on

Monday, October 23: 10:15 A.M.

\* \* \*

## SISTERHOOD'S ANNUAL LUNCHEON

In Honor of Past President SARAH KLINGHOFFER Thursday, November 9 at noon

Reserve the Date!

Belle Franco, Chairman  
Betty Marks, Co-Chairman

## CALENDAR DIARIES

1978/5739 Calendar Diaries are available for the asking at the Main Desk. We are indebted to Riverside Memorial Chapel for its kindness in providing diaries for our members.



# THE NER TAMID, THE SEFER TORAH AND THE NIMITZ

Without a doubt you do recall the presentation of a Sefer Torah by the Center to the chapel aboard the USS Nimitz two years ago. This was an event sparked by a longing expressed by Irving Bernhardt (recent benedict) of the Nimitz' complement.

Amongst the large group that mainly flew to Norfolk, Va., to make the presentation was our Gabbai Jacob Hoffman. While on board the huge vessel, Mr. Hoffman pledged an Eternal Light for the chapel. He couldn't carry out his word immediately as shortly after the ceremony, the great nuclear-powered ship left on a cruise.

Earlier this year he heard that the Nimitz would be in Haifa around Passover time. He thought

it would be an opportune moment to keep his promise, since he had planned to be in Israel for the Festival.

But it wasn't easy to perfect the plan. Permission to hold the dedication in the port city first had to be obtained. The American embassy was extremely strict about allowing people on to the ship. Only Premier Begin and other high-ranking government officials were amongst the invited guests to board the vessel.

The curtain of red tape was penetrated with the help of a young woman, Rinah Levy, a highly-placed officer in the Israeli Navy. Our Gabbai had met her through a landsman's grandson, who was connected with Israel's

naval forces. Mr. Hoffman succeeded in getting leave to go aboard for the Ner Tamid presentation.

In the company of leading Israeli naval officers and Haifa's Chief Rabbi She'ar Yashuv Cohen, brother-in-law of Chief Rabbi Goren, he was taken by tender to the Nimitz riding at anchor in the port.

Rabbi Cohen read a Psalm and spoke touching words about the chapel, and the amity between America and Israel. Mr. Hoffman chanted, "The earth is the Lord's and the fullness thereof," in the melody this Psalm is sung on the High Holy Days, after the Maariv service.

"The Eternal Light is our nuclear weapon," says Mr. Hoffman. "Through its holy flame and radiance the Jewish people, with God's help, will overcome all its enemies and pretended friends." What Anne Bernhardt's son Irving started was given a finishing touch with the Ner Tamid. - - ALBRASH

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## RABBI MORDECAI M. KAPLAN CONGRATULATES RABBI LEVINTHAL

The Center received the following message from Professor Mordecai M. Kaplan, (who for the last number of years resides in Jerusalem) on the occasion of Rabbi Levinthal's 90th Birthday

celebration:

"Rabbi Levinthal is the first outstanding graduate of the Jewish Theological Seminary, who realized the significance of converting the synagogue into a

Center, as a means of assuring the survival of the Jewish people on the American continent.

"Please convey to Rabbi Levinthal my heartfelt wishes for his health and happiness for many more years. Mordecai M. Kaplan"

Professor Kaplan himself celebrated his 97th birthday last June. We join his disciples and admirers in wishing him *ad meah v'esim shanah* good health and continued creative achievement.

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*Start The*

*New Year*

*Right !!*

*Let's Begin*

*Our New Season*

*With A*

*Record Enrollment!*

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*Reserve*

THURSDAY EVENING  
OCTOBER 26, 1978

for our  
**ANNUAL MEETING**

Election of Officers

\* Annual Report by our President,  
Mr. Benjamin Markowe

\* Refreshments and Entertainment  
Social Hour

# Superlative Center Catering Service!

The beautifully decorated ballrooms of the Center provide the finest facilities for catering your party.

There are separate rooms for each part of the affair: the Temple, the Bridal Room, the Reception Rooms and the Dinner Room.

The Gold and White motif of the lobby and the spacious ballrooms permit the use of any table decor you may choose.

Attractive price arrangements make it advantageous and conducive for you to visit our Center's Catering Department.

Our Parking Lot is conveniently located adjacent to the Center Building.

Call our Office for arrangements.

*Rosh Hashanah Greetings*

*New Year Greetings*

FROM

MR. and MRS.

JEFFREY AARON

AND FAMILY

57-68 228th Street

Bayside, N.Y.

*New Year Greetings*

*from*

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בעלה ויהללה

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ואת עלית על כלנה

Therefore do her children bless her,  
And her husband also praises her,  
Saying "Many women have done valiantly  
But you excelled them all."

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# Brooklyn Jewish Center Review

Rosh Hashanah, 5740

September, 1979

DEDICATED TO THE ON-GOING CELEBRATION OF  
OUR 60TH ANNIVERSARY



*A TIME TO BE SOLEMN*



*A TIME TO REJOICE*

OUR CENTER'S SIXTIETH ANNIVERSARY

CONSUMERISM IN TALMUDIC LAW

AGNON'S "DAYS OF AWE"

A LAWYER'S THIRD PLEA  
FOR A CHANGE IN JEWISH FAMILY LAW

GABRIEL PREIL: HEBREW POET IN AMERICA

A CLEAR AND PRESENT DANGER

By Rabbi Israel H. Levinthal

By Rabbi David Haymovitz

By Rabbi Mordecai H. Lewittes

By Mr. Joseph Heller

By Prof. David Rudavsky

By Mr. Louis Kramer

*New Year Greeting Section*

# LINGER — IT'S TOO GOOD — TO END TOO SOON

## CELEBRATE UNTIL YEAR-END AND THEN SOME MORE

Thrice a year  
we celebrate at length.  
Passover, our Festival of Freedom,  
is too good for just a day or so.  
Sukkot, too, when we give thanks,  
is too beautiful for a fleeting visit.  
Hanukkah lights up our homes  
while we dedicate ourselves anew.  
Our six decades  
were too good  
to let them  
end too soon.  
We celebrate for a bit longer  
and ask you to tarry  
to show your affection,  
And place ourselves  
on the line  
to say we solidly  
BACK THE CENTER.

## GIVE TO THE KOL NIDRE APPEAL

During this grand celebration

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LOUIS KRAMER, Chairman, Kol Nidre Appeal



# A CLEAR AND PRESENT DANGER

For the last two years, and again this year, our esteemed colleague and member, Joseph Heller, has been exhorting our rabbinate to do something about the scandalous blight that lies on Jewish law, vis-à-vis, the “get”. The silence that has pervaded this matter for centuries is thicker than the darkest moment before dawn. Except for Mr. Heller’s articles (the latest appears in this issue), no one in the field of Jewish religion has raised or done anything about the issue.

Then, recently, there appeared a letter to the Editor of The New York Law Journal which spoke of a court decision handed down in Brooklyn. The wife was successful in obtaining a civil divorce. But the judge went further and directed the husband to give her a get. The court held that the Ketuba is a marriage contract. An ordained rabbi, who is an attorney familiar with civil and Jewish matrimonial law, testified and translated the Ketuba wherein the parties bound themselves to the laws of Moses and Israel.

Here the wife sued the husband for abandonment and cruel and inhuman treatment. He in turn countersued with a charge of adultery. The trap was sprung — dear husband had been hoisted on his own petard. The rabbi-attorney told the court that, under Jewish law, husband may not co-habit with wife, and having charged infidelity he was obligated to give the wife a get. If he didn’t, she would become an “aguna”, a state of limbo, neither married nor divorced. He could remarry, but not she, even with a civil divorce; as an observant Jew without a get she was lost.

The judge found this an intolerable condition and ordered the husband to write and deliver a get to the wife, at his expense, in proper form and overseen by a rabbi of the wife’s choice. It was brought out that the couple had previously sub-

mitted this problem to a Bet Din which resolved it in favor of the wife.

Mr. Heller wrote the Law Journal’s editor that our courts “cannot resolve a religious problem. The rabbinate will not be influenced by what the civil courts do.” It is apparent, as he says, that the rabbinate has to make the interpretation and clear the atmosphere. This is a serious problem and one that must be overcome. There is a state of urgency and immediacy at present which cries for help — a clear and present danger.

Our mores have undergone great changes. Pornography can hardly be contained. We live in a free society, completely unfettered. Divorce, that is, civil, is rampant, with the figures amongst Jews soaring to dizzying heights. Young people find it simple to live together without benefit of clergy or otherwise to make it legal. Children are brought into the world by unmarried couples. And they split at will whenever the urge arises. By not marrying they avoid the problems of divorce and get. Is this what the rabbinate wants?

Our various Jewish groups wring their collective hands at huge conventions. They try to cope with the problem, make suggestions, run them up the flagpole, and watch how they wave. They’re ready to spend money (which most of them don’t have) to implement these emergency programs. But not one asks whether we should examine basics: why is this happening. There is cheaper approach, but not flamboyant and job-creating. The rabbinate must come to grips. Time is short and the bomb is about to explode.

There is a new wind blowing. It has been blowing for a long time. Rabbis of all persuasions, raise your sails, let them catch this wind, and set sail. We don’t ask for changes in

law. Give us new interpretations that will eradicate the blight. You have the ingenuity to devise them. Show us your mettle. Your flocks have women who are entitled to live a decent religiously observant life, and you hold the key.

*Louis Kramer*

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*Start The*

*New Year*

*Right !*

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## ABOUT THE COVER

A time to be solemn — A time to rejoice. (Left) Blowing the Shofar on Rosh Hashanah. This woodcut appeared in a Passover Haggadah, published in Amsterdam in 1695. (Right) Procession with the Scrolls of the law on Simhat Torah, New York, 1892. (Both from N. Y. Public Library Picture Collection).

# OUR CENTER'S SIXTIETH ANNIVERSARY

By Rabbi Israel H. Levinthal

Preliminarily, I wish to join with you in paying tribute to all the past presidents of our Men's Club who served so faithfully and effectively in making this group both a virile force in the life of the Brooklyn Jewish Center and an outstanding contributor, on the national scene, to the National Federation of Men's Clubs, of which it is a loyal member. It is eminently fitting to have these leaders as guests of honor on this occasion. In honoring them we are fulfilling a precept of our ancient Rabbis: "Le'psala tova, to a faithful worker and for a work well done we are duty bound to say *ye' yasher kochacha*, thank you — literally, may your strength increase". We are confident that they will continue to serve our Center with the same dedication that marked their service as presidents.

This is a special year in the Center's history. It marks the sixtieth anniversary of the founding of this institution. How well I recall that year 1919! For it was in the fall of that year that I cast my personal lot with the lot of a small band of persons who then had but a dream — the erection of a new type of Synagogue, a seven-day-a-week active institution that would serve the religious, educational, cultural, physical, social and communal needs of young and old.

The idea was not original with our Brooklyn group. It embodied a concept first proposed by the creative mind of Professor Mordecai M. Kaplan. His congregation in Manhattan, which was to be known

as the New York Jewish Center, began the erection of a building several months before we started our building program. Each Center used the same architect. Our project, however, was on a more massive scale, both in the scope of the structure and in the program of activities.

What a wonderful group of men it was that convened at the organization meeting in January of that year, in the home of Mr. Louis Cohen, on President Street! They were not more than a dozen men — but what vision, what daring, they had! They were all immigrant Jews. They had arrived from the old country with meager material assets — but what riches of faith, idealism and loyalty to their God and to their people they summoned up!

They had the courage to undertake the erection of an edifice which would involve an expenditure of some \$1,000,000, the most costly of any Orthodox or Conservative synagogue in the country of those days. Even in the Reform group then, there was no temple that could match our new structure in the facilities available for carrying on the comprehensive program of activities envisaged.

The vision and the dedication and the industry of these men — and also of the women who joined them — were extraordinary. Before the building was finished, when only the ground floor, which was later to be used as the gymnasium, was completed, they already decided to hold Friday night and Sabbath morning services. The community quickly responded. Long before the announced hour for the services, every seat in the temporary synagogue was occupied, and

only standing room was available for the additional throng. Our daily Hebrew School, too, started in temporary quarters. Plans were diligently being formulated for extensive future activities. The Public Forum, which was instituted immediately after the building was completed, attracted every Monday night men and women from all parts of the city, eager to listen to notable personalities discoursing on the issues of the day.

Cherished Center of ours — your name spread throughout the land and you soon became known as the Great Congregation! Some of that greatness was reflected upon me, and, because of your greatness, I suddenly was considered a great Rabbi. And if I want you to remain the Great Congregation, it is, of course, so that you may continue to serve — as you valiantly have served these many years in the past — the best interests of our faith and our people.

But I must confess that I have a selfish reason as well. I should like to continue to be — which through you I have become — a great Rabbi. The Rabbis present a striking interpretation of an event recorded in the Bible, which illustrates what I wish to say. While Moses was on the mountain receiving the Torah, the Israelites made a golden calf and worshipped it. As the Bible tells, when God saw what was happening, He said to Moses: *Lech red*, "go descend!" (Exodus 32:1-7). The usual translation is "descend from the mountain!" The Rabbis, however, put a new meaning to these words: *Lech red migdulascha*, "go descend from your greatness!" The only reason I gave you greatness was that Israel was a great people. But now that Israel has fallen, *ata lamah li*, "what need have I of you?" And the Rabbis significantly add: "Instantly, Moses lost his power, even his power to speak!" (Barachot, 32a). I do not want to hear these words of God's uttered to me. Therefore, retain the

(continued on page 8)

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Delivered at the special 91st Birthday Luncheon for Rabbi Levinthal tendered by the South Florida Friends of the Center, at Miami Beach, Feb. 25, 1979; and also at the Sixtieth Anniversary Dinner of the Center, May 6, 1979.



# CONSUMERISM IN TALMUDIC LAW

(Excerpts from Sunday Morning lectures)

By Rabbi David Haymovitz

It is generally assumed that laws and regulations for the protection of consumers are a recent innovation brought about by the pressures of life in a complex modern society. Therefore, it is surprising to find a large body of laws and regulations and procedures for the marketplace in the Mishna and Talmud. These laws specifically designed to protect consumers are so advanced that they can even serve as models for modern legislation in many societies today.

## A duty to reveal

Unlike most ancient legal systems which have generally embraced the old doctrine of “Caveat Emptor” — “buyer beware” — which relieves the seller of goods from any responsibility as to conditions and quality, and places all responsibility on the buyer to inspect and check before he buys, Talmudic law severely restricted the application of this doctrine and gradually extended the responsibility of the seller to inform the buyer as to conditions of the goods and sale.

Beginning with the laws against *intentional misrepresentation* — a biblical religious prohibition which the rabbis made a legal cause of action against the seller — the law extends the meaning of the word misrepresentation to include not only a *duty to reveal* defects known to the seller and not obviously visible to the buyer, but also a wide variety of conditions of which the seller *should be aware and inform the buyer*. Extending the laws of deceit, which includes examples such as mixing and diluting of wine or milk or the placing of a layer of oil on a keg full of water, the rabbis placed a duty to refrain from representations that implied a warranty

that did not exist. For example, meat soaked in water in order to make it look fatter, or entrails of an animal displayed in the store to make them look larger.

There was a further duty to reveal relevant information. If, for example, as part of the sales talk, one describes defects of the animal which clearly don't exist and sneaks into the list of defects, one that does exist, he has committed fraud and the sale is void. The rationale was that the seller intended the buyer to assume that the real defect is also non-existent. However, if the seller mentions one visible defect and said that there were many others, it was a valid sale because the consumer was put on notice.

## Fraud in weights and measures

Misconduct as to proper weights and measures was considered a very grave sin. The gravity of such misconduct was emphatically expressed in the following Talmudic statement: “The divine punishment for false measures will be more severe than that of marrying forbidden relatives.” Weights and measures were of particular concern to the sages who were in charge of proper conduct in the marketplace, especially in such necessities as grain, oil, and wine. Talmudic law specified the type of weights to be employed, procedures of weighing, general merchant rules to be applied and methods of enforcement. The law also elaborates in great detail on the requirements for the structure of the scales and their suspension.

Each town was required to regulate its own standard of measures but the variance between the measures of different places should not be more than one-sixth. In many locations all measures were checked

and sealed by officers appointed for that purpose. It was even prohibited for a Jew to keep in his house an unchecked measure or a measure that did not conform to the standard of the locale, lest someone might accidentally use it.

Merchants were also required to follow the local custom as to proper weighing and measuring. Where the custom was to give a little more, or to tip the scale, the seller was obligated to do so. The Talmud even specified the increased amount — one-hundredth for liquids and one four-hundredths for dry goods. Where provisions allow the scale pan to drop, the seller had to let it drop a handbreadth. The buyer had recourse against the seller even for the slightest mistake made in weight, measure or number.

A merchant who dealt in oil, wine, and other liquids, was required to clean periodically his weights and measures of all stickiness so as to assure an accurate weight. A storekeeper had to clean his measures twice a week, wipe his weights once a week, and cleanse the scale after each weighing. Market officers were appointed by the court to inspect the scales, weights and measures.

## Restriction of profits

Price controls of various sorts have been a recurring feature of many ancient legal systems since the times of Hammurabi. Talmudic law draws the line of profits at one-sixth above or below market price. If the price gave the seller more than one-sixth profit, the transaction was voidable at the will of the injured party. This Rabbinic institution was called “*Ona'ah*” — “Over-reaching.” Obviously these rules were designed to protect the consumer rather than prevent the vendor from making undue profit. This may be seen from the rules concerning *exculpatory clauses*. If the seller and buyer agree that the remedy for over-reaching should not apply to their specific transaction, it is invalid, but if in their agree-

ment they cite the true value of the goods as well as the purchase price, so that the purchaser knows exactly how much he is overpaying, the purchaser has no remedy.

The more pressing problem was the stabilization of the market price itself. A Talmudic discussion (*Baba Batra 89a*) reflects a debate over counter-inflation policies which is so familiar to us these days. On the one side the market forces argue that prices are best stabilized by free competition; on the other hand, there is the fear that hoarders (commodity speculators) will artificially stimulate the market. In some areas, Rabbinical authorities developed a system of actual price control. Communal courts were authorized to supervise the prices of essential commodities. In other areas, consumers' boycotts were used to fight artificial rise of prices. All these measures were reinforced by using the courts power of the *Herem* — excommunication of the offender.

#### Loss Leaders and cutthroat competition

The Talmudists wrestled with the question of permitting "bait techniques" to attract customers. The question was whether a storekeeper was permitted to give away nuts to children whose parents sent them to shop. Rabbi Judah maintained that this means of enticement was forbidden while the majority of sages maintained that this means of enticement was alright. When pressed for their reasoning, the sages explained that one storekeeper could distribute nuts and another plums, enabling the sellers to compete and the consumer to profit. Also, a storekeeper was permitted to lower his prices in order to undersell his competitors or to bait the consumer into the store by selling only one item at a very low price. Such conduct was praiseworthy since survival would necessitate that other stores lower their prices or at least keep in line and not overcharge and the consumer

could again benefit. However, fraudulent baiting was illegal. A merchant could not pretend to be opening a new cask of wine for the sake of his customer if he would have done so in the ordinary course of business anyway.

The sages allowed baiting but not switching. Promising more for the money as bait, the seller might then switch by giving inferior goods. Realizing that the customer would very often be swayed by such seller representations, some of which may be false, it was advisable not to indulge in these competitive practices.

Certain necessities, such as flour, oil and wine, had to be sold directly without an intervening middleman so as to keep prices at a minimum. To insure maximum supply of necessities, it was forbidden to export them from Israel to foreign countries. Hoarding of necessities was also forbidden for this may affect supply and price.

#### Overcharge for the use of money

In theory, fixing of interest rates would not arise in Rabbinic law since interest between Jews is forbidden. However, loans and transactions of money were carried out in a way that enabled indirect benefits for the use of money. The most usual form in which payment for the use of money was permissible was the *heter iskah*, an elaborate legal device which established a form of partnership between creditor and debtor. But a partnership which gives one side profits but no liability for losses is itself a form of usury and therefore prohibited. The agreement, therefore, makes the creditor liable for losses, but only if he can satisfy impossible evidentiary demand. The effect of this form of permission and others was that the prohibition of paying interest has lost all its practical significance. In such a case where interest was permissible as a form of sharing in profits, excessive overcharge for the use of money was also restricted.

#### Enforcement of consumer protection laws

The threat of legal action against the offender of laws protecting the consumer was an effective deterrent. The injured party had an easy access to the court. There were no court costs, no lawyers' fees, and no filled dockets. Bringing a suit was a simple and cheap remedy. In addition, Talmudic law operated in a society which accepted the theological implications of the law. Offenders feared divine wrath as well as civil retribution. Integrity in business dealings was emphasized in the following Talmudic statement, "After death when the soul of a person appears before the court on high for judgment, the first question asked is, were you honest in your business transactions?"

The Talmudic approach supported free competition except with regard to necessities and unconscionable profits. A great deal of market discretion was attributed to the consumer as evidenced by the laws permitting "Bait techniques". But areas beyond the consumer's cognition, such as weights and measures, were strictly regulated. Current market practice was the general rule for defining permissible behavior, provided that the buyer and seller acted in good faith. The regulatory agencies were efficient and non-expensive court systems, clearly defined standards of conduct and above all the fear of divine punishment.

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EVERY MEMBER

ENROLL

A NEW MEMBER

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# AGNON'S "DAYS OF AWE"

By Rabbi Mordecai H. Lewittes

An excellent source for folklore about Rosh Hashanah and Yom Kippur is Samuel J. Agnon's "Days of Awe." The Nobel laureate, in his inimitable classical Hebrew style, has recast many a wise Rabbinic Midrash or apt Hasidic tale. The book has also been made available in English by Schocken, the publisher of Agnon's novels and short stories.

A paraphrase or brief summary of some of the quotations and parables follows.

## Preparation

Preparation for Rosh Hashanah begins on the first of Elul, the month preceding the New Year. It was on this day, according to tradition, that Moses ascended Mount Sinai to receive the second set of tablets. He remained on the mountain-top for forty days and nights, descending on Yom Kippur.

Agnon reminds us that in some Eastern European communities the *shamash* would call out "*Shuvu, banim shovavim!*" (Return, O wayward children!) In all synagogues the shofar was blown each morning; Psalm 27 was read morning and evening. The opening verse, "The Lord is my light and my salvation," applies particularly to Rosh Hashanah and Yom Kippur, according to the Rabbis.

The purpose of the preparatory rituals is to call attention to the need for *teshuvah*. Although usually translated "penitence" or "repentance," *teshuvah* literally means "return". "Penitence" is allied to the word "punishment," but *teshuvah* implies a *return* to God and to the teachings of the Torah rather than punishment.

The concept of return is illustrated by the Midrashic tale, retold by Agnon, of the prince who was estranged from his father. The boy

wandered to a distant province where he became a shepherd. Unlike the other shepherds, however, he did not have enough money to buy straw to thatch his shelter as a protection against the rain. One day the king visited the province, and, as was the custom, received petitions from those who had urgent requests. The shepherd prince, still concealing his identity, threw a note into the king's carriage asking for money to build a thatched hut. He was recognized, however, and brought before the king who tearfully pleaded with his son, "Have you forgotten? You are a prince. Return, Return!"

The message is clear. The author is using the Midrash as a vehicle for pleading with Jews everywhere to reclaim their royal heritage and to return to their traditions and to their people.

The mood of this solemn period of the year is well expressed by Rabbi Elimelekh of Lizansk who would sadly say, "How can I appear before the Holy One, Blessed Be he, on the Day of Judgment when I have committed so many sins?" He would then list in great detail each sin or infraction of which he had been guilty. But then he would console himself by saying, "At least one good deed will come to my defense — my broken heart."

On the Saturday night preceding Rosh Hashanah, at midnight, the sexton went from house to house, knocked three times on each door and called out, "Awake, awake, arouse yourselves, arise for the service of the Creator." And men, women and children would arise for Selihot. A support for this practice is found in the words of the Psalmist, "At *midnight* I will arise to give thanks unto Thee because of Thy righteous judgment" (Psalm 119:62). The midnight following

the Sabbath is a propitious hour for penitential prayers since Jews have just been engaged in study and have enjoyed the delights of the Sabbath and are therefore in a happy mood. The *Shekhinah* or Divine Presence, we are told in the Talmud, rests on man not in time of sadness or lamentation, but only at the time of the joyful performance of a mitzvah.

## Rosh Hashanah

One of the basic prayers recited on Rosh Hashanah is Avinu Malkenu, a prayer said to have been composed by Akiva during a drought when the people fasted and prayed for rain. Hence, Avinu Malkenu is not recited on a Sabbath when fasting is inappropriate.

There are five verses in Avinu Malkenu beginning with the phrase, "Inscribe us". These five verses, according to one preacher, correspond to the Five Books of Moses.

"Inscribe us in the book of good life," reminds us of *Genesis* when life was created.

"Inscribe us in the book of redemption and salvation," reminds us of *Exodus* which narrates the redemption of Israel from slavery in Egypt.

"Inscribe us in the book of sustenance and maintenance," reminds us of *Leviticus* with its emphasis on investing each daily act with holiness.

"Inscribe us in the book of merit," reminds us of *Numbers* which describes how each family in the desert encamped under its tribal banner and enjoyed *Zekhut Avot*, the blessings we receive because of the merit of the patriarchs and our ancestors.

"Inscribe us in the book of pardon and forgiveness," reminds us of *Deuteronomy*, the book in which Moses rebukes the Israelites for the sins they have committed and in which the need for repentance is taught.

Thus, every verse of the prayer book has a personal message but is also connected with our people's

search for spiritual identity.

The three basic sections in the Musaf of Rosh Hashanah are termed *Malkhiyot*, *Zikhronot* and *Shofarot*. We acknowledge God as sovereign (*melekh*), we recall our actions which are weighed in the balance, and we sound the shofar. In blowing the ram's horn, says the Rambam, we use an instrument which is bent like our hearts.

"Happy is the people which knows how to make a joyful noise" (Psalm 89). Do not the nations of the world excel in making joyful noises with their blaring trumpets and resounding horns? Yes, but Israel excels in sounding the shofar, thus reminding God that He must depart for a while from the throne of strict justice and ascend the throne of mercy. For it is only through justice tempered with mercy that we can survive. And the time will come when God will sound the great shofar in Heaven and proclaim our deliverance on earth.

### Yom Kippur

The ten days between Rosh Hashanah and Yom Kippur give us further opportunity for self-examination and *teshuvah*. The road to follow is not readily perceived, as we learn from a parable by Rabbi Hayyim of Tzan.

A traveler was lost in the woods and did not know which road to take. After many hours of wandering he met a man coming from the opposite direction. The traveler rejoiced for now he would find out which was the right road.

As soon as the two travelers met, the first said to the other, "My brother, tell me which is the right road for I am lost."

The second traveler replied, "I do not know either, for I, too, have been wandering aimlessly. But this much I can tell you. Do not walk in the path which I have followed for it will lead you astray. I shall not choose your path and you must avoid my path. But together let us seek a *new* road which will lead us

to our goal."

The old corrupt paths have misled us, concluded Rabbi Hayyim. Together let us seek a new path in life.

Preachers were gentle in their rebukes for even the great prophet Isaiah was punished because he defamed the people by saying, "I dwell in the midst of a people of unclean lips."

The saintly Rabbi Abraham Joshua Heschel of Apta used to say: "I would abolish all fasts except those of the Ninth of Av and Yom Kippur. On the Ninth of Av, when we commemorate so many tragic events, who has the *desire* to eat? And on Yom Kippur, when our souls are uplifted, who feels the *need* to eat?"

Yom Kippur reminds us of the command to help our neighbors. The story is told of the Tzaddik, Rabbi David of Lilov, who was on his way to the synagogue to recite Kol Nidre. Suddenly he heard the voice of a child who was crying. He entered the house and found a child who apparently had been left alone by his parents who had gone to the synagogue. The Tzaddik spoke softly to the child and rocked him until the parents returned.

Similarly, the saintly Rabbi Israel Salanter on Yom Kippur once saw a distressed, lost animal belonging to a Gentile whom he knew. He led the animal over stones and through fields until he had brought it back to its owner. Meanwhile, the bewildered congregation waited for their Rabbi.

Agnon concludes with a classic tale told of the Baal Shem Tov, founder of Hasidism.

Immediately after the close of Yom Kippur it is customary to recite the blessing over the moon. On one occasion the moon was obscured by clouds.

"If Jews fail to observe this mitzvah," reflected Israel Baal Shem Tov, "a catastrophe may befall us." He sought through mystic formulas and meditations to remove

the clouds behind which the moon was hiding. All to no avail.

The Hasidim were accustomed to celebrate the night following the Yom Kippur fast with dancing and festivity. "Have we not completed our devotions on this sacred day under the guidance of our leader who is like the Kohen Gadol of old?" they said.

That night, in particular, they danced with joy and hitlahavut (enthusiasm). At first they danced in the courtyard, but as their fiery enthusiasm waned they burst into the Baal Shem Tov's house and inner chamber and drew him into the whirling circle. In the midst of their dancing, the shamash shouted gleefully, "the moon, the moon. The clouds have vanished and the moon has appeared." The Hasidim looked up at the moon and recited the prescribed benedictions.

Said the Baal Shem Tov, "what I could not accomplish through mystic formulas and meditation, these Hasidim have accomplished through dance and joy."

Agnon in his anthology has succeeded in depicting the rich colors of the sacred holidays and in capturing the varied moods experienced by the Jew on the *Yamin Noraim* (Days of Awe).

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(continued from page 4)

greatness of your past, so that I may continue to bask in your reflected glory.

I am a realist. I appreciate that we cannot do now everything that we did in those early years of the Center's existence. But, I plead with you, dear men and women, try to preserve and cherish these beautiful memories of the years that made history for American Jewry. Above all, dedicate yourselves to the sacred task of maintaining and fostering the Brooklyn Jewish Center, not only as a historic landmark but also as a vital force which can still be a source of inspiration to all American Jews to work for the glory of our faith and our people for years and years to come!



# GABRIEL PREIL – HEBREW POET IN AMERICA

By David Rudavsky  
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*(in loving tribute to my devoted friend, Ralph Deutsch, of blessed memory)*

(Editor's note: Prof. Rudavsky excerpted this article from one that appeared in Judaism (Spring 1976) and translated the verses of poetry.)

Towards the end of his days, Judah Leib Gordon (1830-9) a leading Hebrew poet of the *Haskalah* (Jewish Enlightenment) posed the painful question "For Whom am I Laboring?" Almost a century later Gabriel Preil, of the few recognized Hebrew poets left on the American scene could repeat the same question, though actually his plight is different, since he does not depend on an American readership. In fact, only the first of his five volumes of poetry, *Nof Shemesh Ukfor* (Landscape of Sun and Frost), published in 1945, appeared in the United States. The others were put out by prestigious publishers in Israel, and circulated primarily in that country.

Preil came to America from Mariampol in Lithuania in 1922 at the age of eleven. He attended New York City public schools and later studies at Yeshiva University. Though he has lived all but the first decade of his life in New York City, he regards Israel as his spiritual home. Perhaps the well known line from the great medieval lover of Zion, Yehuda Halevi, "My heart is in the East, though I am in the outermost West," can apply to Preil. In "Witnesses," he confirms his longing for the Jewish homeland. Here, as in so much of his other verse, Preil veils his basic thought in concise symbol and metaphor:

This snow which so insidiously melts in my  
veins,  
This reason flickering like a wavering candle,  
This dream touched by the dust of sobriety –  
Were all of them witnesses that for me the  
birthland waits.

Another poem, "The Two," begins with a simple assertion: "I live in New York and shall yet reside in a city in Israel." In the idiom and style of the Hebrew prophets of old, he gives expression, in "Confession to My Land," to a vision – a mystic illumination in the course of which he hears a voice reproving him for living amidst alien cultures:

And it was when I dwelt in the city of  
Brooklyn in the month of Ziv\*

\*Ziv, literally "brightness," refers to the month of Iyyar, roughly corresponding to May.

In the tenth year of the State of Israel,  
A shadow descended upon me from ambush,  
a cloud darkening my noons.  
For I was intensely preoccupied with foreign  
colors, and ending my days  
Not aware of the one redemption awaiting  
and expecting me  
In a land that has not as yet absorbed the  
echo of my footsteps, yet  
Frees my blind dreams and impels me to  
return to my true source.

After the Six Day War, the poet extolled Israel's triumph in "Miraculous Things: 1967":

In the small Jewish East  
Surged waves of lions  
Covering shores like fire  
Reaching levels of concepts  
Which froze like mountains,  
Forsaken in books.

From now on  
As if dwarfed  
The great alien West  
Will no longer unleash upon us  
The dogs of loneliness.

Waves of lions are surging.

Then, Preil visited Israel in '68 as a guest of the Jerusalem municipality, and was inspired by what he saw there. He caught the spirit of Jerusalem, the holy city, where prophets had once roamed, thundering words of exhortation and admonition to their people. In this city the past and present have been linked in a long chain of history and tradition. The old and new converge and merge there in a unified context, of which he speaks in his "First Poem from Jerusalem":

Under these historic skies  
I am older than Abraham and his Stars. I,  
The very youthful father of the children,  
Who play among the pinkish trees.



And on an afternoon in Alharizi Street  
 There peers from an arched frame  
 An hour of unique grace, like that which  
     surely  
 Once whispered to the prophet weary  
 Of fire and dreaming of a village  
 Cool among the stars.

The bright, orange-yellow full moon of Jerusalem  
 spreads a festive radiance over the city. The poet em-  
 braces this mood:

In the great city  
 Of sleeping kings  
 I wake with the moon,  
 The only piece of bread  
 In my great hunger,  
 The meaning perhaps of this festivity.

The title of Preil's volume of verse, "Of Time and Place," suggests the two principal pivots around which his poems revolve. In more prosaic terms, these may be viewed to as the time-space continuum which can be said to embrace not only the physical, but, also, the metaphysical world. The poet paints a broad canvas with a highly sensitive brush, replete with delicate nuance. He lives among the "rage and whisper of colors" as he puts it; in fact, Preil has been acclaimed as the outstanding colorist in Hebrew poetry. In this respect, he may be said to be close to the Anglo-American Imagist school, which maintains that a poet's verse should be hard, clear and free of stilted and artificial language and imagery.

Not only does the poet reproduce the colors of the external, visible landscape, but, also, the inner, invisible one of heart and mind. He describes the leafy green of the trees in the spring, the grey of winter, the somber color of frustration, the melancholy hues of anguish and the hazy shades of memory. The snow arouses in him a feeling of loneliness:

Your song, O snow, your song of white  
     change is perhaps more fixed and firm  
 Than the granite isles in a wine-clouded sea;  
 But you are more solitary than they —  
 And I still lonelier than you.  
     (Sketches of Maine)

Death, too, has its color — blacker than black. Death, the inexorable fate and destiny of all, is, of course, an inescapable reality. Yet the poet cannot reconcile himself to this basic fact of existence. To him, death is the self-evident opposite of life. It cancels life, and why life, if it is consumed by death? The two are mutually contradictory:

How shall I give praise to the bright-eyed  
     garden-god,  
 To the cherry tree drunk with a red dream,  
 When in chambers blacker than black, men  
     sleep  
 And silently, voicelessly declare:  
 "You, too, will be like bright skinned fruit,  
     brimming with drunkenness  
 Until one day the fall, until one moment,  
     extinction.  
 You too . . ."

One day also I.  
     (How Shall I Give Praise)

But there is a glaring distinction between the life of man and that of the tree, as observed in the Hebrew Scriptures (Job 14:7ff). When spring comes, the tree, defying death, returns to life, but the man who tended it is dead and gone, never to return. The fruit of the resurrected tree rises in a mighty protest against the ravages of death:

The cherry tree became red again  
 But the old man who last year gave me a  
     taste of it  
 Is no more.  
 Its fruit is blacker this summer  
 My fruit grows blacker, too.

If the tree sensed the old man's absence  
 I know not  
 But this is certain: This year its fruit rises  
 In a defiant, howling flame  
 Against the night of death, avowing  
 Life's recurring colors.  
 And would that the last sweeping tempest  
 Cleansing our bones  
 Be like the summer that storms  
 Its golden glory for ever.  
     (Concerning the Cherry Tree)

The drama of death is portrayed in a burial scene, and we see its divergent colors around the open grave. The red shirt of the grave digger is ablaze in the sun. This is the outer scape. But there is also an inner one: the bewilderment and sadness of the mourners gathered around the gaping hole:

The blouse of the grave digger  
 Reddened in the sun,  
 His boots were blackened  
 Against the white snow:  
 As if for the first time  
 Day turned to night,  
 The earth, as if before then,

Did not open its mouth so —  
And the mourners, like children astounded  
Stood before a fact of time.  
The blouse of the grave digger reddens  
And their blood turns to snow.  
(This, The First Time)

Death may threaten the old and weak, but the concept of age is merely relative:

He was old when he was buried,  
The rain, falling on his grave,  
Saw him as very young, as a child.  
The tears falling on his mound  
Were as ancient as eternity, as the days  
of man.  
(He Was Old)

Life is a passing nightmare, and the poet seeks its meaning in the riddle of death. Is it only a process of oxidation, a purposeless, psychic mechanism? It is a revolving wheel, and the poet reflects: "I am like Job in the shadow of the wheel." The flesh, too, the frame of life, is wretched; it is prone to yield to the lures of transitory pleasure, vanishing smoke. In the end, the grave engulfs and levels all.

The flesh that is confined like a prisoner in  
his cage  
The flesh that dreams until taken by the pit,  
And after it sobers, the pit is good for it.  
Then the heights descend unto the valleys and  
the bridges kneel in water.

Time is the very essence of life. Among living creatures, only man is concerned with time and the poet is obsessed with it. Time is an enchanted round of movement, without direction or true destination. Evening, a segment of time, is like a pilot repeating his weary run. In his "Ages," the poet contemplates the several stages of life:

Childhood is a yet unknown and pathless  
land,  
A still uncharted map without a designated  
hill or isle.  
Youth is a wind, tensed like a bow,  
A flowing wind, an airy, glowing silver;  
Old age is an hour before night,  
The silence enveloping the summits of the  
oak and nut tree,  
Floating by a well, in which the stars grow  
pale.

These veiled metaphors and allegories in Preil's verse are elegant in their complexity.

But the poet predicts, in his "From Me To The Year 2000," that by that time all of his problems will be over. By then, he will enjoy a "blessed sleep" and will "fear no evil." The tender-aged young children of the present generation will have reached middle age. For them, the moon will be a way-station on the fringes of an interstellar pathway. He contemplates his own passing days, which he sees in his "Love for Days" as "leaves of glass falling from my tree of time, flickering, seeking meaning, the gold of pineapple and orange." They are now growing ever more precious, since they are declining, and he clings to them lovingly:

With my hands I embrace the vanishing days  
And mourn their passing.  
I hold them as doves close to my heart  
And sing their praises:  
There are days flooded with glowing colors,  
And there are days sculpted and polished  
by the ice,  
Days fragrant as apples and days like rust,  
Days clear as crystal, and days beating their  
Rains.

In "To the Poem" (*Lashir*) he affords us a glimpse into the recesses of his soul, where one can discern the pangs of creativity, the inner struggle and conflict, the ecstasy and tension. Preil addresses the poem with intense rapture:

First I take you as a summer storm takes  
a tree,  
With lashes of fire, with a keen blade,  
Then coolly come to examine you.  
Are you clear water or do you stutter like  
wine?  
Is your sound silver or are you heavy like  
iron?  
Perhaps you are a humble field of corn  
Perhaps a wanton, haughty stalk of wheat?  
I do not know.

In a similar idiom, he describes the powerful hold upon him of the initial lines of a poem as

A hawk that does not relax its grip on its prey  
Or as a forest set ablaze by lightning  
From all its blinded sides.

Yet, after the poet's fervor and passion are spent, he is disenchanted. His verse is now like

Blind arrows shot  
Into the heart of an imaginary eternal city,  
And you are only a weary hunter.  
(The Weary Hunter)



There is turmoil and restlessness, sorrow and anguish in the world; it troubles and wearies the sensitive poet, who seeks release and respite. He learns of Nirvana, the supreme goal of life in Buddhism, that transcendent, indescribable state of serenity and bliss of non-existence which is achieved through the extinction of all passion and desire. It calls for a shedding of the self. In "Words of Oblivion and Peace" there seems to be an affinity between prince and poet regarding this concept of redemption:

I ate evening bread with the prince of Siam,  
him of the brown face and white smile;  
Garbed in festivity and humility of spirit  
like the first skin of his body.  
He chatted casually about London and New  
York — big towns lacking in true wonders  
And his memory paused on the people of his  
native land, small of stature, who feed on  
pale rice  
And about the flowers there, mighty with  
pride, that glowingly mobilize their armies  
of color.  
With low voice lowered, the son of Siam  
added that there is nothing like the  
complete oblivion personified in Buddha—  
Not the slightest ripple ever ruffles his seas  
And there is nothing like the peace of seasons  
without end that dream in his orchards.

But is such deliverance not a form of death, and, therefore, no solution to the problem of life? Yet Koheleth had pronounced the day of death as better than that of birth. The rabbis also explained the phrase "very good" in the Biblical story of creation, as referring to death, while life is described merely as "good."

Our poet is very much at home in New England. He is enamored of its rugged landscape, forests and lakes. He is lured by the temperate spring and the severe winter of Maine, Vermont and New Hampshire. In his *Agamin* (Lakes), a deeply contemplative poem, Preil portrays a merry winter scene. Skaters are gliding on the ice of the frozen lake:

The icy lake is wounded by whitening  
scratches —  
Joyous wintry figures move and freeze  
upon it,  
From somewhere, blind time has cast them  
forth  
Time that burns and subsists.

Against this terrestrial scene, the poet counterposes its metaphysical model in the timeless heavens. The

latter, in Platonic terms, may be said to be the abstract ideal model of the former. In this upper realm, time has placed a satellite and an airplane, symbols of human technology, which disrupt the absolute silence prevailing in those celestial precincts:

The second lake above, crossed with  
wounds of light and cloud —  
It was the eternal witness of time, abiding  
with it.  
The sharp point of a circling plane surprised  
it, or another moon  
That splits its wave.

The plane and the satellite remind the poet of the array of weapons of destruction which man's ingenuity has forged, and that bring him ever closer to Armageddon. This will continue

Until the melody wanes on the lake  
And the unknown world is gathered  
unto death.

The poet is thoroughly familiar with the Jewish sections in New York City and attempts to reproduce their characteristic Jewish atmosphere. In "Sabbath in Williamsburg" he depicts the peace and repose that reign in that pious Hassidic community on the holy Sabbath. It reminds him of his native Lithuanian townlet, where Jews were annihilated by the Nazis.

On a crystal cold autumn Sabbath  
There is something springy in a Jew's walk —  
Wise clarity in the seeing of things.  
The shipyard rests, the metals slumber on  
trees.  
Graceful skies becalm the river. A droning  
plane pacifies the skies.  
Perhaps this is not the little town on my river-  
like childhood, but its breath  
Hovered today like a bird in my way:  
Here is the crumbling fence, the tiny  
windows, the golden air.  
Here are also Jewish children, who seemingly  
were not given to extinction, and their  
past is the present.

And from a *Bet Midrash*\* burst out voices in  
a never ending *Borkhi Nafshi*\*\*

\* Literally, a house of study or chapel.

\*\* Literally "Bless, O my soul," the initial words of Psalm 104, which is the first of a series of psalms read in traditional synagogues on Sabbath afternoons in the autumn and winter months.

At the day's departure, evening does not  
 indulge again in mundane doings among  
 the stars  
 And the shipyard glitters, as if holiday-  
 taught.

In examining Preil's verse, one is impressed with the wide spectrum of subjects and experiences that it embodies. The titles of his poems reflect this quality: "A Visit to a Friend," "Moving to an Apartment," "A Poet and His Seas," "A First Flight" or even a prosaic episode such as a stifling subway ride. This tendency has earned Preil the distinction of being the only Hebrew poet of fact or artifact. His extensive range of themes and content adds a new dimension to Hebrew poetry. One such poem included in his *Sketches of New York* describes a commonplace occurrence — a sultry summer morning in that city.

Half past eleven. A hot day glides forth like  
 a wave, ignites like a forest.  
 And the city denudes itself before me like a  
 desert, like a woman inviting ravishment.  
 My eyes are red from a disturbed night —  
 into my mouth creeps the taste of sand and  
 weariness  
 And I am a beast caged by a great dazzler,  
 Who beats on the panes as with drums of  
 Tophet —  
 A hunter who shoots poisoned arrows from  
 the levels of drudgery.

In sharp contrast, another poem in the same series vividly describes a hot summer night in the artificially cooled comfort of an automated restaurant:

The Automat is open all night  
 Glasses speak, silver utensils smile  
 The heat is a deserter who abandoned his  
 post.  
 Here reigns a strong winter, creature of a  
 laboratory.  
 The air flashes mechanized cold and it is  
 strange  
 That it almost resembles a ripple of wind  
 combing  
 A whitish field before daybreak.

Something of the past possesses the people  
 Entering the restaurant;  
 They appear as if rising from a nocturnal  
 race  
 Their images more secretive than night.

In "The Pigeon Feeder," Preil probes the hearts of the everyday people whom he sketches. He describes them as:

Those who loiter towards evening in the  
 gardens,  
 And feed the pigeons out of a grey sorrow,  
 Carry their loneliness as a sword in its sheath.

They listen to the rustle of wings  
 And their head is unbowed  
 Despite the sword-like loneliness.

He depicts another familiar sight in "Three Birds and One:"

Three birds  
 Were musical notes,  
 Three drops of color

On a telephone wire — a pale grey  
 Carrying sound from labyrinth to labyrinth  
 From an abstract land to one less defined.

Somewhere there peers at me one large eye —  
 A fourth bird dances on a grey wire.

Thus sings Gabriel Preil, the reflective lyric poet who has blazed new trails in Hebrew poetry. He has earned numerous awards in recognition of his artistic achievements, among them the much coveted Louis Lamed Prize, the Kovner Hebrew Poetry award, the Bitzaron Poetry Prize and, more recently, New York University's Irving and Bertha Neuman award. Before that, in 1972, he received the honorary degree of DHL from the Hebrew Union College-Jewish Institute of Religion in New York. Preil, an American Hebrew poet who speaks to humanity and the world, has attained an important place in modern Hebrew letters, with his unique and original contribution.

*Start The*

*New Year*

*Right !!*

LET'S BEGIN OUR NEW SEASON

WITH A

RECORD ENROLLMENT!



# A LAWYER'S THIRD PLEA FOR A CHANGE IN JEWISH FAMILY LAW

By Joseph Heller

It took a long time for me to re-search, accumulate references, run them down and see what they really mean. I concluded that what I have already written,<sup>1</sup> should have satisfied most Conservative Rabbis, that Jewish Law, as it applies to divorce, never directly vested the husband with both *personal authority* and *judicial power* to terminate a marriage, rather than have the Court do so, as is the case with other controversies.

I know of no judicial system, be it religious or civil, where one individual is permitted to formulate a "flaw" in a relationship with another person, and then by his own authority, terminates the relationship in *his* favor.

I am not unmindful of Islamic Law which considers it basic family law, that a husband may thus terminate a marriage. I am also not unmindful of Talmudic teaching, which tells us it is basic Jewish Law, that a husband acquires the right of giving a "get" by reason of the marriage contract, as interpreted in ancient days. A contract is an agreement between two or more parties for the doing or not doing of some definite thing. The Decalogue lists a wife among a man's possessions, along with servants and animals. The husband was called the *baal* or master of his wife as he was the baal of his house. But an agreement requires consent of both parties. The wife never knew, agreed or consented to the rights and privileges assumed by the husband. The custom, establishing the husband as master of his wife, has been interpreted by the Rabbis, although debtor of the contract, as implicitly forming part of it. Nothing can be implied in human

relationships which adversely affects one of the parties.

The marriage contract, as we know it, is the "Ketubah". It is part of the marriage ceremony performed according to the laws of Moses and Israel. Nothing is found in this instrument giving the express contractual right to sever the marriage. The words, according to the laws of Moses and Israel, it is claimed, justified rabbinical interpretation that a married woman becomes the possession of her husband in all the years to come.

It would appear Rabbis are traditionally authorized to interpret Jewish Law in the light of existing conditions and changes that take place over the centuries. An excellent example is Rabbenu Gershon's ordinance issued in the eleventh century, that a husband may not divorce his wife without her consent. Is there no Rabbi living today who possesses the dignity, strength and fortitude who will promulgate a decree which will take the power away from a husband to refuse the delivery of a "get" where the marriage is dead?

Things do not happen. They are brought about. What was at one time, need not be at this time. If no rational basis exists for its present being, do away with it.

In the *Algemeiner Journal* of June 22, 1979, Rabbi Bernard Rosensweig, President of the Association of Orthodox Rabbis, in an interview, said it was very disturbing that "the use of the get is used as a means to extract money from the unfortunate woman", i.e. the refusal to free the wife (only a man can institute a Jewish religious divorce) unless the husband is paid off. The remedy he suggests is that

"the Jewish community can utilize its power through ostracization."

Rabbi Rosensweig — can you tell us how do we ostracize a person having a common name like 1,000 others living in a community with over a million others?

A Rabbi is variously described as a preacher or a religious functionary. He is also spoken of as an expounder of the law. When a Rabbi sits in Jewish Court, he is functioning as a judge. A lawyer, on the other hand, is part of a judicial system during his entire career. In the study of the Mishnah, we find, that how we read the Bible, and the emphasis we place on certain words, to a great degree, determines what we wish to find in it. This is a lawyer's conclusion.

In the many decisions of the Rabbinical judges, we find that what is spoken of as revealed doctrine, actually at times is a misreading of the sacred law, in the light of their own formal statement of religious doctrine.

While it is true a lawyer is concerned with the making of a good presentation favorable to his client, no lawyer is worth his salt if he is oblivious of contrary views.

The purpose of my three essays is (1) to brief the misleading and unsound argument that by divine power, a husband is vested with the right to unilaterally *divorce* his wife; (2) to establish that our present Rabbinate lack courage or are unwilling to undo a wrong, by refusing to repudiate, or modulate, an improper interpretation of family law, by Rabbis who held court in ancient times.

Let me begin with the Introduction to Gettin.<sup>2</sup> This tractate is based on Deuteronomy 24:1-4. The author uses the same schematic arrangement I used in one of my previous articles. Since I am not a member of the Rabbinical Dynasty, I thought it best to set forth the author's breakdown of this particular chapter in order to understand its contents.

(1) When a man takes a wife,



marries her, and it comes to pass if she find no favour in his eyes, because he hath found some unseemly thing in her, that he write her a bill of divorcement, and gives it in her hand and sends her away out of his house;

(2) And she departs out of his house and she goes and becomes another man's wife;

(3) And the latter husband hates her, and writes her a bill of divorcement, and gives it in her hand, and sends her away out of his house; or if the latter husband die, that took her to be his wife;

(4) Her former husband, who sent her away, may not take her again to be his wife; after that she was defiled; for that is abomination before the Eternal, and thou shalt not cause the land to sin, which the Eternal, thy God, gives thee for an inheritance.

In discussing the provision of Deuteronomy 24 with numerous Rabbis, I ask the question over and over again: wherein do you find language which justifies the conclusion that a husband is given a mandate whereby he may send his wife away because he likes the face of another women?

The only answer that has come forth, is that the opening sentence recites a situation, whereby a husband, who is not pleased with his wife, writes her a bill of divorcement, sends her away, results in an investiture of the power of divorce. The difficulty with this reasoning is that each of the four subdivisions in and by themselves, creates, no rights or liabilities. There is no proper ending at the conclusion of any of the subdivisions. Not until you come to the end of verse 4, do you conclude, that the subject matter dealt with, is the remarriage of a divorced husband from a wife twice-divorced.

Surprisingly enough, none of the Rabbis I spoke with countered with the argument that if the provision did not, directly or by interpretation, vest a husband with the judicial power to divorce his wife, why

was it necessary to provide strictures against remarrying a twice-divorced wife? I will attempt to answer this question.

There is no positive command in scripture authorizing the husband to judicially divorce his wife. There is no negative command which prohibits the wife from divorcing her husband. The custom, whereby the husband used his personal authority to divorce his wife, existed in the patriarchal age. It was in use before the Bible was reduced to writing. It dates back to the time man owned his wife, not unlike a chattel.

It was the Rabbis who formulated broad rules of interpretation, ascribing their formulations to scripture. Whether their conclusions were humane, rational and desirable, in the light of subsequent events, is questionable.

#### CLARIFICATION OF DEUTERONOMY 24:1-4

The first two phrases need no explaining: (1) a man takes a wife and (2) he marries her, the verse then states "he finds some unseemly thing in her" which needs clarification.

What is meant by the words "he finds some unseemly thing in her"?

The School of Shammai says: "A man may not divorce his wife unless he has found in her aught improper." (meaning lewdness or unchastity). But the School of Hillel says: "Even if she spoiled a dish for him as it is said because he hath found some unseemly thing in her." Rabbi Akiba says: "Even if he found another more beautiful than she is".<sup>3</sup> The fourth verse which states: "Her former husband, who sent her away, may not take her again to be his wife, after that she was defiled; for that is an abomination before the Eternal, and thou shalt not cause the land to sin," needs clarification.

Why was it necessary to prohibit a husband from remarrying his divorced wife who re-married and was again divorced?

The prophet Jeremiah gives an

answer. He makes reference to Deuteronomy 24<sup>4</sup> as follows:

"The word of the Lord came to me as follows: If a man divorces his wife, and she leaves him and marries another man, can he ever go back to her? Would not such a land be defiled"? Now you have whored with many lovers, can you return to me? says the Lord: "Look up to the bare heights and see where have they not lain with you? You waited for them on the roadside like a bandit in the wilderness, and you defiled the land with your whoring and your debauchery".<sup>5</sup>

The Prophet Jeremiah confirms that chapter 24 of Deuteronomy was directed to a curtailment of promiscuous conduct rather than to the right of a husband to divorce his wife. Moreover Deuteronomy 24 was written as a deterrent to the mores of the time and the place. Deuteronomy in its entirety was really a moral code to govern the relationship of the Hebrews and the heathens whose lands they were about to conquer.

We are dealing with a period where the inhabitants were sex-oriented. "No Israelite woman shall be a cult prostitute, nor shall any Israelite man be a cult prostitute. You shall not bring the fee of a whore or the play of a dog into the house of the Lord your God in fulfillment of any vow, for both are abhorrent to the Lord your God".<sup>6</sup>

For instance, it was very common among the Canaanites, Hittites and others to engage in wife swapping. The Hebrews found the exotic woman of the Semites very tempting. The prophet Malachi rages, "The Lord is a witness between you and the wife of your youth, with whom you have broken faith though she is your partner and covenant spouse. Let no one break faith with the wife of his youth. For I detest divorce, said the Lord, the God of Israel."<sup>7</sup>

Morality among the people preceding and following Exodus was at such a low level that all the prophets cried out for a halt and for a re-



turn to the ways of the Lord. The Prophet Ezekiel spoke thus: "You made yourself a mound in every square. You built your mound at every cross-road and you sullied your beauty and spread your legs to every passerby and multiplied your harlotries. You played the whore with your neighbor, the lustful Egyptians. You multiplied your harlotries to anger me. You played the whore with the Assyrians. You multiplied your harlotries with Chaldes, the land of the traders."

I think enough has been said to convince the most addicted fanatic to accept the argument as a plausible one, and the reasoning as logical, that scripture never vested in the husband judicial power to divorce his wife. The fact that a party to a controversy may himself adjudicate the controversy is unheard of in judicial annals.

In ancient days there was no concept of what is known today as public policy. To define the term is difficult for it is a concept subject to change.

Our Court of Appeals explained the concept thus:

*"Controversies involving questions of public policy can rarely, if ever, be reversed by the blind application of sedentary legal principles. The very nature of the concept of public policy itself militates against an attempt to define its ingredients in a manner which would allow one to become complacent in the thought that these precepts which society so steadfastly embraces today will continue to serve as the foundation upon which society will function tomorrow. Public policy, like society, is continually evolving, thus entrusted with its implementation must respond to its ever — changing demands."*<sup>8</sup>

Deuteronomy 24 when x-rayed under a public policy concept as we understand it today would be universally found to be illegal, immoral, discriminatory. Certainly it would

not be in accord with the Constitution and laws of any civilized state.

The Tractate Gittin deals with dissolution of marriage by divorce. Although the Court had no authority to issue a letter of divorce, as this had to come from the husband, we, nevertheless, find the Rabbis, while robed judicially, were in that capacity emasculating the so-called scripture-oriented divorce law by rewriting the text under the umbrella of rabbinical interpretation. In doing so, the Rabbi-Judges failed to give heed to the laws and rules imposed upon the people. The stricture imposed was: "You shall not add anything to what I command you or take away from it, but keep the commandments of the Lord your God that I enjoin upon you — I have imparted to you laws and rules as the Lord my God has commanded me, for you to abide by in the land which you are about to invade and occupy."<sup>9</sup>

If therefore the interpretation given Deuteronomy 24 is contrary to the plain meaning of the text, it can be justified only if the passage itself is not scriptural. Let us see how the following requirement applied to various situations: (1) He writes her a divorce; (2) He giveth it in her hands; (3) He sends her out of his house.

The plain meaning is that the husband himself must write the divorce, that he must put it in her hands and that he must put her out of the house. Having all this in mind, let us consider specific decisions and see how the Rabbis interpreted the meaning of a few simple words:

*"It once happened that a certain man in sound health who said 'Write out a letter of divorce for my wife'; went up to the top of the roof and fell off and died. Rabban Simon ben Gamaliel said: The Sages said that if he fell down of himself, then the letter of divorce is valid, but if the wind forced him down, it is not a valid letter divorce."*<sup>10</sup>

Presumably the requirement that the husband act personally in formulating a divorce, was intended to make him conscious of the grave step he was about to take and hopefully he might recant his action. In the guise of ameliorating the plight of the wife, the Rabbis developed a theory of agency so that a Divorce Writ may be written by another, permitting that it be handed to her by proxy, with a possible turn-over of 100 times before the Writ finally reached the wife.

After developing the fiction of agency, the Rabbis proceeded to do away with the requirement of personal delivery as illustrated in the following examples given in Gittin:

"If one threw a letter of divorce to his wife while she was *within her house* or *within her court-yard*, then she is divorced. If he threw it when she was *inside his house*, or *in his court-yard*, even if he were with her in bed, she is not divorced, but if into her lap or into her work-basket (which she used for spinning and weaving materials) then she is divorced."<sup>11</sup>

It took a kind of perverse genius to make the following decision:

"If she were standing on top of her roof and he threw the divorce papers to her, once it reaches roof level she is divorced; if he were on top of the roof and she was below, and he threw it to her, as soon as it left the domain of the roof, even if it were blotted out, or if it were burned, she is divorced."<sup>12</sup>

A writ of divorce was always considered a sacred document. Its preparation and authentication had to conform with exacting specification. Yet the Rabbis held a writ of divorce could be written on an olive leaf or on a cow's horn. Since the horn was part of the cow's body, delivery of the divorce required a delivery of the cow. Another example of tortured interpretation we find in the following reported case:

"If the wife was standing in the public domain and he threw the divorce paper to her, if it were closer to her, she is divorced, but if nearer

to him, she was not divorced, and if midway, she is as one divorced and as one not divorced.”<sup>1 3</sup>

We often heard it said that marital relations are a matter of religion, not subject to adversary proceedings and therefore requires mutual consent. But how does one obtain mutual consent when it lies within the power of the husband to give or refuse the get?

Many thinking Rabbis feel it is their responsibility to vitiate the rigid holdings of the Rabbinic courts pertaining to the law of marriage and divorce. The difficulty is, we do not have valiant Rabbis who would act with their conscience. They readily yield their own status, and put the onus of action on other Rabbis, who it is claimed are endowed with greater scholarship, are possessed with a sense of grandeur, power and veneration.

We do not hear their voices. We do hear from a segment of recalcitrant Rabbis who have successfully assumed the power to urge upon the Jews, a non-biblical law commonly treated as a custom. They have erected a wall that has accumulated barnacles and will keep it so, in order to tenaciously hold on, to a perpetuating dispensing power in the field of family law. All this is done in support of a belief that no particular Court of today possesses the wisdom surpassing that of its predecessors.

We urge that present Judges or Rabbis have a right to disagree with the analysis and conclusions of their predecessors. There are compelling reasons, and changes in circumstances which serve as a sufficient basis for abandoning what we in the present consider errors of the past. Sufficient facts appear that makes it necessary to abandon precedents that have wrought such great injustice.

Judge Stanley Fuld, a Trustee of The Jewish Theological Seminary of America, while sitting in the New York State Court of Appeals, said:

“The doctrine of stare decisis

was intended not to effect a petrifying rigidity, but to assure justice that flows from certainty and stability; if adherence to precedent offers not justice, but unfairness, not certainty, but doubt and confusion; it loses its right to survive, and no principle constrains the Court of Appeals to follow it.”<sup>1 4</sup>

The Jewish Theological Seminary is the only viable institution that is tailored to act on behalf of the multitude of Conservative Jews in their struggle to adhere to noble Jewish traditions. Absent affirmative action now, the time will soon have expired.

I have this additional suggestion. By authority of civil and religious law, a Rabbi chosen by a couple about to be married, executes and delivers a marriage license. In that respect he is agent of both. When the couple is divorced, either of them may file a copy of the divorce in a Rabbinic court set up for that purpose. The Rabbinic Court may be petitioned by either party for a get. If the court finds that one of the parties is entitled to a get and the other party refuses to give it, an agent may be appointed for the party to write and deliver it. From the few illustrations given as to writing and delivery of a get, it is reasonable to construe that where a man and woman are married, both civilly and religiously, and they employ the Rabbinate to issue and deliver the marriage license, they also at the same time authorize the issuance and delivery of a get. This is what is commonly known as submitting the jurisdiction of the person to a Special Court. Such interpretation would meet the test of due process and avoid subterfuges such as annulling a marriage which lasted 25 years or so.

Let us exercise the principle of equity which is embedded in the Jewish religion. Equity deems done what should have been done. There is no justification for delay. I would prefer, we admit we made a serious blunder. Blot it out. Whichever way

we do it, let it be done.

**NOTES:**

- <sup>1</sup> Brooklyn Jewish Center Review, 1977 and 1978 issues.
- <sup>2</sup> Vol. III Nashim by Philip Blackman, p. 392. This is the text used by Brooklyn Jewish Center Mishna Class. All further references will be made to this text.
- <sup>3</sup> Gittin ch. 9 Mishna 10, p. 444.
- <sup>4</sup> Deut. 24:18-19.
- <sup>5</sup> The Prophets — Neviim, p. 895; published by Jewish Publication Society of America, a new translation of the Holy Scriptures (2nd edition) 1978.
- <sup>6</sup> See n. 4.
- <sup>7</sup> See n. 5.
- <sup>8</sup> Matter of Sprinzen v. Normberg, 46 N.Y. (2d) 3/27/79.
- <sup>9</sup> Deut. 8:1; 4:5.
- <sup>10</sup> Gittin, ch. 6 Mishna 6, p. 424.
- <sup>11</sup> Gittin, ch. 8 Mishna 6, p. 431.
- <sup>12</sup> Gittin, ch. 8 Mishna 3, p. 433.
- <sup>13</sup> Gittin, ch. 8 Mishna 2, p. 432.
- <sup>14</sup> Bing v. Thuring, 2 N.Y. (2d) 656.

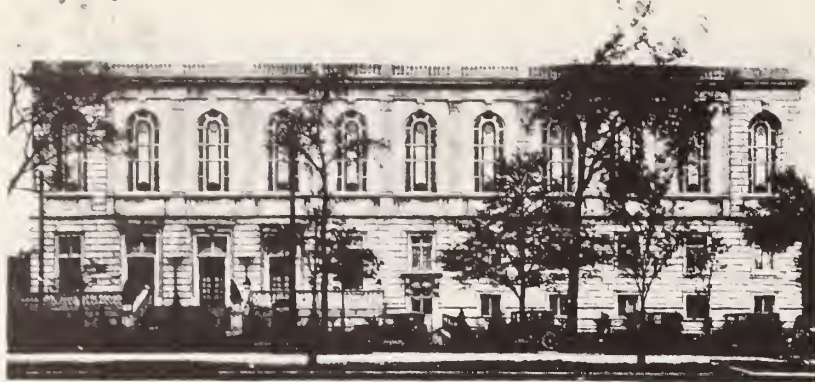
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**GYMNASIUM and  
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- Take advantage of the Baths Department and benefit from the exhilarating treatments given by our expert masseurs and masseuses. Use the sun-ray and heat lamps for your health.
- Ladies are specially urged to make use of these facilities during convenient day-time hours.





# News of The Center

## NEW YEAR GREETINGS FROM OFFICERS AND STAFF

On the eve of the Jewish New Year 5740, the officers of the Brooklyn Jewish Center extend to all the members and friends of our institution their best wishes for a year of health, happiness and joy. May we, together with all mankind, be blessed with peace and prosperity.

In this hour, as the New Year is ushered in, we, the officers of this institution, take this opportunity of thanking all our members for their devotion and loyalty to our Center. We are confident that with the co-operation of our membership the year 5740 will be crowned with new achievements and success in our work on behalf of our community and our people.

L'Shonah Tovo Tikosevu!

L'Shonah Tovo Tikosevu!

Benjamin Markowe, President

Emanuel Cohen, Hon. President

Louis Kramer, Vice-President

Abraham M. Lindenbaum, Vice-President

Benjamin Moskowitz, Vice-President

Julius Kushner, Hon. Vice-President

Harry Leventhal, Hon. Vice-President

President

Meyer Abrams, Treasurer

Aaron Gottlieb, Hon. Treasurer

Murray T. Feiden, Secretary

### From the Center Staff

The Center Staff extends to the Rabbis, Officers, Trustees, Governors and members of the Brooklyn Jewish Center and their families cordial greetings and best wishes for the New Year.

### From the Sisterhood

The officers of the Sisterhood extend heartiest New Year Greetings to all of our members and their families. Sisterhood looks

back with pride and satisfaction on its activities during the year 5739 and hopes for an even more successful season in 5740.

With best wishes for a Shono Tova Umesuka.

Mrs. Julia Spevack,

President

Mrs. Anne Bernhardt

Mrs. Ida Cohen

Mrs. Sylvia Kramer

Mrs. Betty Marks

VicePresidents

Mrs. Gertrude Farb, Rec. Secy.

Mrs. Molly Markowe, Corr. Secy.

Mrs. Ann Beris, Soc. Secy.

Mrs. Sylvia Moskowitz, Treas.

### From the Men's Club

The officers of the Men's Club wish all its members, families and friends a year of health and good tidings and a year that will bring true peace to our beloved land, to the State of Israel and all mankind.

We invite each and everyone of you to participate in this coming year's events.

May the Lord bless the entire Center and may we and our families all be inscribed in the Book of Life and Happiness.

L'Shonah Tovo Tikosevu.

Archie Levinson

President

Louis Kramer

Dr. Milton Schiff

Stanley Bresnick

Honorary Presidents

Isaac Franco

Chas. Marks

Vice Presidents

Max Greenseid

Financial Secretary

Murray Greenberg

Administrative Assistant

## MISHNA FELLOWSHIP OPENS 24TH YEAR OF STUDY SUNDAY, OCTOBER 21

The Mishna Class starts up its 24th year of study on Sunday morning, October 21, at 9:30 A.M. Registration for the new semester gets under way as well. The program will open with services at half past eight, followed by breakfast, sponsored by Abraham M. Lindenbaum, Fellowship Chairman.

This breakfast will memorialize Lawrence Schiff who passed away last Spring. Mr. Schiff was a sponsor of at least two breakfasts each year for a long time.

Class Secretary Betty Marks will register all prior members and those who wish to enroll for the first time. The registration fee is for about 30 sessions. Except for the Winter and Passover recesses, classes meet every Sunday morning during the season.

That morning, too, will afford everyone an opportunity to serve breakfast sponsorship dates. Vice Chairman Isaac Franco is in charge of this facet of the agenda. Early action is urged as these dates are snapped up in a wink of the eye. Incidentally, October 28 has been taken by Kaye Gold for the breakfast in memory of her husband and our late Executive Secretary David Gold.

## MEN'S CLUB SUNDAY DINNER MEETING — OCTOBER 28

at 2:30 P.M.

Gala Program

consisting of entertainment by MICHAEL FRIEDMAN and VICKI PANVINI featuring show tunes, operatic melodies and Yiddish and Israeli songs.

### CHICKEN DINNER

preceded by Hors D'Oeuvres  
will be served at a nominal cost of  
\$12 per person  
Advance paid reservations  
are required

ARCHIE LEVINSON, President

# High Holy Days Services

## Rosh Hashanah

Services for Rosh Hashanah will be held on Friday and Saturday evenings, September 21 and 22 respectively at 7:00 o'clock; and Saturday and Sunday mornings, September 22 and 23 at 7:30 o'clock. The Torah reading will commence at 9:15 A.M. The shofar will be sounded Sunday morning at 10:15 A.M. All Worshippers are requested to be in their seats before that hour. The sermon on both days will be preached at about 10:30 A.M. The doors will be closed while the sermon is delivered. The Musaf services will begin at 11:00 o'clock and the services will finish at approximately 1:15 o'clock.

## Rosh Hashanah Sermons

The sermons will be preached on both days of Rosh Hashanah at 10:30 o'clock, by Rabbi Haymovitz.

## Yom Kippur

The Kol Nidre service which ushers in the Fast of Yom Kippur will be held on Sunday evening, September 30, at 6:30 o'clock.

Yom Kippur services will begin on Monday morning, October 1 at 8:30 o'clock. The Yizkor service will be held at 11:15 A.M.

On Yom Kippur Eve, the sermon by Rabbi Haymovitz will be preached immediately after the chanting of Kol Nidre. On Yom Kippur morning, the sermon by Rabbi Haymovitz will follow the Memorial Services.

## Cantor and Choir to Officiate in Main Synagogue

Cantor Abraham Levinson will officiate at the services to be conducted on Rosh Hashanah and Yom Kippur in the Main Synagogue. He will be assisted by Daniel Oberman, and the Choir under the direction of Mr. Aaron Dinovitzer.

## Candle Lighting

### During High Holy Days

Candles will be lit for the Rosh Hashanah holidays on Friday, September 21 at 6:35 P.M. and Saturday, September 23 at 7:40 P.M.

On Sunday evening, September 30 (Kol Nidre Eve), candles will be lit at 6:20 P.M.

## Yizkor Services

For the benefit of the community, those without tickets, will be admitted to the Main Synagogue, to participate in the Yizkor services on Yom Kippur, Monday, October 1 at 11:15 A.M.

## Holiday Gym Schedule

The Gym and Baths Department will be closed Sunday, September 23, for the Rosh Hashanah holiday and will reopen on Monday, September 24, for men.

The following week, the Department will be closed Monday, October 1 for Yom Kippur and will reopen Tuesday, October 2 at 10:00 A.M. for women.

## SISTERHOOD'S ANNUAL LUNCHEON

In Honor of Vice President  
BETTY MARKS

Tuesday, November 27, at noon  
Reserve the Date!  
Belle Franco and  
Sylvia Moskowitz  
Co-Chairmen

## CALENDAR DIARIES

1979-80/5740 Calendar Diaries are available for the asking at the Main Desk. We are indebted to Riverside Memorial Chapel for its kindness in providing diaries for our members.

## SUKKOT SERVICES

Kindling of Candles

Friday, October 5: 6:12 P.M.

Saturday, October 6: 7:13 P.M.

Services: 6:00 P.M.

Saturday and Sunday mornings

October 6 and 7: 8:30 A.M.

\* \* \*

## HOSHA'NA RABBAH SERVICES

Friday, October 12 at 7:00 A.M.

\* \* \*

## CONCLUDING SUKKOT SERVICES

Kindling of Candles

Friday, October 12: 6:02 P.M.

Saturday, October 13: 7:05 P.M.

Services: 6:00 P.M.

Saturday and Sunday mornings

October 13 and 14: 8:30 A.M.

\* \* \*

## CANTOR LEVINSON

will officiate with the Choir  
under the leadership of  
Mr. Aaron Dinovitzer

\* \* \*

## SABBATH WORSHIP

Friday, October 19

Kindling of Candles: 5:50 P.M.

Services: 6:00 P.M.

## SABBATH MORNING SERVICES

October 20 at 8:30 A.M.

Blessing of New Month of Heshvan  
which will be observed on

Sunday and Monday, October 21 and 22

Sidra: BERESHIT

Genesis 1:1-6:8

Prophets: I Samuel 20:18-42

\* \* \*

Friday, October 26

## BALFOUR DAY

Kindling of Candles: 5:40 P.M.

Services: 6:00 P.M.

## SABBATH MORNING SERVICES

October 27 at 8:30 A.M.

Sidra: NOAH

Genesis 6:9-11:32

Prophets: Isaiah 54:1-55:5

\* \* \*

## RABBI HAYMOVITZ

will preach the sermons on all  
Sabbath and Festival mornings

\* \* \*

## SATURDAY MINHA SERVICES

at 5:30 P.M.

Followed by MAARIV



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\* Annual Report by our President,  
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\* Refreshments and Entertainment  
Social Hour

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*New Year Greetings*

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*from*

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20 Plaza Street

*Greetings*  
*for the*  
*New Year*

FROM

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*A Very Happy*

*New Year*

FROM

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and FAMILY

MR. and MRS. JULIUS KUSHNER  
RABBI and MRS. HAROLD KUSHNER  
and FAMILY

RABBI and MRS. PAUL KUSHNER  
and FAMILY

extend their fervent wishes to all  
for a New Year of Peace and Health . . .

and

in loving memory,  
on these High Holy Days,  
her family and dear friends

fondly remember  
SARAH H. KUSHNER

A woman of valor . . .

IN FOND REMEMBRANCE ON THE  
HIGH HOLY DAYS

JUDGE JOSEPH A. SOLOVEI

DR. SAMUEL SOLOVEI

and Loving Parents,

JACOB and RACHEL SOLOVEI

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Loving Daughter of

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BY

SARAH and ANNA SOLOVEI

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“ZEIT MIR ALLE GEZUNT”

*FROM HIS LOVING WIFE*

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MR. and MRS. MORTIMER S. SCHIFF

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*New Year Greetings*

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MR. and MRS.

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*A Happy New Year*

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*A Happy New Year*

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*Kol Nidre*  
*Appeal*



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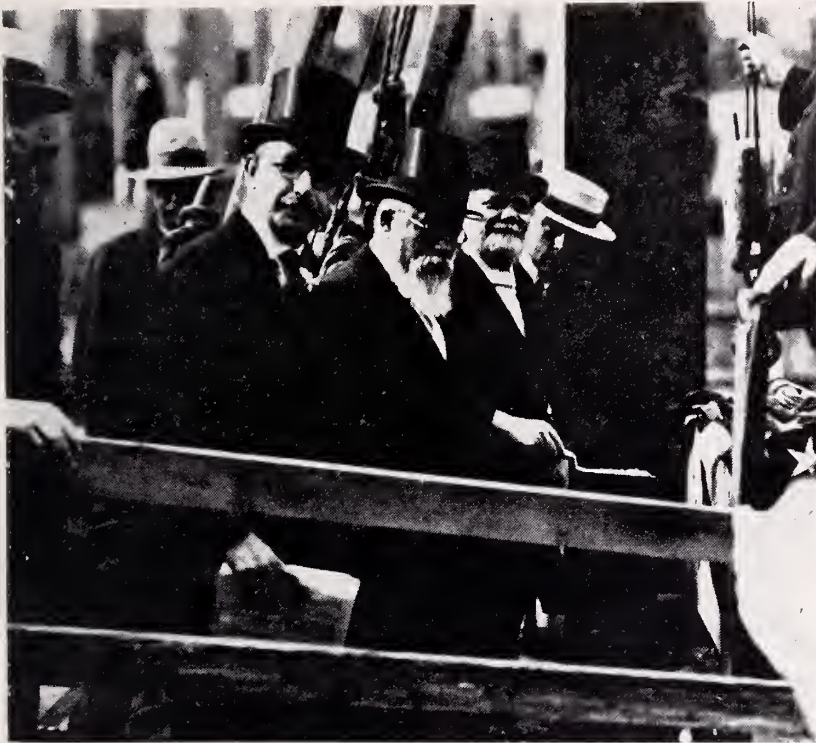
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# SIXTIETH ANNIVERSARY OF OUR CORNERSTONE

## CORNER STONE LAYING OF THE CENTER



From extreme left—The late Mr. Joseph Goldberg, first Executive Director; Rabbi Levinthal; the late Rabbi Simon Finkelstein; the late Rabbi B. L. Levinthal, father of our Rabbi; the late Mr. Charles Goell, Chairman of the Building Committee.

# *Brooklyn Jewish Center Review*

## DEDICATED TO THE CELEBRATION OF A GREAT BEGINNING

REFLECTIONS WHILE IN A HOSPITAL BED

THE KADDISH — ITS ORIGIN AND MEANING

MAIMONIDES — TEACHER OF THE PERPLEXED

THE LAST TEAR

THE CAPTAINS AND THE KINGS DEPART

By Rabbi Israel H. Levinthal

By Rabbi David Haymovitz

By Rabbi Mordecai H. Lewittes

By Rabbi Abraham P. Bloch

By Mr. Louis Kramer

## *New Year Greeting Section*

*Give Generously*  
*to the*  
*Annual*  
*Kol Nidre*  
*Appeal*



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EMANUEL COHEN, *Honorary President*

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LOUIS KRAMER, *Chairman*



# THE CAPTAINS AND THE KINGS DEPART

Barely had the summer season started, when we were shocked upon learning of the death of a stalwart. The suddenness of the passing should not have struck us so, as he was afflicted with a condition for many years which had laid him low from time to time. Yet, it seemed as if he became enured to it and coped comparatively well.

Only a month and a half before his departure, he had announced his intention to retire from a post he had held for nigh onto sixteen years. It was his wish to wind up his stewardship on the Silver Anniversary of the Mishna Fellowship next May.

Abraham M. Lindenbaum became the Fellowship's Chairman when its first and founding leader, Abraham W. Slepian, decided to hang up his "gloves" too, eight years after its start. Despite his many pursuits, Mr. Lindenbaum was always in shul early Sunday mornings even though he had been out late the night before. He was an innately observant Jew with an open hand for all. Truly he will be sorely missed in our congregation and in many circles.

But we mustn't lose sight that the heading on this essay is in the plural. There was another Abe of whom we must take note. Abraham Michelman, too, passed away earlier this year. Before he and Hannah had gone to Miami Beach, both had worked for the good of the Mishna Fellowship, she being the purchasing agent and he came early of a Sunday to set up the breakfast for the group. Not a class day pass without his presence and patience. When Abe went South we felt his loss, except that successors were there to pick up the slack. Although he was away from our immediate vicinity, he was always one of us. We will ever remember him with affection.

## Still stands thine ancient sacrifice

This year we lost two of them and over the years we were blessed by these three top-notch men, these three Abrahams, in our Mishna Fellowship. Yet, trials and tribulations of this life, mortal though we be, have not deterred us from our set course.

Our Mishna Class is planning to celebrate its formation twenty-five years ago comes the end of the new season. We hope to commence on Sunday morning, October 19. Mr. Lindenbaum had always reserved sponsorship of the opening breakfast and had already indicated his resolve for the coming year. The first breakfast will be in his memory and will be sponsored by Isaac Franco, Ben Moskowitz and Louis Kramer, three officers of the Fellowship. Members of his family and friends have been asked to attend.

We will resume our sessions under the leadership of our instructor, Rabbi Abraham Bloch. There will be a series of important talks given by a panel of outstanding Rabbis and lay educators, all of whom will speak on facets of the Mishna. These will be given on an average of once a month. Complete announcement of the program will be made shortly. We will continue our group unabated, all as our Abrahams would want. Members are invited to enroll for the season, and everyone, member or friend, is urged to come and taste regularly of Torah.

— Louis Kramer

## PUBLIC LAUNDRY

On my way to court the other day, as I emerged from the subway and approached the courthouse, the plaza in front of it had clusters of men, all bearded, garbed in long black coats and hats. They stood around talking amongst themselves in these small groups. I wondered what had brought them to that spot. It didn't take long for me to

learn what was happening.

I went to the Motion Part and was seated toward the front of the large room. Suddenly, the clerk called out a title of an action and counsel stepped forward. A bearded man was in this group. I looked around and nearly every seat in the courtroom was occupied by a huge turnout of the men I had seen on the plaza.

These were hassidim who had a problem that Solomon in his wisdom might have solved, but it was too much for the court. A shul in Williamsburgh decided to move to Boro Park and re-establish there. Its organization sold the old shul to another hassidic group. When the selling sect got ready to move its effects to their new location, and turn over possession of the building to the purchasing group, some dissidents barricaded themselves in the building and armed with bats and other choice weapons, they resisted the change.

One attorney, representing the sellers, had offered to submit the entire dispute to a Bet Din but the others refused. The judge, a non-Jew, urged everyone to follow this procedure, asked them to ponder over the offer, and return the next day, so that an orderly method could be worked out. The dissidents, apparently, were not willing to go to a Bet Din. It is possible that they did as I haven't seen any disposition by the judge in the Law Journal.

I was struck by the stance taken by those who opposed the Bet Din. For the old line Jews to refuse to have their claims adjudicated by a Bet Din, seems to be unusual to me. Here they were in a trefa courtroom, asking a judge of the Christian faith to hear their case and rule, rather than having sages of their own faith do so. It was unseemly. I squirmed as I couldn't

*(continued on page 10)*



# REFLECTIONS WHILE IN A HOSPITAL BED

By Rabbi Israel M. Levinthal

For any thoughtful and sensitive person confined to a hospital bed — particularly if his confinement stretches over a period of months — it is only natural to ponder over his condition. He is overwhelmed by his new routines, frustrated by his enforced idleness, and worried over the prospects of recovery. A sense of bewilderment, mixed with pain and anger, takes hold of him at first.

“Why me?”, he cries out. “Why am I being punished so sorely? What have I done to deserve this dreadful calamity?” This feeling will not go away. Time and again it will run through his racked frame.

But mitigating influences are at work. The patient is wheeled to a treatment hall for therapy. There he is joined by scores of other patients. He vividly discovers that he is not alone in the world of suffering. These other patients share his pains and anguish. They, too, ask the same questions he has been asking. Each of them wants to know why he or she is being afflicted.

One then recalls the observation of the ancient sages: *Tsoras rabim chotei nechamah*. “The suffering of the multitude is half a consolation.”

So, as I see my companions in suffering — some afflicted by even more severe ailments, some tormented by greater misery — a measure of consolation comes to me. I cannot dwell solely on myself and on my own troubles. My thoughts now embrace my fellow sufferers, here and elsewhere. A dwindling of concern with myself brings me some form of relief.

For some seventy years, it has been a part of my ministry to try to comfort persons sick or distressed in body or in mind. Countless have been the sermons, the messages, the prayers I have delivered toward that

end. Throughout these years I have offered ideas prompted by a sympathetic heart in a healthy constitution. Now that I am physically debilitated, I am filled with intense feelings, of close kinship with sufferers everywhere. Such feelings, held in common by us, will perhaps, more than words, help us to sustain one another.

During my confinement, I have been daily blessed with devoted and loving attention and help from my daughter and my son-in-law and with faithful, competent care by my nurses. For all this, I thank God every day.

On one occasion, when I participated in a physical therapy activity that I found exceptionally difficult, I suddenly cried out: “I can’t, I can’t”. A nurse of mine, who was waiting nearby, retorted: “Rabbi, you are the preacher but I want to preach the sermon now. Never let me hear those words from your lips again. Never do I want to hear ‘I can’t, I can’t’. Always say, ‘I can, I will.’” Her words had a salutary effect on me. I renewed my exertions, and I was able to say, “I can, I can.”

The unusual thing about this incident is that, when I returned to my hospital bed, I recalled that on a Sabbath long ago I myself had preached a sermon on this very theme.

The portion of the Torah reading that my sermon had dealt with related to the story of the twelve spies. As you know, while in the wilderness Moses had sent a member of each of the tribes of the people of Israel to investigate the promised land of Canaan. Upon their return, all twelve reported that the land was flourishing and beautiful. Ten of the spies, however, said, “We saw giants. There were too many. We cannot conquer

these obstacles.” The other two were not daunted. They exclaimed, “We shall go forward. We shall inherit the land, for we can prevail!”

Moses, you will recall, acted on the advice of the encouraging emissaries. He pressed forward. His people conquered the land of Canaan, and it became their inheritance. The doubting spies, however, did not share in the fruits of victory. Because of their defeatism, God did not permit them to enter the promised land.

How apt was the lesson of my sermon to my present situation! A person must not be discouraged by difficulties. He should do his utmost to overcome them. At all times, under all circumstances, he should face life’s challenges with patience and optimism. Such outlook, I am convinced, will at least alleviate, if not remedy, his plight. Thanks to my nurses, the dust that has been covering my sermon has been wiped away. What I had sought, while in full vigor of body, to teach others, I am now, in physical infirmity, applying to myself. The preacher has become a practitioner!

Observing the many problems and ills to which the human body is subject, and the inner resources which are equipped to overcome them, one cannot but stand in wonder of the mystery that marks the fashioning of the body. The late Professor Abraham Joshua Heschel was fond of saying that through wonder — especially through wonder of the miracle of creation of the human body — one comes to God. The Jew understood this; and every day, in his morning prayers, he would praise God for this perfect product of Divine creation — this complex aggregation of countless cells working in stupendous harmony. Profoundly inspired by this model of excellence, we become filled with the most intense feelings of admiration and awe of God.

(continued on page 8)

# THE KADDISH – ITS ORIGIN AND MEANING

By Rabbi David Haymovitz

Stop any Jew and ask him what is the most important Jewish Prayer. He will undoubtedly answer that it is the *Shema*, which is the nucleus of the main services that a Jew recites in the morning and evening of every day. However, if you would really want to know what is the most popular prayer, the answer should be the *Kaddish*.

It is recited all over the world wherever and whenever Jews get together to worship. It is always recited in deep emotion, shrouded with sacred memories. Tender ties of recollection and devotion are intertwined with its mystic words of faith.

Jews who are admittedly lax in their attendance at worship, deem it a sacred act of reverence to say *Kaddish* for a beloved parent or a relative.

Even when a Jew gives up every other observance of Judaism, he may still come back with nostalgic reverence to recite the *Kaddish*. There is something about its pious cadences which move people to tears. I remember a member of the congregation, who did not understand even one word of Hebrew or Aramaic, came up to me one day after services saying, "You moved me to tears today by just reading the *Kaddish*. I never felt so close to my father as today and he has been dead over forty years."

What does the *Kaddish* mean? Where did it come from? Why is it sacred? As the rabbis express it, the children who carry out the religious teachings given them by their parents, keep the parents' memory alive. Indeed, saying *Kaddish* is living testimony by the son or daughter to the vitality of the religious impulse which the dead parent instilled in them. All kinds of Jews, rich and poor, learned and ignorant, feel a warm tinge of emotion upon

reciting the *Kaddish* at a *Yahrzeit*. Those who do recite it are really more religious than they sometimes admit, because they observe one of the most important teachings of Judaism which is reverence for parents and for loved ones.

Our rabbis in the Talmud said, "No one can be called dead whose children continue his work." The *Kaddish* is the vow which descendants pronounce that it is their resolve to carry on the spiritual life of parents; that the God of the parents is the God of the children. Thus, the *Kaddish* forms a bridge of faith across the mysterious valley separating life from death.

To understand the spirit of the *Kaddish*, one should remember a well known story from the Talmud. Rabbi Meir, the Talmud recalls, tragically lost both of his sons on a single day. The tragedy struck the family on a quiet Sabbath afternoon while the rabbi was at the synagogue teaching the words of Torah and its commentaries. His wife Berurya, one of the most remarkable women mentioned in the Talmudic literature, did not want to disturb the rabbi's rest and she decided to hide this fact from the rabbi until the Sabbath was over. She waited until the evening. When the first star came out indicating that Sabbath was over, she timidly approached her husband and said, "I have a question to ask. Some time ago a friend gave me some rare and precious jewels to keep for him. Today he returned unexpectedly and demanded them back. What shall I do?" Her husband answered, "I cannot understand your being troubled by such a simple question. The answer is obvious. Return the jewels." Then she led him to the bedroom where the children lay dead and said quietly, "These are the jewels I must re-

turn." The rabbi could only utter sobbingly, "The Lord has given and the Lord has taken away, Blessed be the name of the Lord."

It has long been understood by the rabbis that the *Kaddish* is an exemplification of these words of Job. It captures the spirit of Rabbi Meir and of Berurya and the spirit of Job himself. It also urges those whose heart is saddened by the loss of a loved one to find comfort in God.

At such a time our heritage speaks to the Jew, "It was God who gave this loved one to you. He was only lent to you. Now you must return what has been borrowed. It is God who has taken it from you unto Himself. Don't murmur, don't complain, don't rebel. Bow your head in resignation to God's will and accept what must be accepted with all the strength and courage you can muster."

The origin of the *Kaddish* is unknown. Most scholars agree that the opening paragraph is more than 2,000 years old. Jesus was quoting it literally and using identical phrases when teaching his disciples to pray: "Our Father who art in heaven, hallowed be thy name; thy kingdom come, thy will be done, on earth as it is in heaven."

In its entirety, the *Kaddish* is not found in the Bible nor the Mishna nor in the Talmudic or Midrashic literature. It seems to have been a gradual growth continuing from generation to generation. Not until the Gaonic era, some twelve centuries ago, did it attain its present form.

In translation, the *Kaddish* sounds prosaic. The English does injustice to the sublime language of the original. The word *Kaddish* means "Sanctification", Sanctification of God's name. The language of the *Kaddish* prayer is not Hebrew but Aramaic, which was the language used in those days in the Holy Land.

Reading the translation of the *Kaddish*, you are surprised to note  
(continued on next page)



that not even one word about death is mentioned. Isn't it strange? Not a word about "death"! No reference to either the departed or to immortality in the prayer! Yet the *Kaddish* has been called "the most beautiful and sublime mourner's prayer ever created."

Originally the *Kaddish* was a religious formula regularly used when a religious discourse took place in the synagogue. It was recited after the study period. Because these discourses were held in the language people used in those days, it was recited in Aramaic. Later it became a standard practice to conclude study of Torah, the Talmud or other Rabbis, with this prayer in which God's name is glorified.

Occasionally, when a great rabbi died, the men who had studied under him in life, assembled at the house of mourning to continue their studies in his memory. It was customary to learn some chapters of the Mishna, concluding their studying by reciting the *Kaddish*. Somehow, that formula became rooted in the hearts and minds of people as a perfect expression of comfort for such a time, following the Talmudic dictum, "even at an hour of bereavement, one should still praise God."

Finally, and in a mysterious fashion, this prayer became associated in the popular imagination of people with a prayer for the dead. It became associated with a house of mourning and visitation of the bereaved. Later on it became a custom that the prayer be recited by the mourners themselves. There are many lovely legends to the effect that the recitation of the *Kaddish* by a religious son is a guarantee to the father of peace in the hereafter.

Notwithstanding the protests of leading rabbis and teachers down through the ages, people have tended to regard the *Kaddish* as a prayer of intercession for the dead. Actually, it is not a prayer for the dead, but for the living.

It really means that even at the

moment when death has laid its cold hand on the mourner's heart, the Jew rises to give testimony to the greatness and holiness of the Creator who is beyond comprehension. The *Kaddish* refuses to let the Jew be defeated. Even in the hour of his bereavement, the Jew offers this sublime expression of faith in the providence of the Almighty. From that he gains courage and strength to carry on.

Custom varies from community to community as to who should say the *Kaddish* and who should not. Orthodox Jews permit only sons or males nearest of kin to recite the prayer. In most reformed congregations, however, the whole congregation rises to show their fellowship and sympathy with those who have suffered losses.

"Life continues in the minds of the living" is a known Mishnaic dictum. This is the real meaning of the *Kaddish*. It summons up memories and associations of years past. For a short while, we recapture a portion of the spirit of loved ones. They live again in minds made better by their presence, in hearts made stronger by their love.

The *Kaddish* also is an affirmation. It expresses the hope for the establishment of a kingdom of peace on earth. It not only makes alive and vivid the great ideals of the Hebrew prophets about the eternal peace in the end of days but also links the individual Jew with this great social prophetic vision. It calls upon the individual to help achieve this goal by doing something active and constructive, "to perfect the world under the sovereignty of the Almighty." Thus, it takes the individual out of his isolation and gives him his place as a member of the community and as a member of the congregation, with its history and its tradition, with its hope and confidences. The *Kaddish* also expresses the idea of God's providence. We are children of God, created not by chance, not by fate, and not by some capricious whim of a cosmic dictator, but by a just

and merciful Father, who rules this universe. The inscrutable will of the Almighty must be accepted whether we like it or not. Thus, linking ourselves through prayer when the building of a better world diverts the individual from his personal grief. He becomes involved in all of mankind.

This then is the real meaning of the *Kaddish*, not a prayer for the dead but a mandate to the living, which brings healing and comfort, and most of all courage, to a broken heart. It lifts the hope of the mourner by turning away from his sorrow and directing it to the vision of a day of brotherhood and peace, when mankind will at last live in harmony as children of one God and Father, when justice will reign supreme and peace be established.

### **BE THOUGHTFUL – LEAVE A LEGACY!**

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**MAURICE KOZINN**  
Chairman,  
Legacy Development  
Committee

# MAIMONIDES – TEACHER OF THE PERPLEXED

By Rabbi Mordecai H. Lewittes

During the current year, communities and universities throughout the world have been celebrating the 800th anniversary of the completion of the Rambam's great code – the *Mishneh Torah*. Despite the passage of eight centuries we have much to learn today from this great teacher, codifier and philosopher.

## The Wanderer

Moses ben Maimon was born in Cordova, Spain, in 1135. The Golden Age during which Arabs and Jews worked hand in hand to create a rich culture combining literature, science and philosophy was fast coming to a close. Moses received a thorough education in Bible, Talmud and science. But shortly after his 13th birthday, Cordova was invaded by a horde of fanatical Moslems, called Almohades, whose motto was, "Convert or die."

Sadly, the family of Maimon took up the wanderer's staff in Spain and in North Africa for 17 long years. Moses never ceased his studies. In Fez he perfected his mastery of the Talmud and also studied medicine. Unfortunately, his teacher Judah ibn Sosan was put to death as an infidel. Warned by an Arab friend, Moses and his family fled by boat in 1165 to Acco, Palestine. The voyage was a stormy one and the voyagers almost lost their lives.

Moses and his family spent six months in the Holy Land, visiting Tiberias, Jerusalem, Bethlehem and Hebron. Finally they settled in Fostat, a suburb of Cairo, Egypt, where Maimonides or Rambam flourished as physician and Rabbi.

His fame as a physician spread. He was appointed by Sultan Saladin as court physician. According to one source, he was later invited to become the physician of Richard the Lion-Hearted, but he declined.

He was praised by a Mohammedan writer as greater than Galen who cured only the body while Maimonides cured body and soul.

## Commentary on the Mishnah

Meanwhile the Rambam's writings on Judaism guided and inspired Jews everywhere. His first masterpiece, completed in 1168, was his commentary on the Mishnah, the summary of the Oral Law which has been edited about 200 C.E. by Judah the Prince. In addition to explaining difficult phrases and concepts, Maimonides formulated in his commentary the basic teachings of Judaism in a series of statements which have come to be known as the 13 articles of faith. These 13 principles, in revised form, have been incorporated in our prayer book, each paragraph beginning with the "Ani Maamin" (I believe). A poetic version known as *Yigdal* is also very popular.

The Rambam explains that the fundamental teachings of Judaism are found in the verses "I am the Lord your God who brought you out of the land of Egypt," and "Hear, O Israel, the Lord our God the Lord is One." The Torah as taught by Moses and the prophets is enduring. It teaches man to love his neighbor and to perform acts of kindness and justice. Even though Israel is persecuted, Jews must wait in hope for the Messiah, a human not supernatural ruler, who will usher in a better world when Zion will be redeemed and when all men will live in peace and safety.

In the 13 principles, the Rambam is giving the perplexed and persecuted Jew a faith to live by. Although he respected Islam and Christianity, he is saying, "Judaism can never be replaced." Other religions, he wrote to the Jews of

Yemen, are like lifeless statues compared to a living reality. His emphasis on one God excluded not only polytheism but any belief in the divinity of a man. Similarly, Mohammed cannot replace Moses and the prophets; nor can the belief in predestination be substituted for the teachings of Judaism which emphasize man's moral responsibility.

The Rambam made it abundantly clear, however, that he did not regard Christianity and Islam as idolatry. Again and again, he quotes the Talmud, "The righteous of all nations have a share in the world to come."

In 1177, the Rambam was made Nagid, or official head of Egyptian Jewry. In keeping with the conviction that one should not use the Torah for material gain, he received no monetary compensation for his religious leadership.

## The Code

In 1180, Maimonides completed his second masterpiece, the *Mishneh Torah* ("The Torah renewed or re-edited"). In his first great work, the commentary, Rambam sought to answer the question, "What are the basic teachings of Judaism?" In his second great work, his code or *Mishneh Torah*, he tried to present in systematic and logical order the laws of Judaism. (An abbreviated translation by Philip Birnbaum, published by the Hebrew Publishing Co., is readily available in any Jewish bookstore. The paperback edition is inexpensive and most readable. It is highly recommended as the most rewarding of the Rambam's works for the modern layman.)

Maimonides' mind worked like a computer. All of Jewish law – ethical, domestic, civil, criminal, political – was summarized in his great code. It is a work of monumental scholarship. The spirit of the Halakha, or law, shines through on every page. Maimonides takes as his starting point, God's description of

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Abraham, "For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do righteousness and justice." (Genesis 18,19)

Meimonides believed that Judaism was characterized by moderation, avoidance of extremes, reason and wisdom. Even the laws of the Sabbath and Yom Kippur can be broken where life and health are involved. *Ve-hai ba-hem*, live by them, by the laws of Judaism! The Torah is the source of life, not death.

A well-known passage in the *Mishneh Torah* lists the eight degrees of charity:

1. Giving reluctantly to the poor
2. Giving cheerfully but less than one can afford.
3. Giving only after the poor man has requested charity.
4. Giving before the poor man has requested charity, but embarrassing him by giving him charity directly.
5. Giving so that the donor does not know who receives the charity, even though the poor man know the name of the donor.
6. Giving so that the poor man is not embarrassed by knowing who is the donor, even though the donor may know the name of the one who is receiving charity; thus, our great sages used to go secretly and leave money near the doors of the poor.
7. Giving so that donor and recipient are unknown to each other, for this is doing a good deed unselfishly; thus, there was a secret chamber in the Temple where donations were made and gifts were received privately. Giving to an organized charity would be similar in nature; but one should not give to an organized charity unless he is sure that those in charge are trustworthy and efficient.

8. The highest type of charity is the prevention of poverty by providing a poor man with a means of livelihood. That is why the Bible says, "If your brother grows poor, uphold him." This really means, "Uphold him before he grows poor."

(From *Highlights of Jewish History: III*  
by M. H. Lewittes)

Kings and rulers must rule wisely, justly and humbly. They must address the people as David did when he said, "Hear me, my brothers, my people." That is why the king must write his own copy of the Torah, for he is a servant of the Law not its master. (Unfortunately, reflecting the bias of the Middle Ages and of Mohammedan countries in particular, Maimonides accepted the ancient dictum, "No woman is appointed head of the government.")

In one area, the Rambam advised that moderation was not enough protecting human life. Here self-sacrifice was called for the total commitment. Redemption of captives, *pidyon shevuyim*, was a vital obligation. The Rambam used his influence at court to better the conditions of Jews in countries such as Yemen; the Jews of Yemen were so grateful that they included his name in the *Kaddish*.

Maimonides warned that one dare not ignore the Biblical teaching, "Do not stand by when your neighbor's blood is shed." Alas, that the nations of the world have violated this injunction!

### The Philosopher

A decade after completing the *Mishneh Torah*, Maimonides wrote "*The Guide to the Perplexed*." In this philosophic work he answers the question which perplexed so many intellectuals, "How can we reconcile the Bible with science and philosophy?"

His answer, essentially, was that we must know how to interpret the

Bible correctly. We cannot take every word of the Bible literally since the Bible often uses figurative or metaphorical language. "The Bible spoke in the language of man," wrote the Rambam, quoting the Talmud.

Maimonides accepted Aristotle's definition of God as the First Cause, the Unmoved Mover, He argued, however, that God created the world out of nothing, whereas Aristotle believed that God and the universe coexisted. The search for a comprehension of the Deity is man's noblest goal, Maimonides taught.

The Rambam concludes *The Guide to the Perplexed* with the words of the prophet Isaiah, "The people who walked in darkness have seen a great light."

There were dark days ahead for Israel. Moses ben Maimon helped Jews everywhere to illumine their path by holding high the torch of reason and Torah.

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In the light of all this, how neglectful are we in failing to appreciate fully the far-ranging care needed by this piece of Divine architecture! How imperative is the need for all of us to be tireless in doing everything necessary to preserve and nurture this handiwork of God!

I fervently hope that my congregants and friends will be spared the infirmities and maladies which have struck me and so many others. But, should fate decree otherwise, may they at least be able to lighten their burdens by summoning up the same spirit which I am trying to uphold!

EVERY MEMBER

ENROLL

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# THE LAST TEAR

By Rabbi Abraham P. Bloch

David cuddled up to his grandfather and smiled contentedly. Grandpa's story-hour made bedtime a pleasant interlude. Although David called it a story, it was, in reality, a juvenile sermon, but David was too young to tell the difference.

"What are you going to read to me tonight, grandpa?"

Grandpa did not answer immediately. He relished the suspense which he contrived to create nightly. Finally, he puckered up his lips and announced his theme with slow deliberation. "Tonight I will recite from the Book of Isaiah".

Grandpa opened his Bible and began to read, enunciating each word slowly and loudly: "And the Lord God will wipe all tears from all faces and the humiliation of all his people he will remove off the earth, for the Lord has spoken".

David did not grasp the meaning of this verse but he sensed the warmth of this message. His mother had always wiped the tears off his face. That gave him a comforting feeling. Now he discovered that the Lord, too, performs this motherly act. Yet, something troubled him.

"Grandpa! Why did God create tears?"

"Tears are a gift from heaven, my child. Our rabbis told us all about it. When Adam and Eve were banished from the Garden of Eden, they were filled with sorrow and remorse. They spent days and sleepless nights praying for forgiveness. At last God said to them: 'The land beyond this garden is full of trouble and pain. You will not be able to escape all of them. However, in time you will learn to bear your burdens with dignity and resignation. To help you in this effort I will give you a small but precious gift, a tear. Whenever you will feel deeply distressed, you may

shed some tears and find relief. I have decreed that the gates of prayer shall always remain open to tears of supplication'."

"Generations came and went. The divine gift, the tear, was passed from parent to child, bringing comfort to many people in despair".

David emitted a soft sigh and drew closer to his grandfather. "Did you not tell me that Jews had suffered much hardship in the past? They must have cried. Why did not those tears pass beyond the gates of prayer?"

"Very good question, my boy. Our rabbis have answered this question. God will bring salvation to the entire people as soon as they shed a national tear. Individual tears can only help individuals, not the whole nation. A national tear will turn into a gem which will eclipse the brightness of the sun and bring light to all who live in darkness".

"What is a national tear?"

"When all Jews join in bewailing the fate of their nation, their collective tears will merge into a national tear and speed the coming of the Messiah. This is what the great prophet Isaiah had said: 'And the Lord God will wipe all tears from all faces'. There must be tears on all faces. If a single face remains dry, national salvation will be withheld".

David, struggling to comprehend his grandfather's words, was deeply shocked. "Why should any Jew withhold a tear and keep salvation from his people?"

"Yes, David, it is unfortunately true. Each generation has its quota of selfish people who think only of themselves".

"Was there no time when all Jews wept in sorrow for their people?"

"Yes, there was. Yet something went wrong each time and the com-

ing of the Messiah was delayed time and again. When the Romans destroyed the Temple, the entire Jewish nation was plunged in sorrow. The guardian angels of Israel rushed in, collected a tear from each Jew and brought them before the heavenly tribunal. 'This is not acceptable,' said the Lord. 'Some of the people grieved too much for their private loss of property and freedom and not enough for the loss of the Temple and their culture.'"

"Wasn't there another occasion when all Jews joined in the national grief?"

"Yes, the next major tragedy was the murder of six million Jews by the Nazis. Jews everywhere wept along with the martyred brothers in the concentration camps."

"Did the angels neglect to collect the Jewish tears?"

"No, my dear boy. The tears were collected and duly presented but they were once again rejected. 'Some of these are false tears', said the Almighty. 'A few misguided Jews collaborated with the Nazis for the sake of a few extra days of life on this earth. A few others wept not out of sympathy but out of fear for their own safety.' The angels cried in disappointment."

"Don't be discouraged", said the Almighty to the angels. "If you can collect tears of joy it will serve the same purpose. Maybe it will be easier to get all Jews to rejoice together."

"The opportunity was quick in coming. The State of Israel declared its independence and emerged victorious after a trial of fire and blood. Jews the world over were deliriously happy and shed tears of joy. The angels quickly gathered up the tears."

"This is very good", declared the Almighty, 'but these tears do not make up the required quota. There are some Jews, living in great luxury, who did not shed a single tear of joy. Indeed, there is one Jew who wept in sorrow'."

"The angels quickly surveyed the  
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scene and soon discovered the lone Jew. A happy, smiling angel, disguised in the form of a man, paid him a rush visit.

"Are you happy about the creation of Israel?"

"No."

"After 2,000 years of homelessness and degradation ..."

"Stop. The prattle of your enslaved mentality leaves me cold. I am not homeless. I am an American of the Jewish faith and this country is my Zion. The blue and white flag puts my loyalty in question. Israel means nothing to me".

"But don't you rejoice for the people who are homeless, the wretched remnants of Hitler's hell?"

"No. The existence of a Jewish state is a constant reminder to my neighbors of my Jewishness".

No sooner did the angel depart than a letter carrier rang the doorbell and delivered a registered letter. The Jew's application for membership in an exclusive country club was rejected. Jews are not welcomed. A tear came to the Jew's eye. The angel rushed back and plucked the tear. "Take it back!", a heavenly voice thundered, "lest it contaminate the other noble tears".

Grandpa closed his Bible and looked at his grandson. His face was flushed with excitement. A little tear glistened through his long eyelashes. He bent over David and gently wiped the tear away. David looked up with a start.

"Why did you do that?"

"Maybe this is the last missing tear which will speed the coming of the Messiah".

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understand what they were trying to accomplish by not airing their difficulties before their own rather than a non-Jew.

Why did they persist in having their laundry washed in public? It's difficult for me to grasp.

— ALBRASH

## SABBATH WORSHIP

Friday Evening, September 5th — Candle Lighting 7:02 P.M. — Services 7:00 P.M.

Saturday, September 6th — Services 8:30 A.M.

Sidra: NITZAVIM-VAYELEKH — Deuteronomy 29:9–31–30 — Prophets: Isaiah 61:10–63:9

REV. FRIEDMAN will officiate with the Center Choir

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Friday Evening, September 12th — Candle Lighting 6:51 P.M. — Services 7:00 P.M.

Saturday, September 13th — SHABBAT SHUVAH — Services 8:30 A.M.

Sidra: HAAZINU — Deuteronomy 32:1–52 — Prophets: Hosea 14:2–10; Micah 7:18–20; Joel 2:15–17

REV. FRIEDMAN will officiate with the Center Choir

\* \* \* \* \*

Friday Evening, September 26th — Candle Lighting 6:27 P.M. — Services 6:30 P.M.

Saturday, September 27th — SHABBAT HOL HAMOED SUKKOT — Services 8:30 A.M.

Sidra: Exodus 33:12–34:26; Numbers 29:17–22 — Prophets: Ezekiel 38:18–39:16

REV. FRIEDMAN will officiate with the Center Choir

\* \* \* \* \*

Friday Evening, October 3rd — Candle Lighting 6:15 P.M. — Services 6:00 P.M.

Saturday, October 4th — Services 8:30 A.M. — Blessing of New Month of Heshvan

Rosh Hodesh Heshvan will be observed on Friday and Sabbath, October 10th and 11th

Sidra: BERESHIT — Genesis 1:1–6:8 — Prophets: Isaiah 42:5–43:10

CANTOR COOPERMAN will officiate with the Center Choir

\* \* \* \* \*

Friday Evening, October 10th — Candle Lighting 6:04 P.M. — Services 6:00 P.M.

Saturday, October 11th — ROSH HODESH HESHVAN — Services 8:30 A.M.

Sidra: NOAH — Genesis 6:9–11:32; Numbers 28:9–15 — Prophets: Isaiah 66

REV. FRIEDMAN will officiate with the Center Choir

\* \* \* \* \*

Friday Evening, October 17th — BALFOUR DAY — Candle Lighting 5:53 P.M. — Services 6:00 P.M.

Saturday, October 18th — Services 8:30 A.M.

Sidra: LEKH-LEKHA — Genesis 12:1–17:27 — Prophets: Isaiah 40:27–41:16

REV. FRIEDMAN will officiate

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Friday Evening, October 24th — Candle Lighting 5:45 P.M. — Services 5:30 P.M.

Saturday, October 25th — Services 8:30 A.M.

Sidra: VAYERA — Genesis 18:1–22:24 — Prophets: II Kings 4:1–37

REV. FRIEDMAN will officiate

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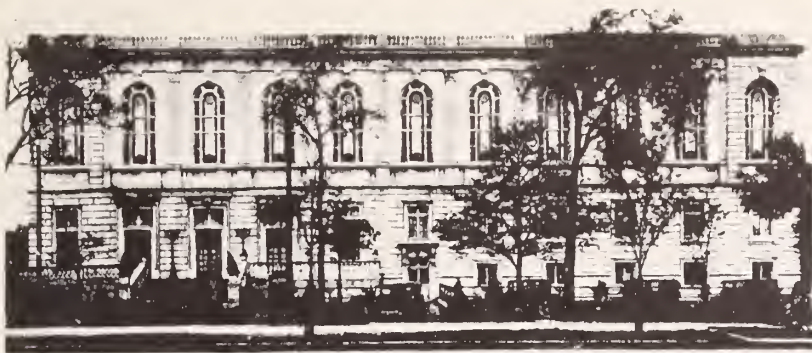
Friday Evening, October 31st — Candle Lighting 4:34 P.M. (EST) — Services 4:30 P.M.

Saturday, November 1st — Services 8:30 A.M.

Sidra: HAYA SARAH — Genesis 23:1–25:18 — Prophets: I Kings 1:1–31

REV. FRIEDMAN will officiate





# News of The Center

## NEW YEAR GREETINGS FROM OFFICERS AND STAFF

On the eve of the Jewish New Year 5741, the officers of the Brooklyn Jewish Center extend to all the members and friends of our institution their best wishes for a year of health, happiness and joy. May we, together with all mankind, be blessed with peace and prosperity.

In this hour, as the New Year is ushered in, we, the officers of this institution, take this opportunity of thanking all our members for their devotion and loyalty to our Center. We are confident that with the co-operation of our membership the year 5741 will be crowned with new achievements and success in our work on behalf of our community and our people.

L'Shonah Tovo Tikosevu!  
Benjamin Markowe, President  
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### From the Center Staff

The Center Staff extends to the Rabbis, Officers, Trustees, Governors and members of the Brooklyn Jewish Center and their families cordial greetings and best wishes for the New Year.

### From the Sisterhood

The officers of the Sisterhood extend heartiest New Year Greetings to all of our members and their families. Sisterhood looks

back with pride and satisfaction on its activities during the year 5740 and hopes for an even more successful season in 5741.

With best wishes for a Shono Tova Umesuka.  
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### From the Men's Club

The officers of the Men's Club wish all its members, families and friends a year of health and good tidings and a year that will bring true peace to our beloved land, to the State of Israel and all mankind.

We invite each and everyone of you to participate in this coming year's events.

May the Lord bless the entire Center and may we and our families all be inscribed in the Book of Life and Happiness.

L'Shonah Tovo Tikosevu.  
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## MISHNA FELLOWSHIP STARTS CELEBRATION OF 25TH ANNIVERSARY YEAR ON SUNDAY, OCTOBER 19

Although the Mishna Fellowship sustained a grievous loss upon the death of its Chairman, Abraham M. Lindenbaum, this past July, plans to celebrate the Silver Anniversary Year will still go forward. The Class begins its sessions of study on Sunday morning, October 19 at half past nine.

That morning our program opens with services at 8:30, followed by breakfast which will memorialize its fallen leader who generally sponsored the opening breakfast each year. Members of Mr. Lindenbaum's family and friends are expected to attend.

Registration will be held for all past and new members. Betty Marks, Class Secretary, will conduct the enrollment for which there is a reasonably low fee; this includes about thirty sessions. The Class will meet every Sunday morning except for the Winter and Passover recesses.

This year our plans include special programs featuring outstanding speakers on Mishnaic subjects spaced about a month apart.

Those who plan to sponsor breakfasts will be afforded an opportunity to reserve dates. Vice Chairman Isaac Franco is in charge of this part of the agenda. You are urged to act early and promptly as these dates are snapped up quickly. Incidentally, October 26 has been taken by Kaye Gold for the breakfast in memory of her husband and our late Executive Secretary David Gold.

## High Holy Days Services

### Rosh Hashanah

Services for Rosh Hashanah will be held on Wednesday and Thursday evenings, September 10 and 11 respectively at 6:45 and 7:45 P.M.; and Thursday and Friday mornings, September 11 and 12 at 7:30 o'clock. The Torah reading will commence at 9:15 A.M. The shofar will be sounded each morning at 10:15 A.M. All Worshippers are requested to be in their seats before that hour. The sermon on both days will be preached at about 10:30 A.M. The doors will be closed while the sermon is delivered. The Musaf services will begin at 11:00 o'clock and the services will finish at approximately 1:15 o'clock.

### Rosh Hashanah Sermons

The sermons will be preached on both days of Rosh Hashanah at 10:30 o'clock, by Rabbi Abraham Bloch.

### Yom Kippur

The Kol Nidre service which ushers in the Fast of Yom Kippur will be held on Friday evening, September 19, at 6:45 o'clock.

Yom Kippur services will begin on Sabbath morning, September 20 at 8:30 o'clock. The Yizkor service will be held at 11:15 A.M.

On Yom Kippur Eve, the sermon by Rabbi Bloch will be preached immediately after the chanting of Kol Nidre. On Yom Kippur morning, the sermon will follow the Memorial Services.

### Cantor and Choir to Officiate in Main Synagogue

Cantor Cooperman will officiate at the services to be conducted on Rosh Hashanah and Yom Kippur in the Main Synagogue. He will be assisted by the Choir under the direction of Mr. Aaron Dinovitzer.

### Candle Lighting

#### During High Holy Days

Candles will be lit for the Rosh Hashanah holidays on Wednesday, September 10 at 6:54 P.M. and Thursday, September 11 at 7:54 P.M.

On Friday evening, September 19 (Kol Nidre Eve), candles will be lit at 6:36 P.M.

### Yizkor Services

For the benefit of the community, those without tickets, will be admitted to the Main Synagogue, to participate in the Yizkor services on Yom Kippur, Saturday September 20, at 11:15 A.M.

### Holiday Gym Schedule

The Gym and Baths Department will be closed for the Rosh Hashanah holiday and will reopen on Sunday, September 14, for men.

The following week, the Department will be closed for Yom Kippur and will reopen Sunday, September 21, for men.

### SISTERHOOD'S ANNUAL LUNCHEON

In Honor of

MRS. ABRAHAM BLOCH

Thursday, November 6, at noon

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Belle Franco and

Sylvia Moskowitz

Co-Chairmen

### CALENDAR DIARIES

1980-81/5741 Calendar Diaries are available for the asking at the Main Desk. We are indebted to Riverside Memorial Chapel for its kindness in providing diaries for our members.

### SUKKOT SERVICES

Kindling of Candles

Wednesday, September 24th: 6-30 P.M.

Services 6:15 P.M.

Thursday, September 25th: 7:31 P.M.

Services 7:15 P.M.

Thursday and Friday Mornings

September 25th and 26th: 8:30 A.M.

\* \* \*

### HOSHA'NA RABBAH SERVICES

Wednesday, October 1st : 7:00 A.M.

\* \* \*

### CONCLUDING SUKKOT SERVICES

Kindling of Candles

Wednesday, October 1st: 6:19 P.M.

Services 6:00 P.M.

Thursday, October 2nd: 7:19 P.M.

Services 7:00 P.M.

Thursday, October 2nd

SHEMINI ATZERET

Services 8:30 A.M. — Yizkor

(Memorial Services) at 10:15 A.M.

Friday, October 3rd — SIMHAT TORAH

Services 8:30 A.M.

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Election of Officers

\* Annual Report by our President,  
Mr. Benjamin Markowe

\* Refreshments and Entertainment  
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and

in loving memory,  
on these High Holy Days,  
her family and dear friends  
fondly remember

SARAH H. KUSHNER

A woman of valor . . .

*A Very Happy*

*New Year*

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to

RABBI ISRAEL H. LEVINthal



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extend New Year Greetings, first, to  
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# *Brooklyn Jewish Center*

## *Review*

ROSH HASHANAH 5742

SEPTEMBER 1981



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### *New Year Greeting Section*

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Mordecai H. Lewittes, Abraham P. Bloch

*The opinions expressed by the writers in these pages  
are not necessarily those of the Review.*

## ABOUT THE COVER...

The plaque that is shown was made of brass, with silver and wood, in Europe in the 19th Century. It was given as a legacy by the Danzig Jewish Community in 1939 to the Jewish Museum, which is permitting the Review to reproduce it. The plaque was put on display during Rosh Hashanah and represents the Order of Sounding of the Shofar.

## WINDOWS IN THE HEAVENS

by Rabbi Israel H. Levinthal

In connection with the Biblical account of the world's creation, as told in the first page of the Book of Genesis, an ancient Rabbi adds a beautiful comment that I feel has a particular message for all of us — indeed, for all the world today. He tells us that when God created the world “He installed in the heavens 365 windows which the world was to make use of — 182 windows in the east, 182 windows in the west, and one window in the center of the heavens.” It is a fanciful tale, of course, depicted in poetic imagery. But that is the way the old Rabbinic masters preferred to express deep truths which had eternal values.

If I were asked what the function is of these solemn days, beginning with Rosh Hashanah and concluding with Yom Kippur, I would say it is to open the window in the heaven above us — to catch a glimpse of the Divine and to make that vision penetrate and influence our lives. Note that this Rabbinic comment is found in the Talmudic tractate of Rosh Hashanah. Evidently that is the concept which the ancient sages had of the Jewish New Year. Ah, if all of us would heed this interpretation of Rosh Hashanah, how much more meaningful and how much more effective the observance of these solemn days would be!

But our text goes further — it has a universal message for all mankind. The world needs it as well as the Jews need it. “There are 182 windows in the east, and 182 windows in the west;” all men, of all lands, of all faiths, of all races, of all nationalities, have equal opportunities to open these windows in the heavens — giving everyone the privilege of beholding the Kingdom of the Father of all mankind. It is this universal note in the Rabbi's comment that makes it of special significance in our troublesome age. The vision of heaven is not limited to one nationality, to one color, or to one creed. The windows to the heavens are equally available to every human being on earth.

Our text, however, goes still further: “There are 365 windows in the heavens” — a window for every one of the 365 days in the year! Yea, how important this phase of the comment is. Every religion — Christian, Moslem, Buddhist and the countless others — as well as the Jewish — sponsors special days or seasons in which we are to cast our eyes heavenward and gaze through the windows, as it were, for a heavenly vision to inspire us in our paths or life

on earth. We gather in our respective Houses of Worship, and, lifting our eyes upward, peer through the window of heaven for the Divine inspiration that we find so essential in our earthly life.

But these occasions represent merely the heavenly glimpse through that one window which God had fixed in the very center of the heavens. Alas, with the passing of that special day when the worshippers leave their sanctuaries, the heavenly windows remain closed, and the heavenly inspiration is gone. That is the tragedy of the world. Our daily lives have no contact with the windows in the heavens, and the Divine plays no role in our everyday thoughts and deeds. This is the message needed by the peoples of the east and by the peoples of the west — by all mankind.

It is very interesting to note that at the conclusion of the Yom Kippur services, before the Shofar is sounded, the entire congregation rises and proclaims aloud the *Shema* — the affirmation of the belief in the unity of God — and this is followed by another affirmation: “The Lord, He is God,” which is repeated aloud seven times — to make clear to the Jew, as he is about to leave the Synagogue, that this declaration is not only for these sacred and solemn days, but also for every one of the seven days of every week that is to appear in the year to come.

What a happier world this would be if all men and women were to habituate themselves to open the windows in the heavens — and to look for their guidance and inspiration, not just when they assemble in their Church or Synagogue, but also in their homes, in their places of business, in office and in market place as well! We would then transport, verily, the heavenly ideals of truth and honor, of justice and righteousness, of love and peace, into our everyday lives, and thus stamp life on earth with the image of heaven.

If we Jews, and all the peoples of the world, would take to heart this lesson, if we would look upward, heavenwards, and daily open the windows to the Source whence cometh our help, then indeed would the coming year be not only a new year but also a happy year for us and for all mankind!

*Editor's Note: This Rosh Hashanah message was delivered by the Rabbi on Station WOR, November 9, 1945, and is reprinted without change.*

## TORAH AND FLORA

*Rabbinical Thoughts  
on Biblical Plants*

by Nathan Krinsky, M.D.

Ancient secular writings on the plants of the Bible date back as far as 413 BCE when Herodotus described Bible plants, and 332 BCE when Aristotle wrote on the subject. The first book, of which there is a record, that dealt entirely with plants mentioned in the Bible was that of Levinus Lemmens in 1566. In 1757 Carolus Linnaeus edited and published the findings of his student, F. Hasselquist. This was the first time in history that a writer on the natural history of the Bible had actually visited the Biblical lands, and there studied first hand the natural features of the region.

In this essay we shall not concern ourselves with the scientific identification, description or classification of the plants mentioned in the Bible. We shall leave that field of study to the trained botanists and natural historians with intimate knowledge of ancient Palestine and present-day Israel.

Very little, if anything, in my presentation is new or original. I have drawn material from many sources: My readings of the Bible, several texts on Biblical plants, the encyclopedias, and a great deal from the writings of Rabbi Louis I. Rabinowitz — who writes a column which I have been reading in the weekly issue of the International Jerusalem Post, since my first visit to Israel in 1970. He recently published a small volume with the title *Torah and Flora*, that of his column. It is to him that I owe my interest and desire to study the Biblical plants and the Rabbinical commentaries on them.

There is scarcely a Biblical plant to which the ancient Rabbis did not compare the Jewish people. This they did because of the specific characteristics shared by both and which they wished to emphasize at the time, providing parables, homilies, and symbolism affording moral or ethical lessons.

The Bible, aside from its deep religious significance, holds great interest because it tells so much about the everyday life, customs and beliefs of a people whose world has long since passed away. Throughout the Biblical writings that were slowly accumulated over a long period of time, certainly not less than a thousand years, there is constant reference to the trees, plants and flowers of the countryside. They formed an essential part of the life of the ancient Jews, and the Bible without its vineyards, olive groves and palm trees, lilies, roses and other plants, would be much less interesting and



would lose much of its contact with the life of the ordinary man.

The Talmud, next to the Bible, is the most important book in Jewish culture. It is a vast rabbinical library of Biblical and sacred material not included in the written Torah. The Talmud is held as the repository of thousands of years of Jewish wisdom — a conglomerate of law, legend and folk-lore; philosophy, a blend of unique logic and wise pragmatism; of history and science; anecdotes and humor. In total, it is Rabbinic literature to the close of the fifth century or early sixth century.

The Rabbis displayed a rich poetic and fertile imagination, especially in their interpretation of the phenomena of Nature. Though they were more concerned with the ethical and moral lessons to be derived from these phenomena, their sound botanic insight and wide knowledge of agricultural matters were truly astounding.

Mention of flora in the Bible is found in its early pages. In Genesis 1:11 we read "...And God said 'Let the earth put forth grass, herb yielding seed, and fruit tree bearing fruit after its kind'..." The vegetable kingdom or flora of the earth is thus mentioned under three heads: grass, herb, fruit tree. We read too, in Genesis 2:9 that... "Out of the ground made the Lord God to grow every tree that is pleasant to sight, and good for food." It is noteworthy that Rabbinic rulings in Talmudic times prohibited the cutting down of fruit trees, and only non-fruit bearing trees could be used as battering rams against the ramparts of enemy cities.

The passage "a land flowing with milk and honey" is mentioned about 19 times in the Bible. Honey, referring to the juice of the date palm, is mentioned about 49 times; bee honey only once. The date, just as the vine, the fig (which is mentioned 57 times), and the olive, was of vast importance to the ancient people, and as it is written "So sit under one's vine, and one's own fig tree" became the proverbial expression amongst the ancient Jews to denote peace and prosperity.

Noah planted a vineyard and made wine. The vine therefore is considered the first recorded *cultivated* plant. There must have been some kind of corn cultivated for we read of "fine meal," "bread," and "cakes" spoken of in the time of Abraham. "Lentils" and "wheat" are written about in the time of Jacob, and after this we find barley, which is the earliest grain to ripen in Israel, and which the Rabbis indicate was food for the poor. It was used also as an animal fodder. Rye, millet, beans, pulse (the edible seeds of

various leguminous crops), pomegranates, nuts, and several herbs are mentioned. There are also writings about several spicery or perfume plants.

King Solomon is mentioned as one who spoke of trees from the Cedar that is Lebanon to the hyssop that springeth out of the wall. It is said that King Solomon had all the plants that came under his observation catalogued and classified. He is therefore considered the first systematic botanist.

The Burning Bush, the identity of which is so much disputed and debated, was often taken as a symbol of the Jewish people by the Rabbis. They wrote that Israel was small and lowly amongst the nations; yet, like the Bush itself, it was indestructible... because of the "Divine spirit that dwelleth within its people."

The Talmudic Rabbis wrote of trees in many idioms, and applied their moral and ethical parables to the ancient Israelites. To the ancient Jewish people the Cedar of Lebanon was the most awe-inspiring tree. It was described as a tree of grandeur, majestic, and of great strength and dignity, and was called King of Trees. At the same time it was characterized symbolically as being haughty and arrogant, and was contrasted with the lowly hyssop, as well as with the bulrush and the reed which bend with the wind. These latter to the Rabbis symbolized *humility*. As one Rabbi said, "A man should always be humble as the reed and never unyielding as the Cedar, and it is on account of its humility that the reed has been chosen — that from *it* should be fashioned the quill with which the Torah is written."

This indicated one of the Holiest of honors!

In another reference to trees, we find in Job 14:7-9, "For there is hope of a tree, if it be cut down it will sprout again... Though the root thereof was old in the earth... yet through the scent of water it will bud, and put forth branches like a plant." Rabbinical writing actually applies this verse to Abraham and his descendants.

It is taught that all living things, in their way, must Extol and sing Praise to God. The Rabbis fantasized about the speech of trees and provided many parables. Why fruit-bearing trees loaded with fruit do not rustle or make as much noise as non-fruit bearing trees was a subject for discussion and a source for many stories. One such story related how non-fruit bearing trees said to the fruit-bearing trees, "Why is your voice not heard?" The answer given by the fruit-bearing trees was, "There is no need for us to acclaim ourselves. Our fruit speaks for

us." In turn, the fruit-bearing trees asked the non-fruit bearing trees, "Why do you find it necessary to make so much chatter?" And they replied, "If we did not, who would notice us?"

Good fruit, like good deeds, speak for themselves.

Genesis 8:11 reads, "And the dove came in to him at eventide, and lo, in her mouth an olive leaf freshly plucked." This indicated to Noah that the dove had reached shore and that the flood waters had receded. By using root derivations of the Hebrew words, "plucked leaf" came to mean "food"; and knowing that the olive tree was one of the most bitter of plants, the Rabbis interpreted the passage to mean, "Better the food which comes from the Holy One, Blessed be He, even though it is bitter, than the most succulent of dainties, if one is dependent on man for it."

In the same way the Rabbis interpreted the choice of the olive leaf as a symbol of the desire for freedom by the caged bird — and by the human being as well.

Genesis 6:12 informs us that the sins which brought about the Flood were widespread corruption and promiscuity. The Talmud writes that hybrid plants can be produced from the grafting (union) of all trees except the olive. These passages form the basis for the Talmudic lesson: "If the Torah had not been given to us we should have learned the value of chastity from the dove."

And so it is that the olive branch in Jewish tradition conveys not only the ideal of peace, but also the principles of the virtue of liberty and the restraint of the lusts of man.

Israel today grows millions of flowers and is considered one of the leading flower growers in the world. Export of flowers constitutes an important source of foreign currency. In the Bible there are only two flowers mentioned by name — what is said to be the rose, and the lily. By deduction, two others have been suggested: the narcissus and the anemone (not to be confused with our anemone). Definitive identification is still an uncertain matter.

The Rabbis tell of a king who had a beautiful orchard planted with rows of figs, vines, apples and pomegranates. The orchard was cared for by a hired man. On one occasion, when the king inspected the orchard, he found it neglected and overgrown with weeds. In his anger, he decided to have the whole area mowed down and destroyed. However, as this was being done, he noticed a rose lily among the weeds. He picked it up and was delighted by its fragrance and said,



"For the sake of this one flower, I will spare the whole orchard." In like manner, when God saw how man had spoiled the world, He determined to destroy it, but when the Jewish people accepted the Torah, He decided to spare the world as a whole.

The Carob tree is indigenous to Palestine and is a prominent tree in present-day Israel. The hush or outer coating of the fruit is supposed by some to have been the locust-like grasshopper that John the Baptist ate, together with honey, when he lived in the Wilderness. The name "St. John's Bread" is given to the fruit, or carob pods; in German the name is "Johanisbrot" and in Yiddish it is known as "Bokser."

The seeds of the Carob were formerly employed as standards of weight and are the source of the term "carat."

The Carob fruit was considered as the lowliest of foods, and was eaten only by the poor and used for animal feeding. By various translations of the root from which the word is derived, the Rabbis produced a passage which went something like this: If you obey the word of God, you shall eat the good of the land; if you fail to do so,

there will ensue dire consequences and you shall eat Carobs!

In Ecclesiastes 1:9 we find the oft quoted passage that "there is nothing new under the sun." The Talmud tells a tale which would indicate that our beloved story of Rip Van Winkle, written by Washington Irving who was born in New York City in 1783, and printed the story in 1819-1820, had its version in Talmudic writings. It relates how a young Rabbi once came upon an old man planting a Carob seed along a roadside. Laughed at by the Rabbi for planting a seed which would require at least 30 years to grow into a fruit-producing tree, by which time the planter would most surely be dead, the old man answered, "I am not planting for myself. I have eaten Carobs that other men have planted, so why may not I do the like for other men? The sons of my sons will eat of this and thank me." The Talmud relates that soon afterwards the Rabbi became tired and lay down in the woods to rest. He awoke seventy years later to find the Carob tree matured and bearing fruit, and himself an aged man totally unfamiliar to the people about him.

Inasmuch as this subject was first

presented at a "Symposium on Israel" at the Brooklyn Botanic Gardens on December 7, 1980, I would like to indicate at this time, as I did then, that this Talmudic tale must have influenced the Membership Committee of the Brooklyn Botanic Gardens, for on its membership card is inscribed, "A man does not plant a tree for himself; he plants it for posterity."

Ecclesiastes and Talmud — informing us even unto this day!

Nathan Krinsky, M.D. is a physician who, until his recent retirement, practiced Medicine in Brooklyn for almost fifty years. He is Chairman of the Board of Governors of The Brooklyn Jewish Center. He admits to a life-long interest in plants, and at present is on the staff of the Brooklyn Botanic Gardens as a Volunteer Guide. In December 1980, he presented this subject at a "Symposium on Israel — The Twentieth Century Miracle," at the Brooklyn Botanic Gardens. Recently he was a participant in a T.V. program on Channel 9-WOR in which he was shown conducting a tour of Senior Citizens at the Brooklyn Botanic Gardens.

## LAW DAY MEDITATION

by Joseph Heller

Comes May 1 and our *New York Law Journal* devotes a section entitled, "Law Day '81: Law, the Language of Liberty." Many lawyers read the articles because we are part of the judicial system and would like to understand the Language of Liberty.

Comes the evening of May 1 and the radio announcers tell us about the guilty verdict reached in the case of Senator Williams, the last defendant in the Abscam inquiry. The announcer concludes with a statement that it was felt in certain quarters that "This time we did not allow the big fish to escape us."

Presumably man and fish are of the same species. So let's fry him until he gets good and crisp and then dispose of him. This may not follow were we to put to practice some of the statements made by our appellate judges in their articles in the Law Day section.

Lawrence H. Cooke, Chief Judge of the Court of Appeals, speaks: "There is a call for an appreciation of our form of government and our way of life so intimately linked with the rule of law. There is a call for an examination

of systems and procedures by which those principles and that form of government can be fortified and vitalized."

Milton Mollen, Presiding Justice of the Appellate Division, Second Department, speaks:

"I think it essential that from time to time we step back from the problems of the moment to reflect upon the deeper meaning of the system of laws under which we work and live."

Frances T. Murphy, Presiding Justice of the Appellate Division, First Department, speaks:

"The particular needs of our time and our City demand the New York Bar as a whole become more actively involved in our criminal justice system."

As I reviewed what I read Friday morning and heard Friday night, the meaning of Justice and Liberty becomes uncertain.

Does the language of liberty embrace an exception carved out of our criminal justice system, which permits artificially created or contrived offenses? Is

there justification for misconduct by agents of the prosecuting office who entice targets into crimes they were never predisposed to commit? In a moment of weakness, man speaks when reason dictates silence. Abscam methods were not legitimate by standards of Liberty Language.

Comes May 2, Saturday morning: It is my custom to attend services at my synagogue. There I meditate and pray. The events of yesterday haunted me. What kind of system of law do we live under? Was the procedure followed (in Abscam cases) proper or sanctioned?

What, if anything, can the Bible contribute to my thinking? As though it were a providential occurrence, we read Leviticus XIX — A Manual of Moral Instructions — "Thou shalt not go up and down as a talebearer among thy people."

The commentators discuss the meaning "go up and down as a talebearer, lit: go up and down as a pedlar." (Bible)

"This expressive idiom is here applied to a person who travels about dealing in scandal and malicious hear-

say, getting the secrets of people and retailing them wherever he goes." (Rashi)

"A mischievous business, even if the report is true and told without malice." (Maimonides)

"A more despicable character exists not; such a person is a pest to society, and should be exiled from the habitation of men." (Adam Clarke)

"The calumniator is worse than a murderer, since he destroys a man's reputation, which is more precious than his life." (Talmud)

"Hence the informer was deemed, the most abandoned creature among all evil-doers to their kind." (The Pentateuch, by W. Hertz, 2nd Ed. 501)

Comes Saturday afternoon and I still feel disturbed.

I soon repaired to the New York County Lawyers' Association Library in quest of a Supreme Court decision which dealt with an analogous situation, i.e. perjury, entrapment and the unfairness of our administration of justice.

Mr. Justice Jackson in *Krulewitch v. U.S.*, 336 U.S. 442, said:

"The unavailing protest of courts against the growing habit to indict for conspiracy in lieu of prosecuting for the substantive offense itself constitutes a serious threat to fairness to our administration of justice."

In this case the prosecuting authorities initiated a perjury indictment by getting a witness to answer four questions before a grand jury in one way and the defendant having answered the same questions in another way, and so the answers were at variance. The prosecuting attorney decided whose testimony to credit for indictment purposes.

Obviously no crime had been committed by the Senator before the conspirators set up a meeting with fictitious persons. It was they, the plotters, with the cooperation of law enforcement people, who hatched a plot and sowed it with the seeds of sin.

In the words of Justice Jackson: "The offense was contrived, hatched up and generated by an innovative procedure."

"Every person objects to a practice whereby man is confronted by man for the purpose of jeopardizing his liberty.

*This form of creating non-legislative offenses should be judicially dispelled."*

Comes Saturday night: I am exhausted, a little refreshed after reading Mr. Justice Jackson's opinion, a little more resolved and strengthened by the quoted portion of the Bible.

After fifty five years of law practice, office, trials, appeals, some writings, I was saying to Mrs. Heller, "Maybe at the age of eighty-one, I feel the injustices are too much of a burden for me to endure or help solve." But she rightfully said, "You have a mistress in the law, which has a stranglehold on you, which will not be released until the days of your life have come to an end."

And so tomorrow I will probably say, "Mourn not, weep not at a time like this, nor bow your head in time of stress; redouble your toil, repair and cast up the highway of Freedom."

*Editor's Note: The foregoing is a letter that Mr. Heller wrote to the Editor of The New York Law Journal which published it on May 11, 1981.*

## THE NEW YEAR FESTIVAL AND THE RETURN TO ZION

by Rabbi Mordecai H. Lewittes

The Rosh Hashanah celebration in the days of Ezra and Nehemiah was one of the most significant occasions in the history of the Jewish people. It is estimated that this celebration occurred in the year 445 B.C.E.

In 536 B.C.E., the exiles had been permitted by Cyrus the Great to return to Jerusalem and to rebuild the Temple. The Hebrew Bible, in fact, ends with the words of Cyrus' proclamation:

"Thus saith Cyrus, King of Persia. All the kingdoms of the earth hath the Lord, the God of heaven given me; and He hath charged me to build Him a house in Jerusalem, which is in Judah. Whosoever there is among you of all His people — the Lord his God be with him — let him go up!" (2 Chronicles, 36)

Those who returned under the leadership of Prince Zerubbabel were ecstatic. They sang the words of the Psalmist: "When God restored the captivity of Zion, we were like them that dream." But the obstacles to rebuilding were great and twenty years

passed before the second Temple was erected.

### The Golden Menorah

The prophets Haggai and Zechariah urged the people to complete their sacred tasks — the rebuilding of the Temple and of Zion. Zechariah's vision of the golden Menorah inspired the builders:

"In my dream," Zechariah said, "an angel appeared to me in the rebuilt Temple."

"What do you see?" asked the angel.

"I see a beautiful shining Menorah," replied the prophet. "It is made of glittering gold. And the candlestick has seven lamps, each drawing oil from a central source. Near the Menorah, stand two olive trees. A beautiful light shines from the Menorah and the golden candlestick glitters."

"The Temple will again spread light to all mankind," said the angel, "just as this Menorah spreads light. And just as this Menorah draws its sustenance from an unseen source, so, too, Israel

will draw its strength from an unseen source — from God. Not by might, nor by power, but by My spirit, says the Lord of hosts."

"And what is the meaning of the two olive trees?" asked the prophet.

"These are the two leaders, Prince Zerubbabel and Jeshua the High Priest who will finish the work of restoration. Nothing will stand in their way."

The Temple was indeed rebuilt but as the years passed the problems grew more and more severe.

### Ezra and Nehemiah

Two generations after the completion of the Temple, 1600 additional Jews returned to Jerusalem from Babylon under the leadership of Ezra the Scribe. He found chaos — the people were weak and defenseless, farmers were in debt and their children often enslaved, intermarriage was rife and the Torah was neglected. He struggled to make the Torah the supreme law of the land.

Nehemiah, appointed governor of



Jerusalem by the King of Persia, reinforced Ezra's efforts. Nehemiah was dismayed when he inspected the city and its weakened defenses. The wall around Jerusalem was almost leveled to the ground; the gates leading into the city were burnt by fire; roads were obstructed. The city was in ruins.

Nehemiah assigned each family a special task. Half of the men were armed with swords, shields, bows and arrows, and spears. The other half were engaged in building, but they, too, carried swords at their sides.

Every 500 feet, stood a man with a shofar. At the sounding of the ram's horn, builders would leave their work and rush to assist those who were being attacked. Thus, with a tool in one hand and a sword in the other, the Jews continued to build.

Inside the wall Nehemiah built a strong fortress. The gates of Jerusalem were shut and barred every night; each guard took turns in watching the gates which were not opened until the next morning when the sun was hot. On the Sabbath merchants were not permitted to enter to sell their wares.

Meanwhile, there was a great outcry because of the lack of food caused by drought. Farmers mortgaged their fields and houses. When they could not repay their creditors, they were forced to sell their daughters as servants to pay their debts.

Nehemiah angrily called together princes, nobles and rich landowners.

"You have violated the Torah," warned Nehemiah. "Instead of helping your brothers in need you have taken their children as slaves. Free those who have been sold as servants. Return unto the poor their fields and houses and cattle. Lend them food without demanding interest. This is what our Torah commands us to do."

The nobles and wealthy farmers agreed to restore property and to lend seed and food without exacting forbidden interest. Nehemiah succeeded in carrying through what might almost be termed a peaceful social revolution.

The hostile Samaritans who had previously overthrown what the Jews had built were dismayed. They now resorted to strategy. Sanballat, Samaritan leader, invited Nehemiah to a peace conference, planning to seize him and kill him. But Nehemiah, aware of the plot, refused to meet the Samaritans. Sanballat then accused the Jews of rebelling against Persia, but Nehemiah refuted his accusations.

At last after two years the wall was finished and Sanballat knew that his designs had come to naught.

### The Holiday Celebrations

When Rosh Hashanah arrived the people gathered in Jerusalem to observe the New Year and to celebrate. This is the account found in the Bible:

"And when the seventh month was come, and the children of Israel were in their cities, all the people gathered themselves together as one man into the broad place that was before the water gate; and they spoke unto Ezra the scribe to bring the book of the Law of Moses, which the Lord had commanded to Israel. And Ezra the priest brought the Law before the congregation, both men and women, and all that could hear with understanding, upon the first day of the seventh month.

And he read therein before the broad place that was before the water gate from early morning until midday, in the presence of the men and the women, and of those that could understand; and the ears of all the people were attentive unto the book of the Law. And Ezra the scribe stood upon a pulpit of wood, which they had made for the purpose... And Ezra opened the book in the sight of all the people — for he was above all the people — and when he opened it, all the people stood up.

And Ezra blessed the Lord, the great God. And all the people answered: 'Amen, Amen,' with the lifting up of their hands; and they bowed their heads, and fell down before the Lord with their faces to the ground... Even the Levites caused the people to understand the Law; and the people stood in their place. And they read in the book, in the Law of God distinctly; and they gave the sense, and caused them to understand the reading.

And Nehemiah, who was the governor, and Ezra the priest the scribe, and the Levites that taught the people, said unto all the people: 'This day is holy unto the Lord your God; mourn not, nor weep.' For all the people wept, when they heard the words of the Law. Then he said unto them: 'Go your way, feast and drink the sweet and send portions unto him for whom nothing is prepared; for this day is holy unto our Lord; neither be ye grieved; for the joy of the Lord is your strength.'

So the Levites stilled all the people, saying: 'Hold your peace, for the day is holy; neither be ye grieved.' And all the people went their way to eat, and to drink, and to send portions, and to make great mirth, because they had understood the words that were declared unto them.

And on the second day were gathered together the heads of fathers' houses of all the people, the priests and

the Levites, unto Ezra the scribe, even to give attention to the words of the Law. And they found written in the Law, how that the Lord had commanded by Moses, that the children of Israel should dwell in booths in the feast of the seventh month; and that they should publish and proclaim in all their cities, and in Jerusalem, saying: 'Go forth unto the mount, and fetch olive branches, and branches of wild olive, and myrtle branches, and palm branches, and branches of thick trees, to make booths, as it is written.'

So the people went forth, and brought them, and made themselves booths, every one upon the roof of his house, and in their courts, and in the courts of the House of God, and in the broad place of the water gate, and in the broad place of the gate of Ephraim. And all the congregation of them that were come back out of the captivity made booths, and dwelt in the booths; for since the days of Joshua, the son of Nun, unto that day had not the children of Israel done so. And there was very great gladness." (Nehemiah 8)

Indeed, there was cause for rejoicing. Jerusalem had been fortified and rebuilt, the poor had been redeemed, and the people had entered into a new covenant to obey the Torah. No wonder there was very great gladness!

## TEACH THEM AND THEY WILL LEARN

To the young, a quarter of a century is an eternity and you've got to be a hoary old man to live that long. They learn that this is a misconception that gradually is dispelled as our youth grow on in years and are succeeded by new young who think as they did.

Thus, to say that our Mishna Class is going to celebrate its long-awaited Silver Jubilee, is typical of the truism expressed. When we called for a group to meet one Sunday morning at the Center for breakfast and a discussion on the formation of the Class, little did we realize that we were forging a new link in the everlasting chain for the study of Torah.

At first we aimed too low, as circumstances developed that morning. We thought that only a few persons would be

interested. But, we were gratified when a large turnout brought many who were ready and willing to plunge into the study of Mishna.

Mr. Abraham W. Slepian, who had sparked the idea along with some others, had asked Rabbi Benjamin Z. Kreitman to lead such a class. When the people appeared and said here we are — what do you plan?

We did present a form of study that would bring the Mishna to many men and women who couldn't follow a discussion of this branch of the Torah in Yiddish, as many of us encountered both at the Center and in many other institutions. It was a custom to study Mishna between Mincha and Maariv Services in most congregations. At the Center, this study was given by our venerable Rabbi Donner, who had taught a class every Saturday afternoon.

Now we were going to have a group meet every Sunday morning. Services would be first held, followed by

breakfast. Then the class would convene around the huge refectory tables that were a feature of our social rooms. We didn't expect much more than a minyan. As I said, we aimed too low. More than the minyan did come and we accommodated everyone.

Rabbi Kreitman presented the subject in a general manner to acquaint these students what was involved. He suggested various tests, such as Blackman, Canon Danby and others. We opted for Blackman as it retained the Hebrew text and had an English translation and notes.

There were men and women and a sprinkling of children of some of the members. We thrived that first year and showed the skeptics that we could do it. Not only did we, but through publicity and word of mouth, the Class grew in size and has continued to this day. Rabbi Haymovitz took over the cudgels when Rabbi Kreitman left, and now it has become the province of Rabbi Bloch.

A group such as ours required a little more formality, so Mr. Slepian became its first Chairman. When he tired, Abe Lindenbaum took over until his death, and now Ben Moskowitz is the leader. But the party at the head is not enough. The breakfasts required arrangements and Abe Micheliman, followed by Isaac Franco, took over along with a number of others who pitched in. Betty Marks became its Secretary and I have been blessed all these years as Treasurer. We do this work as a pleasurable event and enjoy the give and take that takes place.

There is much to say about this Class, which is now known as the Mishna Fellowship. You'll hear more about it soon, when we hold our Silver Anniversary affair and plan to begin our twenty-sixth year of study. If you haven't tasted Torah before, now is a good time to begin.

*Louis Kramer*

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## KOHELET

*(Ecclesiastes)*

by Rabbi Abraham P. Bloch

The words of Kohelet, royal scion  
Heir to power and riches great;  
My fame, people proclaim in Zion  
And laud the fortunes of my fate.

Yet wealth and power I disdain,  
An honest preacher I'd rather be  
And preach of sunshine and of rain  
Or rue man's foolish vanity.

The rivers empty into the sea  
Yet never, never, cease to run;  
Whatever was, will ever be  
There is nothing new under the sun.

Rich and poor, wise and fool  
A common fate is their end,  
All are subject to one rule  
All must leave kin and friend.

A time to be born, a time to die,  
A time to mourn, and a time to dance,  
A time to laugh, a time to cry,  
A time to end and a time to chance.

Some engage in competition  
A silly race pursuing wealth,  
Seeking endless acquisition  
Undermining their very health.

Better far is man's contentment  
A handful of quiet and of peace,  
Than provoke a friend's resentment  
And toil, and toil, without surcease.

The lover of silver finds no rest  
He can never have his fill,  
A laborer truly slumbers best  
His days are busy, his nights are still.

A good man is better than oil  
The day of death than day of birth,  
What comes from earth returns to soil  
And mourning follows after mirth.

A bit of sadness improves the heart  
And leads the mind to contemplation,  
Accept rebukes of the smart  
And reject fools' commendation.

Patience is an admirable trait  
Worthier than empty pride,  
Obnoxious is an angry state  
For anger in fools' bosoms hides.

The wheel of justice never halts  
It grinds for wicked and for saint,  
Piety does not cover faults  
No human is free of taint.

Seek your happiness, live in hope  
Life is the greatest of all prizes  
Broad as the ocean is its scope  
Death ends all enterprises.

Eat thy bread, make merry with wine,  
Select your garments with great care,  
Groom your hair with oil so fine  
Enjoy life with your lady fair.

The swift do not always win a race  
The strong not always win a war,  
The skilled not always find grace,  
The wise not always at riches' door.

Curse no king in thy innermost mind  
Or in the privacy of thy bed;  
If security you wish to find  
Upon the waters cast thy bread.

Rejoice, young man, in youth  
and strength,  
Remember your debt to your creator,  
Before the shadows grow in length  
Praise Him now and pray for later.

*Editor's Note: Ecclesiastes is traditionally read on Sabbath Chof-Hamoad Sukkot.*

*Greetings For The New Year*

*Mr. and Mrs. Emanuel Cohen*

10 Plaza Street



*New Year Greetings*

*Mr. and Mrs. Jeffrey Aaron  
and Family*

57-68 228th Street  
Bayside, New York

*Mr. and Mrs. Julius Kushner*  
*Rabbi and Mrs. Harold Kushner*  
*and Family*  
*Rabbi and Mrs. Paul Kushner*  
*and Family*

*extend their fervent wishes to all*  
*for a New Year of Peace and Health...*

*and*  
*in loving memory, on these High Holy Days,*  
*her family and dear friends fondly remember*

**SARAH H. KUSHNER**

*A woman of valor...*

In Memory of  
*Mrs. Rose G. Meislin*

From her family

To The Members Of  
The Brooklyn Jewish Center

*New Year Greetings*

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*Mr. and Mrs. Julius Leventhal*

In Memory of  
*Lawrence Schiff*

*"Zeit Mir Alle Gezunt"*

From his Loving Wife,  
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*On The High Holy Days*

*Judge Joseph A. Solovei*

*Dr. Samuel Solovei*

and Loving Parents,

*Jacob and Rachel Solovei*

*Brunice Blaustein*

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*A Happy New Year*

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David H. Schatzow and Family

*extend New Year Greetings  
first, to our revered*

***Rabbi Israel H. Levinthal***

*and second, to all the  
Officers and Members of Our Center*

---

***A Happy New Year***

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Mrs. Morton Klinghoffer









# ***The Brooklyn Jewish Center Review***



This Review is dedicated  
to the observance of  
the first Yahrzeit of

**Rabbi Israel H. Levinthal**

The Physician in Biblical & Rabbinic Writings  
by Dr. Nathan Krinsky

The Birth Of A New Jew And A New Humanity  
by Rabbi Israel H. Levinthal

Hasidism As Seen Thru The Eyes Of Elie Wiesel  
by Rabbi Mordecai H. Lewittes

Meditations On Holiday Lore  
by Rabbi Abraham P. Bloch

The Sermons And Other Writings of  
of Rabbi Israel H. Levinthal  
by Rabbi Elliot B. Gertel

In Commemoration Of A Great Scholar  
by Mr. Louis Kramer

***New Year Greeting Section***

***Rosh Hashanah, 5744    September, 1983***

# COMMEMORATION OF THE FIRST YAHRZEIT OF RABBI ISRAEL HERBERT LEVINthal

On Sunday, October 23, 1983 at 1:00 pm, we will observe Rabbi Levinthal's First Yahrzeit and have prepared a program that will be of great interest.

Rabbi Harold Kushner, author of that best-seller, "When Bad Things Happen to Good People," will tell of his relationship to Rabbi Levinthal from his early years until he was ordained.

Rabbi Simon Greenberg, Vice-Chancellor of The Jewish Theological Seminary, who had been close to Rabbi Levinthal, both having come from the city of Philadelphia, will speak.

Cantorial selections will be delivered throughout the program by a prominent Cantor.

All are invited to attend and to bring their friends and relatives to this important event.

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On the Sabbath of October 15, 1983, Rabbi Abraham P. Bloch will deliver a sermon memorializing Rabbi Israel H. Levinthal.

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## EDITORIAL BOARD

Louis Kramer  
Mordecai H. Lewittes  
Abraham P. Bloch

The opinions expressed by the writers  
in these pages  
are not necessarily those of  
the Review.

# NEWS OF THE CENTER

## SEASON'S FIRST BULLETIN

The season's first Bulletin will appear under the publication date of November 4th.

## MISHNA CLASS RESUMES REGULAR SESSIONS

The Mishna Class will celebrate the end of its 26th year and the start of the 27th on Sunday, October 9th. Services will be held at 8:30 am and will be followed by breakfast at 9:15 am, sponsored by Belle and Isaac Franco. Rabbi Bloch will then conduct the lesson that morning. Registration will take place, as well.

There will be no class on October 16, but regular sessions will begin in full force the morning of October 23 when the breakfast will be sponsored by Mrs. Kaye Gold, in memory of her late husband, David.

## MAZEL TOV TO THE KUSHNER FAMILY ON DOUBLE BAR MITZVAH

The son of Rabbi Paul and Shoshana Kushner, Uriel Yair, will be called to the Torah on the occasion of his Bar Mitzvah to be held Saturday morning, October 22, at Union Temple.

An additional celebration will take place that morning when the grandfather, Julius Kushner, one of our Trustees, will also be called to the Torah, as he has reached the age of three-score ten and thirteen years.

To the entire Kushner Family, we extend our best wishes and may they always have nachas from such occasions.

## HOFFMAN GRANDSON'S AUFRUF HELD AT CENTER

Recently, on the Shabbat of October 8th, Paul Hoffman, grandson of Jacob Hoffman and son of Erma and Herbert Hoffman, was called to the Torah prior to his marriage. The Center extends best wishes and Mazel Tov to our Gabbai and his children.

## SISTERHOOD TO HOLD ANNUAL LUNCHEON

Sisterhood's Annual Luncheon will be held on Wednesday, November 2, at noon. The event will take place at Moshe Peking, 40 West 37th Street in Manhattan.

To make reservations, telephone Belle Franco at (516) 593-7544 or the Center office.



# IN COMMEMORATION OF A GREAT SCHOLAR

by Mr. Louis Kramer

The life of a great scholar came to an end one year ago. He wasn't to be considered a learned man only, although that in itself is a great achievement. He was more than that. He led a new group of men and women who wanted a shul in a section of Brooklyn that was mainly gentile and there was animosity in the older community.

Forthrightly, he stood fast and gathered the forces who tried their best to calm the feelings of the people. The group went ahead with their plans and built a grand edifice that still stands, a classic in architecture.

Rabbi Israel Herbert Levinthal began this task in 1919 and soon the structure was brought to fruition. Its dedication took place with the participation of many

outstanding personalities in the field of religion and education.

This Review, those that preceded it and we hope will succeed it, is a monument to his memory. Instead of weeping over a great loss, and disregarding life, this publication is a forum to which he had given his writings over the years, is a tribute to his memory and will ever remain so.

As the opening work, we selected a sermon that he preached on Rosh Hashanah September 14, 1920, and appears in his first published book of sermons "Steering or Drifting - Which?" It isn't lengthy and is given intact. Let his words speak for themselves.

Incidentally, it is the last one that was delivered before the Center's sanctuary

was completed. His next sermons were given in that grand synagogue, a jewel in itself.

Recently, I heard of an article that was written by a rabbi but it wasn't given to me until shortly after I was ready to have the Review published. I read this article, written by Rabbi Elliot B. Gertel, and found it to cover likenesses in my editorial. It is an appreciation of the Rabbi's writings. Space is at a premium so I find it impossible to publish Rabbi Gertel's article in full.

Rather than disregard it, I have selected portions of the article, and with complements to Rabbi Gertel, the first pages are being published here in the editorial section. You are bound to enjoy this appreciation.

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## THE SERMONS AND OTHER WRITINGS OF RABBI ISRAEL H. LEVINTHAL

by Rabbi Elliot B. Gertel

Many factors contributed to making Rabbi Israel Herbert Levinthal (1888-1982) the master of the classical Jewish sermon in this century. Some were matters of background: his being the son of an important rabbi in a long line of rabbis. But most of those factors were a reflection of the soul and the mind of the man himself: his life-long study of *midrash*, sparked by an insatiable love for Torah; his dedication to Conservative Judaism, and his pioneering spirit in the building of Synagogue, Conservative Movement, and Zion; his passion for America and his faith that the world could be made better through words of Torah; his wonderful command of the English language, manifested in a concise, logical and therefore effective speaking and writing style.

That his life of 94 years spanned most of this century, most of the years of American Conservative Judaism, enabled him to experience the needs and the hopes

of the generations he addressed. Indeed, Rabbi Levinthal's sermons are not only literary gems and fruits of the subtlest and most profound scholarship, they are an opportunity to understand the American Jew in the light of the events and beliefs (or at least the difficulties with belief) that shaped his experience. To read the sermons of Israel Levinthal is to perceive the changes of the various generations, the unique challenges faced by each one of them, as well as the remarkable insight of a keen mind that responded to those changes.

Levinthal's first volume, *Steering or Drifting — Which?* (1928) brought together sermons and addresses delivered from 1918-1927, years of hope and years of restlessness, years when immigrant children became a first generation in America, years when the euphoria of post-war prosperity led to a wave of irresponsibility to tradition and to parents. Levinthal's sermons in that era spoke to

parents and to children of a new concept of the Synagogue — a Center where an American traditional Judaism and a National Jewish Homeland could be built as complementary elements of a single program for the modern Jew. He compared his own Brooklyn Jewish Center, which a small group of forward-looking lay leaders invited him to lead and to build in 1919, to Mount Moriah, where Abraham was to take his son, Isaac. So too, he said, the modern Jew must involve his child in the new altar which is the Synagogue Center. He warned against the dire consequences to be faced by the Jew of the Twenties who had "no time for God or duty, for prayers or Synagogue, for home or child — ever busy, ever engaged, ever in haste in the pursuit of the empty, meaningless, purposeless ambitions in vogue."

The Brooklyn Jewish Center, the first Synagogue Center to apply the concepts embodied in Mordecai Kaplan's pioneer-



ing Jewish Center in Manhattan, was regarded during the sixty and more years of Rabbi Levinthal's tenure as a model synagogue. Its services were attended weekly by thousands. Its staff included Richard Tucker as Cantor; Sholom Secunda as Choirmaster and Mordecai Lewittes as Educator. It offered a Mishnah class for adults long before adult education programs in other communities featured such a program, and even provided a kosher restaurant in addition to the swimming pool and sauna. To this very day, it offers numerous activities to

its stalwart loyalists. In 1974, when the Sanctuary was rededicated in Rabbi Levinthal's name, he urged the Congregation to work even more zealously to maintain their Center, and recalled the good years when the Congregation passed the 2,000 mark in membership, and when "in one year the income was so large that the Center was able to contribute \$10,000 to the Jewish Theological Seminary besides its regular annual membership campaign for the Seminary." For thousands of people, The Brooklyn Jewish Center, as monument and as

memory, still inspires dedication to the synagogue, to Conservative Judaism, and to Zion.

*Steering or Drifting — Which?* was published by the prestigious general house of Funk and Wagnalls, and went through two editions — a tribute to its power to analyze the changes in a generation capable of effecting a renaissance in Judaism or a diminishment of its influence. It obviously spoke to many parents and children, and won the respect of a general audience.

## THE BIRTH OF A NEW JEW AND A NEW HUMANITY

*By Rabbi Israel H. Levinthal*

Two interesting traditions have come down to us from the Rabbis concerning the festival of Rosh Hashanah. In the first place, we are told that Rosh Hashanah marks the birth, the creation of the first man and the first woman upon this universe. "It was on Rosh Hashanah, in the first hour of that day, that the thought came to God to create Adam, the first human being." We celebrate today, according to this tradition, the birthday, not of the father of the Jewish people alone, but of the father of all humanity.

In the second tradition, we are told that it was on Rosh Hashanah that the bondage of the Jewish people ceased in the land of Egypt. In other words, according to this tradition, we observe today the birth of Jewish freedom, the creation of the Jewish national consciousness.

It is in this two-fold aspect of this Holy Day that the genius of Judaism reveals itself. All peoples and all nations celebrate the birth of their own freedom, of their own national existence. No nation, except Israel, celebrates the birth of humanity, the creation of the human family. All peoples and nations concentrate their thoughts, their efforts, their hopes upon themselves; no nation, except Israel, thinks also of humanity, of the welfare of the human family as well as of itself.

And if the world today is sick at heart, if civilization lies prostrate, it is because the nations of the world have not yet

learned this lesson from the Jew — that true national life, that real civilization and humanitarian weal, can result only if every nation thinks not merely of and for itself, but of and for humanity as well. Look ye well to the prayer service of this holy day — the holiest in the calendar of the Jew — and tell me, pray, which nation, aye, which religious sect, possesses the like of it. With the same breath we pray: "Give glory, O Lord, unto Thy people"; "Give joy to Thy land and gladness to Thy city," and also "Impose, O Lord, Thine awe upon *all* Thy works"; "May *they all* form one league to do Thy will with a perfect heart"; "Our God, and God of our fathers, reign Thou in Thy glory over the *whole universe*," "And shine forth in the splendor and excellence of Thy might upon *all the inhabitants* of Thy world."

Not for Israel alone does the Jew pray, but for the glory and the splendor of the whole human family does he beseech God. He yearns for the end of Israel's misery, but he also pleads for the day "when the dominion of arrogance, of iniquity and wickedness shall pass away from all the earth."

Alas, how the world needs this lesson from the Jew today!

For years the world has been bleeding. Hundreds of thousands of our best young men have been brought to an early grave; millions have been maimed and wounded, crippled for life. What was the

underlying cause of all this bloodshed? What is the reason that even today, when the world's peace is supposed to have been made, when, for a moment, we were led to believe that a new heaven and a new earth had been revealed — what is the reason that nations still wage wars of aggression and conquest? What is the reason that every people looks upon the others with suspicion and hatred, and stands ready to unsheath its sword once more? What is the reason that the League of Nations, for the establishment of which we thought the war had been fought, has not been able to enlist the wholehearted support of all nations, and that before it saw the light of day, many had already foretold its doom?

The reason is simple enough. The world has not yet advanced to the Jew's conception of national life, to the Jew's philosophy of "live and let live," to the Jew's theory that a nation in order to live and to prosper must seek the welfare not only of itself but of its sister nations as well. From childhood on, the Frenchman is taught that Germany's death means France's life, and the German is taught to believe that Germany can prosper only with the downfall of France. England, Italy, Russia, Poland, Austria, Turkey, Japan and China, each regards the other's weakness as her only hope of success. The Teuton looks down upon the Latin, the Latin regards the Teuton as his inferior, both hate the Slav, and the Slav mistrusts both, while all despise the

Semite.

How different is this attitude of the world from the attitude of the Jew!

You recall, no doubt, the beautiful tale of the Rabbis that when God resolved to create Adam, the father of the human race, He took the dust from which man was made, not from Palestine, mark you, the land of the Jew; not from Jerusalem, the holy city; not from Zion, the site of the Holy Temple; but He took a little earth from every corner of the globe, from East and West, from North and South. "Why?" you ask. Hear the Jewish Rabbis' answer: "So that in the future no nation shall say, from my earth was Adam created; so that no people may say, we are greater, we are worthier than our neighbor, for Adam had his birth here." That is the Jewish Conception of human brotherhood — that every man, no matter what his race, his color or his creed may be, is the child of God and bears the image of the Divine. And until the world learns this lesson, until the nations adopt the Jew's theory as the basis of all national life, we may expect wars and bloodshed, massacres and persecutions. Let the nations of the earth learn that in seeking the happiness of other nations, they too will find happiness; let them form a League upon that principle, and the world will be transformed from a veritable Hell, which it is today, into a Garden of Eden, an abode of peace and happiness for all.

In a remarkable passage of the Midrash the Sages tell us: "As long as Israel remains in exile, the Kingdom of Heaven cannot be complete." What the Rabbis meant was to emphasize the truth that as long as injustice is done to one people, as long as nations think only of themselves and not of others, then no matter how much progress these nations achieve, the Kingdom of God cannot be established on earth.

On this day, when the Jewish people commemorate the birth of humanity, when we pray for the happiness of all peoples, we plead with the peoples of the earth: Do you want peace and happiness for yourself? Then begin to think and to act and to work in terms of humanity and not of self alone! Learn from the Jew the lesson of love for all mankind. Cease to hate, cease to persecute, cease to war, cease to massacre, learn to regard others

as fellow men and brothers, and the world will soon observe the birth of a new humanity, of real civilization. Thus Rosh Hashanah speaks to the world.

To the Jew it bears yet a further message! This day commemorates not only the birth of humanity, but it also commemorates the day when Jewish bondage ceased in the land of the Pharaohs, when Israel threw off the shackles of slavery and proclaimed itself a free and liberty loving people.

If the nations of the world have forgotten their duty to humanity, we Jews have forgotten our duty to ourselves. Rosh Hashanah reveals the genius of the soul of Israel because it emphasizes a people's double duty — its duty to the world and its equally sacred duty to itself. Just as it is important to think and to work in behalf of others, so is it important not to neglect, not to abandon one's self. If the other nations have gone to one extreme in thinking only of themselves, we Jews have gone to the other extreme in thinking only of others. Our musicians have sung not for us, but for all other peoples; our statesmen have planned not for Israel, but for all other nations; our soldiers and warriors have fought not for the Jew, but for all humanity; our geniuses have given of their strength not for Israel, but for the world. Our people are being murdered, butchered, threatened with extinction, but we think not of them; our best intellects are devoted to planning more freedom for the Russian, larger influence for the Pole, greater safety for the Frenchman, reconstruction for the Belgian — for all and for everyone, but not for ourselves. We continually celebrate the birth of humanity; we forget to observe the birth of Jewish freedom and emancipation.

There is a fine legend, told to us by the Rabbis, with reference to the words that we read in this festival's portion of the Law: "And Sarah nursed children." "Did then Sarah nurse many children?" ask the Sages. But Rabbi Levi has explained that on the day when Isaac was weaned, Abraham prepared a feast to celebrate the event. All the other peoples, however, mocked and sneered at them, and said: "See, this aged couple, who never had a child, have now taken some strange lad and claim him as their own." When Abraham heard this, he invited all the people of the land to bring their infant

children unto Sarah; and Mother Sarah took each unto her breast, and by a miracle nursed them all. This picture of Mother Sarah nursing the children of all peoples is the true picture of Israel throughout its long exile. The world has been nursed at the breast of the Jew; but, alas, Israel itself goes hungry and starved. Mother Sarah was more careful. In nursing strange children, she did not forget her duty to her own Isaac. First she weaned Isaac; first she gave of her strength and of her soul to her own offspring, and then, when Isaac was fully nurished, did she give of herself to the children of strangers.

It was on Rosh Hashanah that Jewish serfdom ceased in Egypt. This Rosh Hashanah will mark the end of modern Jewish serfdom, if we learn to do our duty to ourselves. "Great is repentance," say the Rabbis, "for it bringeth near the redemption, as it is written: 'And the redeemer shall come to Zion and to them that turn from transgression in Jacob.' When will the redeemer come? When they shall turn from their transgression toward Jacob." When the Jew shall repent for his transgression to Jacob, for the sin that he commits against his own people, then will Israel's redemption come.

May this day teach the world to learn from the Jew to think of humanity as well as of itself, and may it teach the Jew to learn from the world to think of himself as well as of humanity; then shall we see the birth of a new Jew and a new humanity. Then in truth will the words of Israel's Sages be realized: "And God will say unto Israel — yea, unto humanity, too — 'My children, I look upon you as if today, on Rosh Hashanah, you had been made for Me anew, as if today I created you — a new being, a new people, a new humanity.' " Amen!

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# MEDITATIONS ON HOLIDAY LORE

*By Rabbi Abraham P. Bloch*

On the solemn day of Rosh Hashanah, the sins and mitzvot of the Jewish people are placed upon the heavenly scale. Satan, in his role of prosecuting attorney, diligently collects a multitude of bundles filled with Jewish sins committed in many parts of the world and brings them to the celestial court. The defense attorney's chair, on that particular year, was filled by the soul of the sainted Rabbi of Berdichev. The Jews could not have wished for a more dedicated and sympathetic defender than the legendary Rabbi of Berdichev.

Satan's exhilarated and excited appearance was in sharp contrast to the sad and forlorn look of the Berdichever. The bundles of Jewish mitzvot which the angels gathered for the defense looked thin and puny beside the massive bulging bundles of sin. In great desperation, the Berdichever pondered his strategy. When Satan was distracted for a moment, he pushed the sin bundles into the flaming pit of hell and left the wicked prosecutor without a shred of evidence.

The Berdichever's precipitate action, well intentioned as it was, was not exactly legal or ethical. Satan, crying out in agony, demanded that the Berdichever be brought to trial. "If the Berdichever claims to uphold the Torah, he must be judged in accordance with its laws." He even opened the Scroll of the Torah and read out aloud: "If the thief cannot make restitution, he shall be sold as a servant to work out the value of his theft."

There is *no* transgression of the Law in heaven and the Berdichever was found guilty. Satan had placed an exorbitant value upon his sin bundles and the Berdichever was unable to make restitution. Will he be sold into servitude to Satan? Perish the thought. At the last moment the Almighty appeared and "bought" the Berdichever's soul as his own servant. A hint of this incident is implicit in the stirring prayer "Ba-Din"; "To the one who buys his servant at the Judgment Place."

A rereading of this legend in the climate of the post-Watergate era evokes some thoughts and comments. The basic

question is: "Does the end justify the means?" The intentions of the Berdichever were noble, but the means were still illegal and therefore he was guilty in the eyes of the law. However, since his sincerity and selflessness were beyond doubt, the Almighty rescued him, but not until he paid the debt. Efforts to exonerate evil doers on the grounds of their good intentions are contrary to elementary justice. The payment of one's debt to society is a precondition to the process of redemption.

## II

The tone of our prayers, the benefits we request and the goals set forth in our supplications, frequently reflect our human limitations and weaknesses. Folklore illustrates our common shortcomings with the reported story of the Russian soldier who was selected to be Czar Nicholas' bodyguard as he stood on top of a hill watching the progress of a battle in the Crimean War. A low flying shell nearly knocked the King's head off but for the timely action of the bodyguard who pushed him down to the ground. The Czar wanted to show his gratitude to the soldier and offered to grant him whatever reward he might request. "If it pleases Your Majesty," the soldier replied, "I would appreciate if you would transfer me to another battalion so that I could escape the tyranny of my present Corporal." "You foolish soldier," the Czar replied, "as long as you are asking for a favor, why don't you plead that I promote you to the rank of Corporal? Promotion ordered."

On the High Holidays, our folklore points out, Jews are granted a special privilege — to ask and to receive favors from God. We may not be exactly in the position of the bodyguard, but we do preserve the Torah. If not for us, the Torah would have become a forgotten word. As guardians of the Torah, we may be entitled to special favors. What favors does the average Jew pray for? If he Head of State is wicked, we ask for a kinder ruler, a finer person. We are just looking for a transfer to another Corporal. What

we should pray for is that we should be our own masters and that our welfare should not depend upon the whim of an individual, be he good or bad.

The message of this bit of folklore is still relevant today. Jews have prayed for centuries for tolerant rulers, willing to put up with diasporic afflictions as long as they were bearable. They did not entertain prayers for strength and courage to rebel against tyranny, to fashion their own destiny, to carve out their own land where they could be masters of their own fate and future. After the Nazi Holocaust Jews learned a new prayer and the State of Israel was created.

Many of us in America pray for law and order, for safety in the streets and in our homes. What we ask for are new corporals, more dedicated police officers and greater numbers of them. We forget to pray that we be granted a greater share in the solution of this problem, that we become the masters of this situation by setting a personal example of leadership and integrity which will help dissipate the climate of lawlessness that pervades our lives.

## III

When the High Priest entered the Holy of Holies in the great Temple of Jerusalem, he offered a short prayer for the welfare of the Jewish people. The prayer read as follows: "Grant Israel all their needs, that they may not be compelled to make a livelihood, one from the other, and the Jew from the non-Jew." A peripheral reading of this prayer leaves one puzzled. What is wrong with making a livelihood from one another? The farmer must sell his produce to city dwellers and the manufacturer must sell his wares to customers. Those who sell services and skills also depend upon other people to earn their living.

Reflecting upon the significance of the High Priest's prayer, the Berdichever Rabbi commented as follows: "The High Priest's prayer on the holiest day of the year, Yom Kippur, was not related to the material welfare of the people but to the

state of their spiritual excellence. The term 'livelihood' was used as a synonym for life and meritorious existence."

Virtue and sin are relative and absolute concepts. One may appear virtuous in the overall perspective of the general climate in which he lives. Where the vast majority is violent and unruly, the minority which refrains from criminal behavior is relatively or comparatively virtuous. On the other hand there are many individuals who conform to all the rules dictated by our highest standards of morality and ethics. Such people are not comparatively virtuous. They are absolutely virtuous.

In praying for the Jews on Yom Kippur, the High Priest expressed his fervent wish that the Almighty grant them life and judge their virtue on the basis of a comparative scale. Let not the innocence of any individual emerge from a differentiation of "one from the other," namely, that the other is much worse than he is. It would be equally regretful if the reputation of a Jew would depend upon a differentiation from a non-Jew.

The significance of this message is occasionally revealed in our comments on youth, and our tolerant attitude to the unconventional behavior of our children.

"Others are much worse" is a magic phrase which condones many sins. The same is true on the occasions when we are critical of the State of Israel. The common excuse is that by comparison to some other nations, their record is lily-white. We are not looking for relative but absolute merit, even though we are aware of the practical difficulties.

The High Priest no longer prays for us on Yom Kippur in the Holy of Holies. Everyone of us must offer that prayer within the sanctity of our hearts and souls.

## HASIDISM — AS SEEN THROUGH THE EYES OF ELIE WIESEL

by Rabbi Mordecai H. Lewittes

Wiesel believes that his mission in life is not only to serve as an eyewitness to the Holocaust but also as a teller of tales, especially Hasidic tales. His inspired portraits of Hasidic masters can be found in *Souls on Fire* (reissued by Summit Books, 1982) and *Somewhere A Master* (Summit Books, 1982).

Wiesel tries to recapture his childhood years in Sighet, Rumania, before the Holocaust, when his grandfather fascinated the enchanted listener by recounting the legends of the founders and teachers of Hasidism: Israel Baal Shem Tov, The Maggid of Mezeritch, Levi-Yitzhak of Berditchev, Elimelekh of Lizensk, Nahman of Bratzlav, Menahem-Mendl of Kotzk, Aharon of Karlin, Moshe-Leib of Sassov, The Holy Seer of Lublin and many others.

"A Hasid must know how to listen," said the grandfather. "To listen is to receive. Our people is what it is because it knew how to listen and receive the Law, right? Yet, though the Torah was given only once, each one of us must receive it every day."

In Sighet, Elie Wiesel could see in the distance the Carpathian Mountains where the Baal Shem Tov once lived and dreamed. The major emphasis of the Baal Shem Tov, says the author, was on love: love of the Almighty (*Ahavat Ha-Shem*), love of the Torah (*Ahavat Ha-Torah*), and love of Israel and of one's fellow-man (*Ahavat*

*Yisrael*).

These three loves were linked in an unbreakable bond. "The Besht maintained that true love can develop one's *entire* being: he who loves God loves His creation, loves His law, loves His people. And conversely: he who loves His people — meaning he who loves people, loves God..."

The Hasid communed with God not only through prayer but through dance and song and joy, through humor and laughter, through exuberance and enthusiasm and ecstasy. The Hasid was singed by sacred fire. The Hasid's song contained "the song of rivers and forests, clouds and fields."

It is told of Aharon of Karlin, for example, that on the eve of the Sabbath he would joyously sing the Song of Songs in honor of Queen Shabbat. Once the Maggid of Mezeritch complained: "When you sing even the angels in heaven fall silent; they listen to your beautiful voice instead of devoting themselves to praise of God."

Above all, the Hasid was warned not to allow himself to be overcome by sadness and melancholy. Nahman of Bratzlav used to say to his followers, "For the love of Heaven, O Jews, do not despair!" Another Rebbe cautioned his followers: "My children, my children, I want you to know that joy will lift you up to dizzying heights; I also want you to know that sadness will pull you down into the

abyss."

Every Jew, even the simple, unlearned Jew, could attain the goal of *Ahavat Ha-Shem*. Every human being is sacred and deserves respect. Every person, said one Rebbe, must regard another person as if he were a Sefer Torah, a holy scroll. Menahem Mendl of Vitebsk used to say, "Man is the language of God."

Mendl of Kotzk taught: "God is where He is allowed to come in. God's favorite dwelling is neither a palace of gold nor an edifice of marble but man's heart..."

Sincerity and purity of heart rather than meticulous repetition of words were the essence of prayer. Once, for example, Levi-Yitzhak of Berditchev delayed the Yom Kippur service as he meditated. An hour went by, and another. The people grew impatient. Finally the Rebbe concluded his silent meditation and explained:

There is in our midst someone who cannot read. But he wishes to sing. And so he allows his heart to speak, "You are God; I am but a man. You are Almighty and know everything; I am weak and ignorant. All I can do is decipher the twenty-two letters of the sacred tongue; let me give them to You to make into prayers for me and they will be more beautiful than mine." The Rebbe raised his voice: "And that, brothers and sisters, is why we had to wait. God was busy composing prayers with the letters of the



alphabet."

Repentance was an ever-present possibility for the man who has sinned. Said Rebbe Nahman of Bratzlav: "No heart is as whole as one that has been broken."

Although the Hasidim never equalled the scholarship of their opponents, the Mitnaggedim, study and love of Torah were a basic part of Hasidism. "What is the difference between the Mitnagged and the Hasid?" asks the author. "The Mitnagged loves the Torah, whereas the Hasid loves the person who loves the Torah."

Love of Torah, taught Nahman of Bratzlav is our assurance that even in exile Israel is not forgotten by God. He used to tell the following parable:

There was a prince who was forced to leave his father's palace. After years of exile the prince became homesick and yearned to return to the court. One day a messenger arrived with a letter from the king. The prince read the letter again and again. Smiling, he began to kiss each word. The letter was a link with the past. It was proof that his father was still alive. The king was king and the prince, although in exile, was still prince. Someday he might be permitted to return.

The parable was clear. The king, of course, was God. The prince was Israel. The letter was the Torah which was Israel's consolation even in exile and which required constant study. "We are all princes," declared Reb Aharon Karliner. "To forget that, is the gravest sin of all."

What of those who had mastered the Torah? They could carry out the spirit of the Torah through *Ahavat Yisrael* — love of Israel and of one's fellow-man. Hasidism was "an attempt to tear down everything that separated one man from another..."

This was the advice that Aharon of Karlin used to give his Hasidim: Study the Zohar, the Book of Splendor. If that is too difficult, open the Talmud, study together even if only one page. If the Talmud is inaccessible, read the portion of the week, tell tales about the Hasidic masters, or sing a Hasidic *Niggun* which is the key to higher spheres. "But what if, woe unto us, they don't know a Niggun?

Well, in that case, let them... love one another."

A sterling example of loving one another — Jew or Gentile — was provided by Moshe-Leib of Sassov. It was he who inspired the famous Yiddish tale by I. L. Peretz of the Tzaddik who was reputed to ascend to heaven each Selihot night. In reality he chopped wood which he gave to a sick, bedridden woman who could not afford to purchase fuel. Even the sceptical Mitnagged who had stealthily followed the Rebbe was forced to admit that the Rebbe had spiritually ascended to heaven — and perhaps even higher!

It was also Moshe-Leib who was hero of the folk-tale of the Rebbe who came late to the Kol Nidre prayers because he had heard an infant crying and who remained with the child, singing softly to it as he rocked the cradle, until the mother returned from the synagogue.

The Hasidim lived with the faith that through good deeds they could hasten the advent of the Messiah. When offered political protection by Austria, the Rizhiner insisted that his documents read "Citizen of Jerusalem."

Levi-Yitzhak tore up his son's engagement contract because the scribe had written that the marriage would take place in Berdichev.

"Berdichev," he exclaimed. "Why Berdichev? This is what you will write: The marriage will take place on such a date in Jerusalem, except if the Messiah has not yet come; in which case the ceremony will be performed in Berdichev."

Throughout *Souls on Fire* and *Somewhere a Master* there are foreshadowings and intimations of the Holocaust which would destroy most Hasidic communities more than a century later. Israel of Rezhin, says the author, foresaw what was to come. "The world was doomed, mankind rushing to its fall."

Nahman of Bratzlav told the story of the king's friend who knew that the next harvest would fail but who prepared for famine and saved his life. In return his mission was to go from country to country proclaiming, "Good people, do not forget! What is at stake is your life, your survival! Do not forget, do not forget!

A poignant scene is the one where Wiesel talks about his grandfather's death during the Holocaust. He tries to imagine his grandfather in the train that carried him away and wonders whether he went to his death singing or praying.

There are many who criticize Wiesel as an author. They find his biographical portraits rambling, repetitious, didactic. To others his lyrical style is masterful and powerful.

To his host of admirers these Hasidic tales will prove to be a source of inspiration. The portraits reinforce the picture of Hasidism as a movement which restored hope and faith and fervor to those who were submerged in poverty and despair.

"Hasidism is a movement out of despair, away from despair — a movement against despair. Only Hasidism? Judaism too. Who is a Jew? A Jew is he — or she — whose song cannot be muted whose joy cannot be killed by the enemy... ever."

RESERVE

Sunday, October 30, 1983

11:00 am

for our

## Annual Meeting

Annual Report  
by our President

Mr. Benjamin Moskowitz

Refreshments and Entertainment  
Social Hour



# THE PHYSICIAN IN BIBLICAL AND RABBINIC WRITINGS

by Nathan Krinsky, M.D.

Judiam has always placed great emphasis on the value of human life. Jewish law teaches us that human life is supreme; so much so that to preserve a life for even the briefest moment, almost all Jewish ritual commandments, including dietary laws, and observance of the Sabbath and the Holy Days, may be suspended. The only prohibitions that remain inviolate are those against idolatry, adultery, incest and murder. (Yoreh De'ah 157:1)

It is taught that the human body, life itself, belongs to God, and is given to man, who acts as a caretaker. In Judaism, the patient has the obligation to preserve his own life, and treatment may be forced upon him. It behooves man to care for that life as best he can — to dignify it, and to hallow it.

The Talmudic passage in Sanhedrin 37a illustrates this thought most eloquently. Referring to the creation of Adam, it states: "Therefore only a single human being was created in the world, to teach that if any person caused a single soul to perish, Scripture regards him as if he had caused an entire world to perish; and if any human being saves a single soul, Scripture regards him as if he had saved an entire world."

From a study of the vast Biblical and Talmudic literature, we acquire a picture of the way the ancient Jewish people protected itself from illness, and cared for the sick. We become acquainted with the medical knowledge and practice in the formative period of Jewish civilization, and are made aware of the insight of the ancient Hebrew Sages with the mysteries of disease and healing, and of life and death.

We are dealing with a time in ancient Jewish history where there was belief that demons caused illness, e.g.: — the Talmud states that a mad dog is possessed by an evil spirit. There was belief, too, in astrology and the evil eye, magic incantations, and amulets to ward off disease.

In contrast, we can judge the sophistication of the Sages of the Talmud

by their understanding of a bleeding disorder, probably Hemophilia, and its genetic transmission. The Talmud rules that if two children of a woman suffered sanguination following circumcision, the third child should not be circumcised. Also, if two sisters each had a son who died of bleeding following circumcision, the third sister should not circumcise her son. (Talmud Yebamoth 64b)

Judaism is perceived by some as a system of faith and laws; to others the concept of ethics constitutes a significant factor. However, we look at it, Jewish life is guided, regulated and governed by what we know as Halakha, Jewish religious law. And as Rabbi Adliv Steinsaltz said very recently, a Jew has to take this defined body of law and apply it to every situation, every problem — new or old.

Problems there were in those ancient days! To preserve life was not only stressed, but was definitely written into all sacred writings. The problems became Who and How?

To the Jew who desired to follow not only the spirit, but also the letter of the law, profound questions had to be answered.

Was it permissible for a patient to call a physician to heal his sickness, or was it required that he place his trust and faith in God, and depend upon Divine Providence for healing?

Was it permissible for a man to become a physician and to treat sick people, or would he be interfering with God's will?

The Jew to whom these questions were important sought answers in the Torah, for as we read in Psalm 19:8, "The Torah of God is perfect." And in the Torah we find these passages:

a) Exodus 15:26 - "and He said: 'if thou wilt diligently hearken to the voice of the Lord, Thy God, and wilt do that which is right in His eyes, I will put none of the diseases upon thee, which I put upon the Egyptians; for I am the Lord that healeth thee.'" This last phrase was wide-

ly interpreted to mean, "for I am the Lord, Thy Physician."

b) Exodus 23:25 - deals with the same thought and promise: "And ye shall serve the Lord your God, and He will bless thy bread and thy water, and I take sickness away from you."

On the basis of these passages, many Jews did not call upon the physician to treat what became known as "internal" or "natural" or "physiologic" illnesses, for they were considered to be punishment for sin or transgression, or were simply considered as an Act of God, not understood by the patient. Such illnesses were considered to be different from injuries sustained from being assaulted, which were permitted to be treated by man, on the basis of the reading of Exodus 21:18, which we shall consider below.

There are writings by Nachmanides, Karo and others which supported the view that if one is sick, he should pray and place his faith in God's Divine healing. In Aboth de Rabbi Nathan 36:5, we are told that the physician is counted amongst those professions whose members have no share in the eternal bliss (World to Come) because he is an accomplice of the patient who should leave his destiny to the decree of the Lord.

In Sanhedrin 34a, Abaye is quoted as having said, "One Biblical verse may convey several teachings." Based on this verse, there were many who believed that a physician was authorized to treat the victim of an assault. This interpretation was based on the passage found in Exodus 21:18-19, and commented upon in Bava Kamma. 85a, which indicated that if a man injures another in a fight, the attacker "must cause him to be thoroughly healed." Although this text makes reference more directly to money liability, it has been interpreted as giving license, even making it obligatory for human medical intervention.

As time went on, it became the normative view that the physician was sanc-

tioned to treat not only injuries caused by assault, but also "natural" or "internal" disease. This concept was based on the Biblical passages:

a) In Exodus 21:18 - which called for treatment for injuries caused by assault.

b) Deuteronomy 22:2 - "And thou shalt restore it to him;" considering that being ill is "lost" health, and thus to mean "to heal his body;" restore his lost health.

c) Leviticus 19:16 - "Neither shalt thou stand idly by the blood of thy neighbor." This passage was taken to mean that if one saw someone drowning, or being attacked by bandits, or being mauled by wild beasts, one was obligated to help him - to save his life. Thus, if one must save a life in these circumstances, surely one must cure disease, which may cause loss of life if untreated.

d) Deuteronomy 4:15 - in the passage "Take ye therefore good heed unto yourselves," must have been the source for Maimonides' teaching, expressed in his Mishne Torah (Hilkhot Deot 3:3) that a person who is hungry or is ill or has an aching limb cannot, or may not have the desire to, carry out God's precepts.

In such manner, through interpretation, reasoning, logic, was the problem of the physician's relationship to illness and the patient.

In Judaism a physician is regarded as a messenger of God. He is to attend a patient with his "heart toward Heaven" (prayers), for it is God who accomplishes the will, and as Rabina in Sanhedrin 106b stated: "The Holy One, Blessed Be He, requires the heart." Thus it was held that it was the obligation of the physician to respond to every call, for not every patient can be healed by every physician, and not every physician is the proper messenger for a particular patient.

Amongst the other duties that the physician was called upon to perform, we learn that he acted as an expert witness in civil court cases, and to evaluate the physical condition of a convicted criminal, in terms of deciding whether the criminal could tolerate the sentence of flogging. Also, he was consulted regarding the severity of an illness in order to determine whether one may desecrate the Sabbath or the Day of Atonement.

The earliest known Hebrew Medical

writing is that by Asaph, which dates back to the 7th Century. It is noted that Asaph Horafe (Asaph the Physician) wrote a distinctly Jewish Medical Oath, sometimes referred to as the Jewish Hippocratic Oath. This consisted of a series of commandments somewhat similar to the Ten Commandments of the Bible.

In the opinion of the author of one of the most noted texts on Biblical and Talmudic Medicine, one of the principal duties of the physician of antiquity was the regulation of one's entire mode of life, particularly the *nourishment* of the sick patient. (Are we reverting to that practice?) Since in Judaism a physician is regarded as a messenger of God, this duty seems quite appropriate, for there are many writings which indicate God's blessing for our bread, and for our water, and for the herbs which He produced to be used as medicine.

Ambivalence characterized the physician's place in this ancient Jewish society. There were those, like the commentators of the Mishnah (Kiddushim 4:14) who wrote: "The best physician is destined to go to hell." Rashi, about 1050, compiled a list of all the bad things which people said about physicians, and the Tosafist, Rabbi Yitzhak ben Sen summarizes them this way, "they cause the death of the patient." It is quite probable that this deprecation of the physician reflected the view of those who held the belief that the sick should depend upon God. "Whomever God decreed to be sick must bear his sickness and not attempt to set aside Divine punishment."

On the other hand, there is much in the literature to indicate acceptance and strong praise for the physician. The Torah and the Talmud, by interpretation, stressed the need for, and gave authority to, the physician. Maimonides in his Mishneh Torah (Hilkhot Deot 3:3), as does the Talmud in Sanhedrin 17b, state that no wise man should live in a city that has no physician. In Pesachim 113a, it is stated that no one should live in a city where the mayor is a physician, for fear that his occupation with public affairs may not give him time to concentrate on his patients. Rabbi Meir, about 1150, was afraid that the physician-mayor might be so busy with his patients that he might not be able to adequately devote his attention to municipal matters. In Siah 38:3, we read,

"the skills of the physician exalt him, and he is admired among the great."

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In Egypt, according to Herodotus, every physician was a specialist, or an “eminent doctor.” Not so his Jewish colleague. He was an ordinary practicing physician who served all needs: a family physician, an internist, an eye specialist, a neurologist, who it is written, treated even the love-sick (Psalm 147:3), a dentist, and also performed circumcisions. He acted as a pharmacist who prepared and carried his own medications which he made from plants God had produced, for as Sirach 38:4 states, “the Lord has created medicines out of the earth and a sensible man will not despise them.”

There isn't much mention of the obstetrician-gynecologist, for the obstetrician in the modern sense did not exist. The woman was delivered by the mid-wife, and only when there was a serious problem, such as a vial-position, was the physician called. A woman was rarely examined by a male physician; he did not examine the female genitalia. Only the female doctor did that. Problems regarding purity were *discussed* between the priest and the physician.

Little information exists concerning a physician's training. It is assumed that the essential professional training occurred by personal instruction of the student by a teacher who was experienced and knowledgeable in medical therapeutics. There is mention in Deuteronomy Rabbah 6:13 of the disciple of a physician who “was already taught all teachings of

medicine,” and in Jerushalmi Rosh Hashanah 1:57b, it is told of a physician who possessed a narthex (box) full of remedies which he gave to his son when the latter established himself in medical practice.

Another method of learning, which originally was customary among all nations, was the practice of Empiricism. This refers to the philosophical doctrine that all knowledge is acquired from experience, i.e., from sense perception.

It is totally uncertain as to when a corpse was first dissected for scientific purposes. Whether or not Jews performed autopsies in antiquity is difficult to discern.

Fees are mentioned in the ancient Jewish literature. The Biblical passage in Exodus 21:19, “and cause him to be healed” was taken to mean that the attacker must pay the incurred fees. It is written that if the offender suggested that the victim go to a public clinic, the injured party was to have replied. “A physician who heals for nothing is worth nothing.” (Babba Kamma 85a).

Whether physicians should receive remuneration caused much discussion. Some commentators held that it was necessary to permit the physician to accept a fee, not for the advice given to the patient, but for the loss of time during which the physician could have been earning a living by other means. From the writings one may infer that a physician's fees were generally insufficient. Individual physicians who were exceptionally prominent received higher fees. In Yoreh De'ah 336:3 there is discussed the case of a patient who, because of great stress, paid an excessive fee. The feeling of the commentator was that the acquiescence of the patient made this fee binding; the reasoning being that the object of the sale is the knowledge and the skill of the physician, and this cannot be appraised in monetary terms. The conduct of the physician, however, is considered not proper.

Finally, let us turn our thoughts to the question of responsibility of the physician as perceived in the days of which we write. We have learned that the physician did have Biblical and Talmudic sanction to treat patients, and that patients had been authorized, even urged, to seek

human medical treatment. Karo, in his commentary on a code of Jewish law called Tur (Yoreh De'ah no. 336), quotes Nachmanides as saying that without a warrant to treat, a physician might hesitate to treat patients for fear of fatal consequences, for there is an element of danger in every medical procedure. That which heals one patient, may kill another.

In similar vein, Rabbi Shabbetai ben Meir ha Kohere in his *Sifte Kohen* states that the reason for the need of Torah permission to heal rested on the necessity to avoid the physician saying, “who needs this anguish? If I err (if I make a mistake) I will be considered as having spilled blood.”

Although the physician is considered to be a messenger of God carrying out the Divine will, and therefore is an instrument in the hands of the Creator, he still does have the right of self-determination, as does every person. This conflict between Providence and free-will, as taught in Judaism, poses one of the most difficult problems in the philosophy of religion. Since a person is morally free, he has to bear responsibility for his actions.

Jewish law, like our modern medical ethics, permits a physician to choose which patient to treat. However, once he treats the patient, he is not permitted to abandon him until treatment is completed. If a physician intentionally injures a patient, he is considered liable. If he injures a patient more than is necessary, then negligence may be demonstrated, and he is liable. If the injury occurs following an error on the part of the physician, he is held blameless, for as Tosefta Gitten 4:6 states — “because of the Public Good.” This is based on the Biblical statement that he who strikes a person and injures him must pay the physician's fees, and the Divine arrangement of the world requires and presupposes the existence of the physician. If one were to hold the physician responsible and liable for every error, who would want to be a physician?

Since it is not always possible to determine error or negligence, another ruling stated that although the earthly court may hold the physician innocent, his definitive judgement is reserved to Heaven. This thought is derived from Tosefta Babba



We have looked at the unique problems and situations that our ancient brethren had to face in their search for, and development of, an ethical and effective medical system; and how they found solutions which seemed to satisfy the majority of them. This they did without going outside the "fence" set up by the Torah or Halakha. It is striking how much of their practices are applicable in our time.

*(Excerpted from a talk given by Dr. Nathan Krinsky before the Mishnah Fellowship of The Brooklyn Jewish Center, on February 20, 1983.)*

## November Replete With Important Legal Holidays

The month of November is an important month in our secular history. On the eighth, we are given a valuable opportunity to go to the polls to exercise our right of franchise, one that is denied many people throughout the world. Although there are no earth-shattering candidacies or issues, nevertheless, we must use our vote.

November 11th is observed as Veterans Day. Originally known as Armistice Day, commemorating the end of the World War, the name was changed to give recognition to our veterans after the Global War, that we now know as World War II.

The Pilgrim Fathers started a tradition over three hundred years ago that has now become Thanksgiving Day, celebrated this year on November 24th. A controversy broke out some years ago when the month had five Thursdays. As one party saw it as a political ploy, a law was enacted establishing this holiday on the 4th Thursday. Don't overeat but enjoy and don't forget to vote.

## United Nations Partition Day Observed November 29th

On November 29th, 36 years ago, the United Nations voted to partition Palestine, and set up the Jewish State. This decision climaxed many years of Zionist efforts. Three decades previously, on November 2, 1917, the Balfour Declaration was issued. It was the first recognition by a modern nation of the Jewish claim to Palestine as a national homeland.

# Mobilizing Human Material To Fight Human Illnesses

by Galina Vromen

Rehovot, Israel — A new pharmaceutical firm here is seeking ways to harness the body's natural defenses in the fight against certain viruses, autoimmune diseases such as multiple sclerosis - and ultimately cancer. It is among a dozen companies in the world working on fibroblast interferon, a human protein that helps fight viruses and has been touted by some scientists as a potential anti-cancer drug.

The firm is also involved in the production and marketing of human growth hormones and in researching the use of an embryonic protein for potential treatment of diseases engendered by the body's immune reactions to itself.

### "Interfering with viruses

Working together with the prestigious Weizmann Institute of Science, the firm is in the clinical trial stages of developing fibroblast interferon, a human protein which they are producing from the foreskins of circumcised infants.

Interferon received its name more than 20 years ago when a British virologist discovered that a substance secreted by cells as part of the body's natural defense system 'interfered' with the multiplication of viruses.

Interferon is synthesized in miniscule quantities by most body cells when alerted to a viral infection in a nearby tissue. Secreted into the tissue, it allows for biochemical changes that increase the tissue's resistance to the virus.

"The use of foreskins came about because they were readily available in Israel," said Israel Makov, director of the company. Makov added that the young and healthy condition of the fibroblast cells found in foreskins facilitates the extraction of the material.

In Israel and abroad, it is being clinically tested as a possible cure for eye infections caused by adenovirus, herpes, some forms of hepatitis and conjunctivitis.

The discovery that interferon also slows down the division of cancer cells led to wild speculation in the mid-1970s that a miracle cure for cancer had been

found. "Public expectation, based on inconclusive scientific results, created an unrealistic atmosphere," says Makov. But he believes that careful research over a long period of time may yet demonstrate interferon's usefulness in controlling cancer.

The firm has been producing interferon from the fibroblast cells with the aid of culture tissue techniques developed at the Weizmann Institute by Drs. D. Guarani, Rotman and T. Landau. Once extricated from the foreskins, the cells are grown in a nutrient medium, extracted, purified and freeze-dried.

In recent years new genetic engineering techniques for the eventual production of synthetic interferon have been advanced and the company hopes to incorporate these new methods. Interferon is not available for sale to the public, but small quantities were sold to research institutes.

### Growth Hormones

Most of the company's sales came from the marketing of human growth hormone to prevent dwarfing in children who suffer from pituitary malfunction. A series of injections of the expensive hormone, which is extracted in Israel from imported post-mortem pituitary glands, allows the children to achieve their genetic height.

In yet another project, it is working together with the Hadassah-Hebrew University Medical Center on the use of a protein produced by the human fetus that may be useful in fighting autoimmune diseases that often lead to loss of muscle control. These diseases occur because the immune systems mistakes a part of the body to be foreign and mobilizes its forces to attack it. In short, the body begins to self-destruct.

Hadassah researchers noted a remission in these diseases during pregnancy and began asking why this occurred. They now believe that alpha-feto protein, produced by the fetus, suppresses certain immune responses. The company joined the Hadassah research team to investigate the potential commercial application of this protein.

*Greetings for the New Year*

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# *The Brooklyn Jewish Center Review*



JEWISH RELIGION

*The Philosophers*

## **“THE PHILOSOPHERS”**

THE WORSHIP OF THE GOLDEN CALF.....by Rabbi Israel H. Levinthal

FROM OUR ANCIENT FOLKLORE.....by Rabbi Abraham P. Bloch

THERE ARE FOUR NEW YEARS:

TRACTATE ROSH-HA-SHANAH .....by Mordecai H. Lewittes

MARRIAGE.....by Dr. Nathan Krinsky

PATIENCE.....by Mr. Louis Kramer

## *New Year Greeting Section*

Rosh Hashanah, 5745

September 1984

## NEWS OF THE CENTER

### SEASON'S FIRST BULLETIN

Because of the lateness of the High Holy Days, we decided to publish a Bulletin in September, the first of the season. In past years, we omitted the Bulletins until the Review was published and distributed. This year, with Rosh Hashanah coming on Thursday and Friday, September 27 and 28, the need for one was extremely important. The next Bulletin will be published in November.

### MISHNA CLASS TO BEGIN ITS 28th YEAR

Our Mishna Class will celebrate the end of its 27th year and the start of the 28th on Sunday, October 21. Services will be held at 8:30 am and will be followed by breakfast at 9:15 am, sponsored by Belle and Isaac Franco. Rabbi Bloch will then conduct the lesson that morning. Registration will take place as well.

Classes will continue the Sundays following. The breakfast on October 28 is sponsored by Lou and Moe Mark. The breakfast on November 4 will be sponsored by Mrs. Kaye Gold, in loving memory of her husband, David, who was our Executive Director for many years.

The rolls are now open for those who want to sponsor future breakfasts. We will try to honor dates opted by past sponsors for special events in their lives. These, however, must be confirmed without delay to enable the Fellowship to accommodate others who desire those dates.

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### EDITORIAL BOARD

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*The views expressed  
by the writers in these pages  
are not necessarily those of the Review.*

## A MESSAGE FROM OUR EXECUTIVE SECRETARY

There is an old beloved verse, "There is a tavern in the Town," by an anonymous author. Let me quote a small portion thereof:

"Fare thee well, for I must  
leave thee,  
And remember that the best of  
friends, must part,  
Adieu kind friends, adieu, adieu,  
I can no longer stay with you.  
I'll bring my harp on a weeping  
willow tree,  
And may the world go well with  
thee."

This may sound sinister, but please do not take it so. It is just that Anne and I are relocating. It was a great pleasure and privilege to have known you for a period of almost a half century - a member, President of Men's Club, Trustee and Officer, and as Executive Secretary. The quality of life was much enhanced for us during these years. We were inspired by the many dedicated and devoted people who gave so liberally of their time, efforts and love to the Brooklyn Jewish Center and to its revered and beloved illustrious Rabbi, Israel H. Levinthal, of blessed memory.

Although we will now be separated by hundreds of miles, this institution and its membership will always be remembered most fondly in our minds and hearts.

Anne joins me in wishing all of you the best of everything in the years ahead. In closing, I would like to extend our thanks to all of you who were so gracious to us at all times.

*Stanley C. Bresnick*

### ABOUT THE COVER...

"The Philosophers" is the creation of Seymour Rosenthal of Flushing, New York, and was drawn in the 1960's. It is part of the Picture Collection of the New York Public Library.



## PATIENCE

The task of putting together an issue of the Review may seem to be easy for those who are outside and not even looking in. Years ago, when our Editorial Board was larger and we published the Review at least once a month, the members of the Board would meet for an afternoon at the Center and discuss the issues to come forth. Today, our Board has dwindled and we don't meet any longer. And, we only publish one issue for the High Holy Days.

It may be simple to put out one issue a year, but we start in May to get our writers to submit manuscripts. Some are extremely conscientious and get the material to you in no time flat. Others need more time and run beyond the deadline.

When we get to this editorial we have practically put the Review to bed. Then there is the printer who tries to comply, but the magazine has to go out to our members and friends and that means the United States Post Office. We are still waiting for mail that is long overdue. Who's to blame? You tell us. We don't understand the delay when we're used to delivery of mail overnight. Today, that is a rarity.

Yet, many complain when they don't get a copy of the issue. I want everyone to be satisfied, but it means stretching myself to extraordinary limits. I have to set aside my business matters in order to get the Review to press. No one gets paid for doing this work.

Why do I write this? I'm letting down my sparse locks and ask your indulgence and will ask you whether you can help us by joining in this effort. The Center Review must live on.

Louis Kramer

## THE WORSHIP OF THE GOLDEN CALF

by Rabbi Israel H. Levinthal

Most of the Jewish holidays commemorate specific events in our history. Thus, Passover, on the fifteenth of *Nissan*, marks the date when the Israelites were freed from their bondage in Egypt. Shavuot, or Pentecost, observed on the sixth day of *Sivan*, commemorates, according to Jewish traditions, the giving of the Torah on the mountain of Sinai. Hanukkah and Purim are observed on the anniversaries of the events they commemorate. Even Rosh Hashanah, our New Year, is associated with certain historic events. It marks the creation of the world. The Rabbis enumerate other historic events occurring on the first day of *Tishre*, which Rosh Hashanah also commemorates. What historic event does Yom Kippur, our Day of Atonement, commemorate? True, it is the day of penitence and forgiveness of sins; but why is it observed on this specific date, the tenth day of *Tishre*?

The Rabbis do give an answer, and their answer is most significant. They link this particular day with the incident of the *maase ha-egel*, the making of the golden calf. You recall the incident. Just a short time after the Israelites, standing at the foot of Sinai, had loudly proclaimed: "We will do and we will hearken," and while Moses was still on the mountain top about to deliver the tablets of God's Law, the Israelites suddenly forgot their own words and made for themselves a golden calf, before which they danced and cried: "These are thy gods, O Israel!" And you remember what followed. Moses came down from the mountain with the tablets in his hands, and when he saw what his people were doing, his countenance drooped in disappointment, and, in anger,

he cast the tablets to the ground, shattering them. The Rabbis, adding a fine touch to the Biblical account, tell us that when God saw what Moses had done, He congratulated him and said: "*y'yasher kochaka sheshavarta*," "Thou hast done well that thou hast broken them!" The tablets would be useless to a people worshipping a golden calf.

The Bible continues the tale, describing how God wanted to destroy the people for their unfaithfulness, how Moses, the great lover of his people despite their faults, pleaded in their behalf, and how, finally, God yielded to his fervent plea saying: "I have forgiven, according to your words," and gave him the second tablets of the Law. "It was on the tenth day of *Tishre*" the Rabbis tell us, "when God acquiesced to the plea of Moses, and forgave the people for their sin of worshipping the golden calf; and it was then that God ordained that that date be designated as a day of atonement for all future generations."

Of all the backslidings of which the Israelites were guilty while in the wilderness, this sin was regarded by the Rabbis as one of the gravest, a sin to be remembered and recalled at all future times, the worshipping of the idol of gold. It was the sin that caused the breaking of the *luchot*, the divine tablets of the moral law.

Let us go more deeply into the nature of this sin, which we are to recall on this Day of Atonement. What was the nature of its seriousness? The Rabbis, in their attempt to fathom its deeper meaning, give us a curious explanation. They picture Moses as pleading with God: "Master of

This sermon was preached by Rabbi Levinthal on Yom Kippur, October 5, 1957. It is published in the Rabbi's book, "Judaism Speaks To The Modern World" in 1963 by Abelard-Schuman.

This article was selected to commemorate the second *Yahrzeit* of Rabbi Levinthal.



the world, it was the gold and silver which Thou hast bestowed upon them in abundance, *ad she'amru dai*, so that they said: 'It is enough,' that was what caused them to make a god of gold."

This statement is usually misunderstood by the average reader who thinks that it refers to the Israelites as saying to God, when He granted them the gold and silver of the Egyptians, "It is enough, give us no more!" That is contrary to what we usually observe in human nature. It is rare that you will find a man laden with gold saying, "I have enough. I want no more!" What Moses really meant was that the Israelites had been so blinded by the gold they now possessed, that they said, "*dai, this is enough in life; nothing else is worthwhile; gold alone is the all-sufficiency in life.*" When people adopt such a life philosophy, it naturally follows that they make a god of their gold, a god who demands complete obeisance, whom they worship above all else, before whom they dance and proclaim: "This is our god!" When this happens, morality is destroyed, ideals lose their potency, culture is of no value, civilization is no more.

The Rabbis, commenting upon the name of a site in the wilderness which the Bible calls *di zahav*, tell us that it was this very site on which the idol of gold had been fashioned and that it was to bear this name, *di zahav*, "gold alone is enough," for all time to come, to serve as a lasting reminder of that great sin.

If I were to characterize the world in which we live today, I would say it worshiped *di zahav*, "the all-sufficiency of gold!" Not in God, but in gold we put our trust! If you want to understand the true meaning of all the man-made tragedies that afflict our world, it is this *di zahav*, which has turned our world into a vale of tears and sorrows. One of the Rabbis, analyzing many of the tragedies that have afflicted the world, comes to the conclusion: "There is no punishment, no tragedy that has come to the world that has not within it some measure of the original idol of gold."

It is not that gold in itself is bad or evil. Our sages, in a striking comment, tell us that originally God did not want to create

gold, foreseeing the evils and the tragedies that it might bring about. But He also saw that gold could be used for the erection of a holy sanctuary, for good causes, and so He bethought Himself and created it. There is gold that can serve to bless and to enhance the life of man just as there is gold that can be a curse to man. As R. Chisda says: "There are two kinds of gold — *zahav sham v'zahav tov*, — there is gold that is ordinary and there is gold that is good." Gold is evil when it is worshiped, when it becomes our god.

That is at the heart of the world's tragedy. I do not wish to go into a detailed analysis of the political and diplomatic difficulties that face mankind today, the wars and the threats of wars that we behold. The root of most of these evils is the worship of the idol of gold, which makes naught of truth, of justice, of righteousness. This sin affects the whole world. You see it in our system of education. A generation or two ago the student was encouraged to study the classics, Latin and Greek, the thinking of ancient philosophers. Today all this is dismissed. Such study has no practical value, it cannot help in attaining material success. Only studies that lead to the acquisition of gold are encouraged today. You see it in our economic life, the business man who sacrifices everything, his very health, in the worship of this idol, and whose reward is often ulcers, shattered nerves, even a broken life. Our mental hospitals are filled to overflowing and cannot keep pace with the steady increase of nervous breakdowns, mental deterioration, the result, in many cases, of this intense worship of gold. The corruption revealed among some of the leaders in labor unions and in business management, the violation of ethical and legal standards by some of the heads of great corporations, and even the tremendous increase of juvenile delinquency which now plagues our country, much of this can be traced, directly and indirectly, to the great sin, the worship of the idol of gold.

Recently, a feature article appeared in *The New York Times*, in which the author quotes one of Balzac's characters, the Village Rector, who on his return from a visit to America, described it as "that land of money and selfishness, where souls are cold." And the author also

quotes Europeans who refer to America as "the kingdom of the dollar god." True, it ill befits the pot to call the kettle black. These descriptions are as true of European countries and of other peoples today as they are of America. It is the *makat ha-olam*, "the plague which infests the entire world." But that does not excuse us from acknowledging the sin that has overtaken many of the people in our own land. Virtually everyone, and everything, is judged today by the dollar standard, and *di zahav* — the all sufficiency of gold — has become the accepted motto of most of the people in our land. We are a prosperous people and can thank God for it. Our prosperity could be the means of bringing sunshine into many a darkened life. But, as God says in the words of the prophet: "And the silver and gold which I multiplied for her they made into a *baal*, an idiot!"

Alas, this sin is affecting our Jewish life as well. We did have, in the past, a measure of values. For instances, the *talmid chakam*, the student, the man of learning and culture, the idealist, was the aristocrat looked up to by all others in the community. The individual who served his fellow man, who spent his life in *gemilut chasadim*, in the performance of loving kindness, was regarded as the ideal to be emulated by all others. Today, material success has become the idol to which many of us dedicate our lives. In olden times, the infant in the cradle heard the lullaby: *Torah is die beste schoireh*, "Torah, learning, is the best commodity," and the child was inspired to devote his life in its pursuit. Today, cleverness, shrewdness, the tricks of the trade, anything that can help to attain material success, are instilled in the heart of the child. No wonder that young couples today want to start out with the flush of material prosperity which their parents may have achieved only after a lifetime of struggle and hardship. I have seen families which for many years had lived in peace, suddenly turned into warring camps, relatives bitterly hating each other, all because of dissatisfaction and disagreement about the division of money bequeathed by a parent. Again, the worship of the idol of gold! Yea, we Jews, too, have become ensnared by the materialistic philosophy of the age. No wonder that God wanted us in every age

to recall the incident of the golden calf, to seek forgiveness for this sin of which we, too, are guilty.

It is interesting to see how the ancient Rabbis, in enacting the regulations with regard to the Day of Atonement, pursue this very thought which I have endeavored to propound to you. On this most solemn of all days in the year, the High Priest was to enter the Holy of Holies to plead for atonement on behalf of his people. He was to adorn himself in the finest and purest of robes on that occasion, *but the robes were not to bear any trimming of gold.* And the sages ask: "Why could not the High Priest adorn himself with garments of gold?" Their answer is most significant. "The prosecutor cannot become the defender. We dare not give Satan the opportunity to say to God: yesterday they made of gold an idol, and today they come before Thee with the very gold to plead forgiveness!" On this holiest of all days we are to cleanse our eyes and purify our minds from the very sight and thought of this gold which we have so unfortunately learned to worship.

The Rabbis also carry this thought through in their interpretation of the laws pertaining to the *shofar*, the horn whose sounds are heard on Rosh Hashanah and at the conclusion of Yom Kippur: "It is not permitted to use a *shofar* that is trimmed with gold at the part which is touched by the human lips, nor a *shofar* that is adorned with gold on the inside. If the sound that it is to produce is affected in the slightest degree by any gold upon it, it is forbidden to make use of it." How clearly and how emphatically they keep emphasizing the danger of making gold an object of man's worship.

And now we should understand why it is this tenth day of *Tishre* that has been decreed by God as the day on which we should atone for this great sin, on which we should recognize the inherent dangers of a life based on *di zahav*, on the all sufficiency of gold. The great philosopher Santayana, in his autobiographical work, pays tribute to a teacher who taught him "to possess and not to be possessed!" It is this truth which Yom Kippur emphasizes, to possess gold, but not to be possessed by it. May we learn this truth, and God

will say to us, as he said to Moses: "I have forgiven according to thy words." We shall then be able to accept anew the

tablets of God's Law, which alone can make life meaningful and worthwhile.

## FROM OUR ANCIENT FOLKLORE

by Rabbi Abraham P. Bloch

Rabbi Elazar, Rabbi Joshua and Rabbi Akiva sailed to Antioch, Syria, to raise funds for poor scholars. Among the prominent Jews of Antioch was a famous philanthropist named Abba Yehuda whose wealth was matched by his generosity. Shortly after the arrival of the sages a fire swept Abba Yehuda's granaries and left him penniless.

The rabbis were greeted upon their arrival by a large crowd of Jews. Abba Yehuda was not among them. He was ashamed to show up empty-handed. He stayed home and brooded silently.

"You look miserable," Abba Yehuda's wife uttered plaintively. "Is there anything besides our loss that troubles you?"

"Yes," Abba Yehuda admitted. "The sages have come to our city to raise funds for charity and to my mortification I am unable to make my usual contribution." The good woman nodded in sympathy. She understood her husband's sorrow and distress.

"Don't despair," she said. "Where there is a will there is a way. We still have our small farm. Sell half of it and give the proceeds to charity."

Abba Yehuda was relieved. His wife's encouragement dispelled his gloom and restored his self-respect. He sold half of his farm and brought the cash to the rabbis. They had learned of his recent impoverishment but nevertheless accepted his contribution and blessed him: "May the Almighty make good your loss." Abba Yehuda thanked them for their good wishes and returned contented to his home.

The farm was rocky and arid. It was impossible to plow the soil with manual power. Reluctantly, he hitched his only

cow to the plow and urged the animal to pull it with all its might. The plow hit a rock and broke in half. Abba Yehuda raised his eyes to heaven and said: "It must be that my faith is being tested. I fear not poverty and privation. I fear only that I may weaken and lose my faith. Please give me strength to accept my fate without misgiving or regret." Heartened by his silent prayer, he unhitched the cow and led it to the barn. On the way the cow stumbled, fell and broke a leg. "I sinned," Abba Yehuda said to himself. "A cow is not a beast of burden. I should never have hitched it to a plow. I deserved the loss of my plow, but why did the cow, which served me loyally, have to suffer so grievously?" He rushed over to the cow and extracted its leg from the hole where it had been trapped. A dim glimmer of light flashed from the bottom of the hole. Curious, he fetched the object. It was a large diamond probably buried for safekeeping by some unknown ancestor. Abba Yehuda caressed the cow and whispered: "You have always been a faithful creature, that is why you have been selected to lead me to this fortune. It saddens me that my fortune came as a result of your misfortune."

A year later the eminent rabbis paid another visit to the city of Antioch. Abba Yehuda was among the well-wishers who came to greet the guests. The rabbis recognized him and were cheered by his presence. "You look well," they said. "Has the Lord been kind to you?" "Indeed, He has blessed me, may His name be glorified for ever and ever. I own many farms and herds of cattle. My granaries bulge with cereals. My olives have yielded first quality oil. The blessing you gave me on your last visit was more than fulfilled."

"We are happy to hear that God has deemed you worthy of His favors," the rabbis remarked with obvious satisfac-



tion.

Abba Yehuda hesitated for a moment, as if for a loss of words. Finally, the proper answer came into focus. "At times I wonder what I have done to deserve all this bounty. There are people in this city who had given in the past much larger contributions than mine. Strangely, my name always heads the list of contributors as if I rank first." The rabbis smiled and said: "The amount of a contribution does not necessarily determine its value. It is the attitude of the giver which counts most. You not only give charity but you enjoy giving it. That is why we placed you first on our list and that is why the Almighty blessed you."

\* \* \* \* \*

The revered Rabbi Levi Yitzchok of Berdichev loved his fellowmen with deep compassion and devotion. He refused to accept the notion that any individual could be guilty of malice or deliberate wrongdoing. If one commits a crime he must have acted under duress or some other circumstance which extenuates the apparent misdeed.

An incident which called the rabbi's defensive instinct into play occurred when he walked in the dark of the night, just before the break of dawn, to attend Selichos services. His faithful shamash, who had served him loyally for many years, was at his side. The penetrating chill of the late September weather was whipped up by autumnal gales. The rabbi quickened his pace but soon was forced by a sudden cloudburst and torrential rain to seek some shelter. Spying a ramshackle house, the shamash pulled Rabbi Levi Yitzchok under a canopy held by metal underpinnings which tilted dangerously to one side. The rabbi pressed against the wall to escape the relentless dripping which trickled through the cracked eaves of the aging roof. Deeply immersed in his thoughts, he soon floated off into heavenly spheres where angels fly and scurry to and fro to perform their appointed missions.

The shamash, a more earthy being than his master, was not given to heavenly flights of thoughts. He was absorbed by the ordinary mortal curiosity of his im-

mediate surroundings. Straining his eyes in the dark, he noticed that the windows of the lower and upper floors were boarded up. A few cracks in the wall exposed the sorry state of disrepair of the interior of the house. Down at the street level, a basement window, opaque with countless layers of dust and grime, was intact, untouched by vandals and the ravages of time. A dim light, barely perceptible, filtered through the smudge on the glass and spilled into the darkness of the street.

The shamash, drawn by curiosity, left Rabbi Levi Yitzchok for a moment and sauntered over to the window to see what he could see. He bent down and pressed his nose against the glass. What he saw made him straighten up with a start. About a dozen people sat around a table laden with liquor and sundry delicacies. He recognized some of the men who had an unsavory reputation. Among them were petty crooks, thieves and pickpockets. The Jewish community of Berdichev, famous for its scholars, was also plagued by an element of undesirable characters.

The shamash dashed over to the rabbi

and roused him from his reveries. "May the Almighty have pity on us," he exclaimed. "On this sacred night, on the eve of Selichos, some Jewish outcasts drink liquor and gorge themselves shamelessly." The rabbi, jolted out of his spiritual trance, caught the drift of the serious charge made by the shamash. "Heaven forbid," he said, "no Jew feasts on a night like this. They are probably partaking of a light repast so that they may have the privilege of reciting communally the benedictions of Grace." The shamash was not convinced. He took another look through the window. "See for yourself," he blurted out vehemently. "They are shaking hands all around, concluding a thieves' pact of distribution of their ill-gotten loot." "Ah," said the rabbi. "They are shaking hands to wish each other a 'l-chayim' and a 'Shanah To-vah.' "

The shamash threw up his hands in disbelief. "Look what is going on now. They are whispering to each other, planning the next day's plan of operation." "They are whispering to each other," the rabbi thought out loudly, "they are surely confessing to each other their sins and now hope for God's forgiveness and atonement."

## THERE ARE FOUR NEW YEARS: TRACTATE ROSH HA-SHANAH

by Rabbi Mordecai H. Lewittes

"There are four New Years," is the opening statement of the Mishnaic tractate *Rosh Ha-Shanah*. The Mishnah, which was compiled by Rabbi Judah the Patriarch at the end of the second century of the Common Era, is a compendium of Jewish laws and a basic source for our understanding of Judaism. *Rosh Ha-Shanah*, one of the tractates of the Mishnah, contains the fundamental laws relating to the New Year festival.

### Days To Remember

At first we may be baffled by the statement that there are four New Years since we associate *Rosh Ha-Shanah* with the widely observed holiday occurring at the beginning of the Fall season. In a sense, the paradox of more than one New Year parallels the variety of New Years in our

own day — a religious New Year, a secular New Year, individual fiscal New Years, etc.

The first of Nisan, celebrated in the Spring season close to the vernal equinox, ushers in the New Year for festivals. Passover, which falls in Nisan, is the first of the three pilgrimage holidays; the other two are Shavuot and Sukkot. Nisan is the first of the twelve months of the year. The reign of the kings of Israel was also reckoned from the first of Nisan. Thus, in the case of Solomon who was enthroned in Adar, the month immediately following (Nisan), marked the beginning of the second year of his reign.

The first of Elul was the New Year for the tithing of cattle. An animal born in Av, during the summer, became two

years old on the first of Elul and could not be given as a tithe for cattle born on or after the first of Elul. (This law was especially important in the third and sixth years of the Sabbatical cycle when there were special tithes set aside for the poor.)

Similarly, the 15th of Shevat was the designated Rosh Ha-Shanah for crops and fruits. Thus, olives, figs or dates became a year older on the 15th of Shevat — again, a significant date in connection with the law of tithing. Today, of course, Tu Bi-Shevat (15th of Shevat) is celebrated by Jews in Israel and throughout the world as Arbor Day. Who does not fondly remember and savor the *bokser*, figs, dates and nuts which give this day a special aroma and taste? And what better day for remembering the Jewish National Fund which has played so great a role in transforming the Land of Israel from a desert into a land rich with trees and foliage and forests?

The Rosh Ha-Shanah, par excellence, is the first of Tishri which we are commanded to celebrate as a festival of solemn rest with a holy convocation, and as a memorial day for the blowing of trumpets (Leviticus 23, 24). According to tradition, this was the anniversary of creation of the world and the day on which Israel and the world will be redeemed. It was the day for ushering in the Sabbatical year every seventh year and the Jubilee year every fiftieth year. It marked the beginning of a new calendar year (currently 5745) and a new chronological year in the reign of Gentile kings.

It was also the awesome Day of Judgment and of spiritual reckoning. "On Rosh Ha-Shanah," says the Mishnah, "all that come into the world pass before Him like sheep that are being counted." The Mishnah quotes the Psalmist who describes God as the supreme and universal judge of all humanity:

"He who fashions the hearts of them all  
Who considers all their works."

(Psalms 33, 15)

It is this motif of passing in judgment before God, one by one, which serves as the basis of the stirring prayer *U-Netanneh Tokef*, and which gives this festival day a solemn character.

## The Calendar

In ancient times, the beginning of each month was determined by the sighting of the new moon. Two trustworthy witnesses who had sighted the new moon would appear before the Sanhedrin in Jerusalem. They were examined carefully as to what they had seen so that no error was made.

If the court accepted their testimony, the Bet-Din would declare "Mekudash" ("the new moon has been sanctified"). The people responded, "Mekudash, Mekudash!" If witnesses did not appear on time, the old month was extended for a day. Based on this declaration, the community would know when to celebrate the ordained festivals that fell during each month.

When the new month was officially inaugurated, flares were lighted on the Mount of Olives. Watchers on Mount Sartaba, 27 miles away, would light a second bonfire as soon as they saw the beacon on the Mount of Olives. Flares were then relayed to mountain peaks in Transjordan, Syria and Mesopotamia. In Babylon, the people from near and far lit torches on the roofs of their houses; so great was the number of flares that "all of Babylon appeared to be a solid mass of flame."

Later, however, the Samaritans out of spite lit bonfires on the wrong day to mislead the Jews. The Sanhedrin, therefore, instituted a messenger relay system. When the Diaspora became too widespread for a relay system to be effective, Jews began to celebrate each Yom Tov for two days, since one of the two days was certain to be the correct day for celebration. This "Second Day of the Diaspora" is still widely observed everywhere, except in Israel. (The Reform Jews in the Diaspora celebrate one day; the second day of the pilgrimage festivals has become optional for Conservative congregations. Rosh Ha-Shanah is observed for two days in Israel, too, since uncertainty prevailed at the beginning of the month.)

The importance of reliable witnesses was evident, particularly since on one occasion a Sadducee purposely misled the Rabbis so that Shavuot would be

celebrated on a Sunday rather than exactly fifty days after the Passover.

We are told that Rabban Gamliel constructed a model of the moon in its various phases on the wall of his upper chamber. He would examine each witness carefully, with the aid of the model, about the relation of the crescent, the hollowed concave side of the moon, to the sun. A witness who testified that he had seen the crescent of the moon facing the sun was obviously in error since this is impossible.

Once Gamaliel and Joshua ben Hananya differed as to the reliability of two witnesses. Gamaliel declared a new month but Joshua wished to defer the new month by one day. Yom Kippur, too, would then be deferred by a day.

Gamaliel angrily proclaimed, "I order you to appear before me with staff and purse on the Day of Atonement as it falls according to thy reckoning."

Saddened by the necessity to violate what he regarded as the true Day of Atonement, Joshua did not know what to do. He was persuaded, however, by Akiva and the other Rabbis to accept the authority of the leader of the Sanhedrin. The only legitimate holidays, they argued, are determined not by the heavenly bodies, but by the proclamation of the court.

We are told by the Mishnah:

*Joshua took his staff and his money in his hand and went to Yavneh to Rabban Gamaliel on the day which fell according to his reckoning on the Day of Atonement. Rabban Gamaliel stood up and kissed him on the head and said to him, "Come in peace, my master and my disciple! My master in wisdom and my disciple in that thou hast accepted my words."*

## Observance of the New Year

The final section of the tractate discusses the shofar and the Rosh Ha-Shanah service. It is noted that originally the shofar was blown on the Sabbath in Jerusalem but not outside of Jerusalem, since handling the shofar might lead to



Sabbath violations. After the destruction of the Second Temple, Johanan ben Zakai ordained that the shofar should be blown on the Sabbath in Yavneh or wherever the Sanhedrin convened.

The manner of blowing the Shofar is prescribed. There were three series of blasts — once after the Biblical verses proclaiming that God is sovereign (Malkhuyot), once after the verses recounting God's remembrance of His creatures (Zikhronot), and once after the verses that allude to the sounding of the shofar (Shofarot). The shofar had to be simple, preferably the horn of a wild goat; the horn of the cow reminding us that the golden calf was forbidden.

The Mishnah, written at a time when Jews were under the Roman yoke, hints that on occasion the sounding of the

shofar was prohibited by the authorities. They feared that the sound of the shofar was a call to rebellion. Undaunted, Jews gathered in pits and in caves and blew the ram's horn. Worshipers were urged at such times to direct their hearts to the sounding of the shofar and to be firm in their faith. They were reminded that when Moses raised his arms toward heaven, when battling the Amalekites, Israelites looked upward to God for salvation and did not lose courage.

The tractate *Rosh Ha-Shanah* consists of four brief chapters. It is not too technical, is readily available in translation, and can be studied by the lay man individually or in an adult class under guidance without undue difficulty. In this small tractate, one finds a description of some of the fundamental laws of a great religious festival.

## MARRIAGE

by Nathan Krinsky, M.D.

A study of ancient Hebrew literature reveals the existence of a comparatively high development of social and domestic life in that ancient society.

From Genesis, Chapter 2:23-24, we learn that after God took the rib from Adam and made a woman from it, and brought her to Adam... the man said: "this is now bone of my bones, and flesh of my flesh; she shall be called Woman (Heb. Ishshah), because she was taken out of Man (Heb. Ish). Therefore, shall a man leave his father and his mother, and shall cleave unto his wife, and they shall be one flesh."

Judaism is basically a family-centered religion; and all teaching throughout life was to make certain that that stable family was maintained. This was stressed and enforced by the Mitzvah, "Honor thy Father and thy Mother." Though Scripture sanctions polygamy, and the Patriarchs, with the exception of Isaac, were polygamous, monogamy - as reflected in the story of Adam and Eve, and as God's Covenant only with the Jewish people is sometimes interpreted - is envisioned as the ideal marital relationship between man and woman.

Building a family fulfills God's wish. It is considered that each Jew is one-half a person; when man and woman unite, there results one who is complete. The Talmud tells us that "A man without a wife is not a whole man" (Yevamot 63a). In Rabbinic teaching celibacy is considered unnatural. It is not he who marries who sins, for according to the Talmud (Kid. 29b) the sinner is the unmarried man who "spends all his days in sinful thoughts."

Marriage is not only for procreation and companionship; it also fulfills one as a person, for as the Talmud states: "He who has no wife is not a proper man. He lives without joy, blessing, goodness... and without peace" (Yev. 62b).

We are taught the concept that marriage is a covenant relationship entered into before God. The Prophet Malachi (2:14) is specific in his statement that "the Lord was witness to the covenant between you and the wife of your youth." Since the family was and is the foundation of Jewish social structure, it is natural that the institution of marriage should have received such particular attention in Jewish law, as we have learned from our

study of the Mishnah Order NASHIM, which deals principally with betrothal, marriage, divorce - and the relations of woman to man.

According to Judaism, marriage is not a ritual, but a contract; yet, as a contract it is of such supreme importance that it is given the title of sanctification - KID-DUSHIN - and is supported by the loftiest ideals and the most exact provisions and regulations (as those of us in the Mishna class can attest).

The Jewish marriage law shows an explicit tendency to elevate marriage from the plane of private contract law to that of morality - marriage is regarded as a social provision of mankind, its purpose being to discourage purely human desires and to contribute to the welfare and advancement of the family, the group, and the nation. Since marriage means the founding of a home, it was naturally observed with great festivity and joy. As one commentator said it, marriage is "the building of joy." And the Talmud calls the child "the staff upon which the mother can lean in her old age."

And speaking of children, brings us to the root of it all; for basic to Judaism's conviction that life is good, is the religious obligation to fulfill the first commandment addressed by God to man: "Be fruitful and multiply, and replenish the earth and subdue it" (Gen. 1:28). Judaism, therefore, does not derogate the sex act per se; but teaches that the commandment is to be fulfilled not through animal-like promiscuity, but within the framework of a properly established, stable family.

It is in this type of a permanent, stable, loving family that children can be reared properly, and educated so that they will grow up to be that ideal, loving, moral and ethical individual that the world needs so badly.

In contrast to what the authors of our Sacred Writings had envisaged, we find in our time that the concept of marriage is changing. Marriage which was once considered a social convention of more or less permanence, lately has become less permanent, and not a social tradition. The institution of marriage is considered ar-



## Sabbath and Holy Day Services

chaic, and the glib, humorous saying, "Who wants to live in an institution" has wide circulation.

We see the many forms of "living together"; or "shacking up"; or just "sharing an apartment"; the ceremony has become devoid of real meaning - if there is a ceremony at all. The religious ceremony has lost its importance, and often is conducted only under strong parental pressure, or as appeasement, and as a concession to lessen the trauma on the parents. There is widespread feeling, that if it doesn't work out, well, "We can get a divorce." Being divorced today is just as acceptable as being married.

Here let me say that though Judaism holds marriage sacred, still it recognizes that a divorce may be necessary when there arises an intolerable situation. Although Judaism permits divorce, it looks upon it with great misgivings, for, as the Talmud (Gotten 90b) states: "The very altar sheds tears for him who divorces his wife with whom he has grown up."

The children in these cases are left confused, feel unloved, become concerned about their future, and are really thrown off balance. The consequences can be dire indeed.

Even for the adult, there must be the feeling of shame, the sense of guilt; the loneliness becomes deadening, and the sadness can be devastating. To the Rabbis the possible development of loose morals was an ever-present matter of concern.

Thus we see the justification for the deep attention that our Sages of old gave to the problem of keeping our basic social structure - the family - intact, and for their efforts, through their laws and regulations, which we studied in NASHIM, to prevent the breaking up of this basic unit.

This article is excerpted from a talk presented by Dr. Krinsky at a Siyyum on April 8, 1984 at the completion of the study of the Mishnah order NASHIM by the Mishnah Fellowship of The Brooklyn Jewish Center, under the guidance of Rabbi Abraham P. Bloch.

### Sunday, September 23

Selihot Services ..... 7:30 am

Selihot (Penitential Prayers) signal us to prepare ourselves for the approaching High Holy Days Season. Upon the completion of the services, all in attendance are invited to partake of breakfast which is sponsored by our Men's Club.

### Wednesday, September 26

*Eve of Rosh Hashanah 5745*

Candle Lighting ..... 6:27 pm

Services ..... 6:30 pm

### Thursday, September 27

*Rosh Hashanah*

Services ..... 7:30 am

Candle Lighting ..... 7:29 pm

Evening Services ..... 7:30 pm

### Friday, September 28

*Rosh Hashanah*

Services ..... 7:30 am

Candle Lighting ..... 6:24 pm

Evening Services ..... 6:30 pm

### Saturday, September 29

*Shabbat Shuvah*

Services ..... 8:30 am

Sidra: HAAZINU

Deuteronomy 32:1-52

Prophets: Hosea 14:2-10;

Micah 7:18-20; Joel 2:15-17

Rosh Hashanah, the beginning of the Jewish New Year, is also the beginning of the Ten Days of Penitence, which end with Yom Kippur. Sincere prayer and meditation help us to experience the reality of the Almighty and to dedicate ourselves anew to the establishment of His Kingdom on earth — the reign of freedom, justice and peace.

Shabbat Shuvah derives its name from the Haftorah of that day which begins with the word Shuvah — "Return," that is Repent.

### Sunday, September 30

*Fast of Gedaliah*

Services ..... 8:30 am

The Fast of Gedaliah commemorates the climax of the disasters that befell the First Jewish Commonwealth in 586 B.C.E.

### Friday, October 5

*Kol Nidre*

Candle Lighting prior to services

Services ..... 6:15 pm

### Saturday, October 6

*Yom Kippur*

Services ..... 8:30 am

Yizkor (Memorial Services) ..... 11:15 am

Neilah ..... 5:20 pm

Shofar ..... 7:15 pm

Yom Kippur Sermons: On Yom Kippur Eve, the sermon by Rabbi Bloch will be preached immediately after the chanting of Kol Nidre.

On Yom Kippur morning, the Sermon by Rabbi Bloch and the President's annual message, by Mr. Benjamin Moskowitz, will follow the Memorial Services.

The Day of Atonement is a day of fasting and prayer when we strive to awaken the latent spiritual power in our souls so that it may become an effective and directing force in our daily conduct.

### Wednesday, October 10

*Erev Sukkot*

Candle Lighting ..... 6:04 pm

Services ..... 6:30 pm

### Thursday, October 11

*Sukkot - First Day*

Services ..... 8:30 am

Candle Lighting ..... 7:06 pm

Evening Services ..... 7:00 pm

### Friday, October 12

*Sukkot - Second Day*

Services ..... 8:30 am

Candle Lighting ..... 6:01 pm

Evening (Shabbat) Services ..... 6:00 pm

### Saturday, October 13

*Shabbat Hol Hamoed Sukkot*

Services ..... 8:30 am

### Wednesday, October 17

*Hosha'na Rabbah*

Services ..... 7:30 am

Candle Lighting ..... 5:53 pm

Evening Festival Services ..... 6:00 pm

### Thursday, October 18

*Shemini Atzeret*

Services ..... 8:30 am

Yizkor (Memorial Services) ..... 10:15 am

Candle Lighting ..... 6:55 pm

Evening Festival Services ..... 7:00 pm

### Friday, October 19

*Simhat Torah*

Services ..... 8:30 am

Evening (Shabbat) Services ..... 6:00 pm

### Saturday, October 20

Services ..... 8:30 am

Blessing of new month of Heshvan

Sidra: BERESHIT

Genesis 1:1-6:8

Prophets: Isaiah 42:5-43:10

### Friday, October 26

*Rosh Hodesh Heshvan (First Day)*

Candle Lighting ..... 5:40 pm

### Saturday, October 27

*Rosh Hodesh Heshvan (Second Day)*

Sidra: Noah

Genesis 6:9-11:32; Numbers 28:9-15

Prophets: Isaiah 66

### Sunday, October 28

Daylight Savings Time ended today  
Remember to turn your timepieces back 1 hour  
Services ..... 8:30 am EST

### Friday, November 2

*Balfour Day*

Candle Lighting ..... 4:32 pm

### Saturday, November 3

Sidra: LEKH LEKHA

Genesis 12:1-17:27

Prophets: Isaiah 40:27-41:16

Following Sabbath Services, the entire congregation is invited to take of Kiddush.

Rev. Friedman will officiate at all Sabbath and Selihot Services. He will be assisted by the Center Choir on Selihot.

## NOVEMBER - A MONTH OF JEWISH AND SECULAR OBSERVANCES

November is replete with many days devoted to Jewish and secular events. The month starts with Balfour Day (November 2), the day when, in 1917, the first recognition was made by a modern nation of the Jewish claim to Palestine as a national homeland.

What started auspiciously came to fruition thirty years later when, on November 29, 1947, the United Nations voted to partition Palestine, and set up a Jewish State. This decision climaxed many years of Zionist efforts.

To keep the Jewish word in front of all, Jewish Book Month starts on November 18 and will continue until December 18.

Let us not overshadow the secular days of this month as they are most important. On Tuesday, November 6, our electorate will have the quadrennial opportunity to elect a President. This is a day not to be overlooked or passed over lightly. There are many questions that will be decided by the outcome.

This important date will be followed a few days later when we observe Veterans Day on Sunday, November 11 (in New York, the observance will take place the following day).

The legal holidays end with a great feast on Thursday, November 22, when we celebrate the traditional day known as Thanksgiving.

There is much we have to be thankful about when you remember the great events that took place in and are observed this month of November.

### CALENDAR DIARIES

Calendar Diaries for 5745/1984-85 are available for the asking at the Main Desk. We are indebted to Riverside Memorial Chapel for its kindness in providing the diaries for our members. The distribution will be made as long as the supply lasts.

RESERVE

**Sunday, October 28, 1984**

**11:00 am**

for our

### ***Annual Meeting***

Annual Report by  
Our President

**Mr. Benjamin Moskowitz**

Refreshments and Entertainment  
Social Hour

### PLEASE NOTE:

Our Legacy Development Committee is ready to assist you or your legal representative to make provision for gifts in your will.

Information can be obtained from our office.



## *New Year Greetings From Officers And Staff*

On the eve of the Jewish New Year 5745, the officers of the Brooklyn Jewish Center extend to all the members and friends of our institution their best wishes for a year of health, happiness and joy. May we, together with all mankind, be blessed with peace and prosperity.

In this hour, as the New Year is ushered in, we, the officers of this institution, take this opportunity of thanking all our members for their devotion and loyalty to our Center. We are confident that with the cooperation of our membership the year 5745 will be crowned with new achievements and success in our work.

On behalf of our community and our people,

*L'Shonah Tovo Tikosevu!*

Benjamin Moskowitz .....President  
Emanuel Cohen .....Hon. President  
Louis Kramer .....Vice-President  
Isaac Franco .....Vice-President  
Harry Leventhal ...Hon. Vice-President  
Meyer Abrams .....Treasurer  
Stanley C. Bresnick .....Secretary

### **From The Center Staff**

The Center Staff extends to the Rabbis, Officers, Trustees, Governors and members of the Brooklyn Jewish Center and their families, cordial greetings and best wishes for the New Year.

### **From The Sisterhood**

The Officers of the Sisterhood extend heartiest New Year Greetings to all of our members and their families. Sisterhood

looks back with pride and satisfaction on its activities during the year 5744 and hopes for an even more successful season in 5745.

*With Best Wishes for a  
Shono Tova Umesuka*

Belle Franco  
Helen Heller  
Bess Machlin .....Presidents  
Anne Bresnick  
Pauline Hurwitz  
Sylvia Kramer .....Vice-Presidents  
Gert Farb .....Recording Secretary  
Bea Shapiro ..Alternate Recording Secy.  
Ann Beris .....Social Secretary  
Molly Markowe ...Corresponding Secy.  
Sylvia Moskowitz .....Treasurer

### **From The Men's Club**

The Officers of the Men's Club wish all its members, families and friends a year of health and good tidings and a year that will bring true peace to our beloved land, to the State of Israel and to all mankind.

We invite each and every one of you to participate in this coming year's events.

May the Lord bless the entire Center, and may we and our families all be inscribed in the Book of Life and Happiness.

*L'Shonah Tovo Tikosevu!*

Archie Levinson .....President  
Louis Kramer  
Dr. Milton Schiff  
Stanley C. Bresnick ....Hon. Presidents  
Isaac Franco  
Charles Marks .....Vice-Presidents  
Max Greenseid .....Financial Secretary



*Mr. and Mrs.*  
*Benjamin Moskowitz*  
*and Family*

92-30 56th Avenue  
Elmhurst, New York

*Greetings for the New Year*

*Mr. and Mrs.*  
*Emanuel Cohen*

10 Plaza Street



**In Memory of**

***Aaron Gottlieb***

**Jack Gottlieb and Family**

*New Year Greetings*

***Mr. and Mrs.  
Jeffrey Aaron  
and Family***

57-68 228th Street  
Bayside, New York

**In Loving Memory of**

***Sarah and Julius Kushner***

Rabbi and Mrs. Harold Kushner  
and Daughter

Rabbi and Mrs. Paul Kushner  
and Children

**In Memory of**

***Mrs. Rose G. Meislin***

From Her Family

*To The Members Of  
The Brooklyn Jewish Center*

*New Year Greetings*

*Mr. and Mrs.*  
*Harry Leventhal*

*Mr. and Mrs.*  
*Julius Leventhal*



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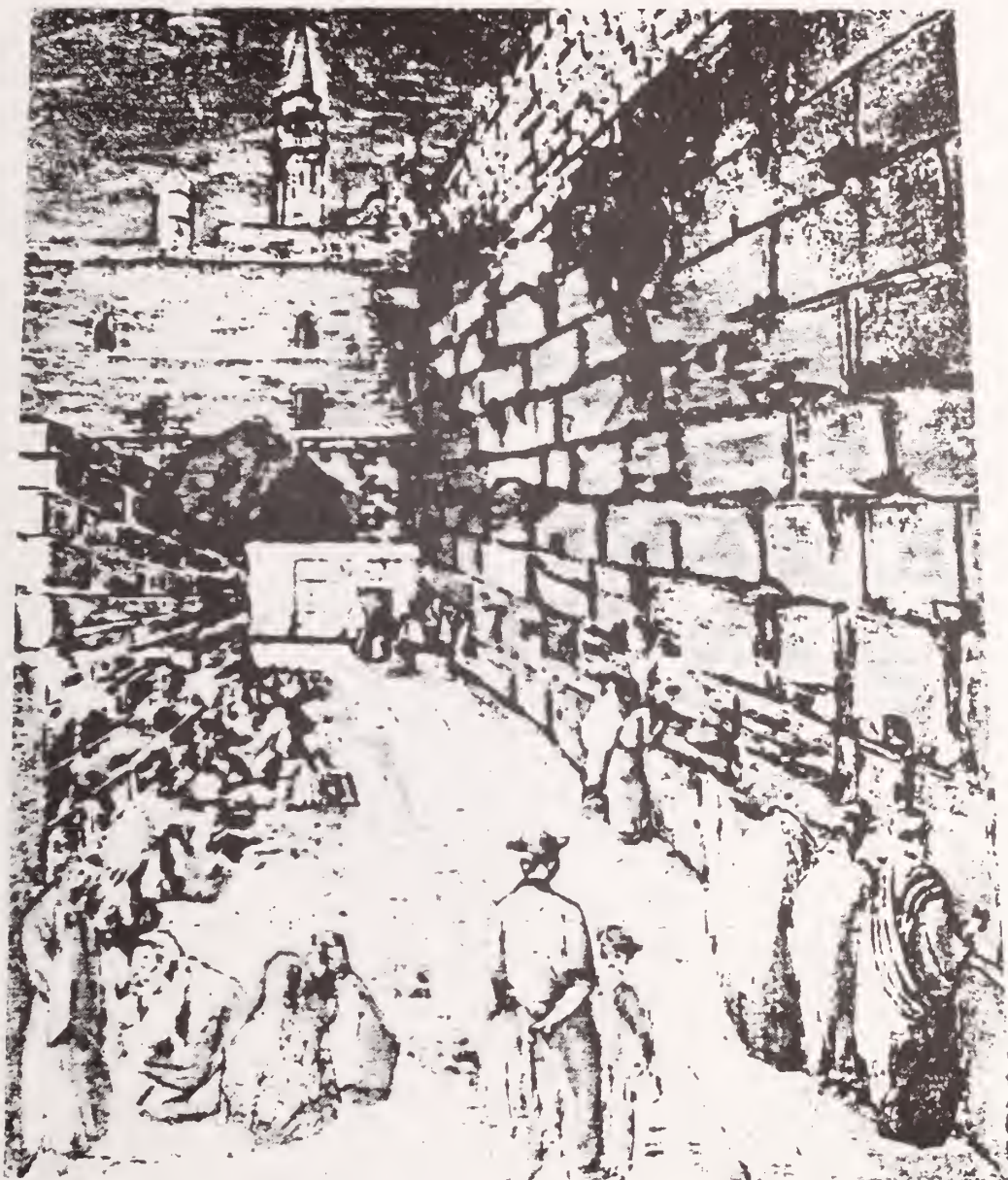
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# *The Brooklyn Jewish Center Review*



A LIVING DEATH OR A DEATHLESS LIFE .....by Rabbi Israel H. Levinthal  
ON THE THRESHOLD OF A NEW YEAR .....by Rabbi Abraham P. Bloch  
MAIMONIDES BOOK OF KNOWLEDGE .....by Rabbi Mordecai H. Lewittes  
THE MITZVOT .....by Dr. Nathan Krinsky  
GIVING .....by Mr. Louis Kramer

*New Year Greeting and Journal Sections*

## NEWS OF THE CENTER

### MISHNA CLASS TO BEGIN ITS 29th YEAR OF STUDY

Our Mishna Class will celebrate the end of its 28th year and the start of the 29th on Sunday, October 13th. Services will be held at 8:30 am, followed by breakfast at 9:15 am, sponsored by Belle and Isaac Franco. Rabbi Bloch will then conduct the lesson that morning. All students will be registered at the time. Classes will continue on the Sundays following: The breakfast on October 20th will be sponsored by Dr. Milton Schiff in loving memory of his wife, Irene. The breakfast on October 27th will be sponsored by Mrs. Kaye Gold in loving memory of her husband, David, who was our Executive Director for many years.

Those of you who wish to sponsor future breakfasts, or to co-sponsor, may make arrangements with Isaac Franco. We suggest that you act expeditiously as our past experience shows no gaps in the schedule. We will try to honor dates chosen by past sponsors for special events in their lives. These, however, must be confirmed without delay to enable the Fellowship to accommodate others who desire those dates.

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*The views expressed  
by the writers in these pages  
are not necessarily those of the Review.*

### CALENDAR DIARIES

Calendar Diaries for 5746/1985-86 are available for the asking at the Main Desk. We are indebted to Riverside Memorial Chapel for its kindness in providing the diaries for our members. The distribution will be made as long as the supply lasts.

RESERVE

**Sunday, November 3, 1985  
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### *Annual Meeting*

Annual Report by  
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Refreshments and Entertainment  
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### PLEASE NOTE:

Our Legacy Development Committee is ready to assist you or your legal representative to make provision for gifts in your will.

Information can be obtained from our office.

### ABOUT THE COVER...

The depiction is a painting of Israeli artist Joel Rohr and shows the artist's conception of the Western Wall. Rohr was born in Poland and has traveled over the world. While in Israel, he served as a soldier, was a farmer and a kibbutznik. The painting hangs at the Daroff House in Philadelphia.



# GIVING

## A LIVING DEATH OR A DEATHLESS LIFE

by Rabbi Israel H. Levinthal

If my memory serves me correctly, it is nigh onto a half century that I have been attending services here at the Center. Nearly all that time has also been devoted to some form of service to make the wheels move smoothly and thus enhance our religious services.

I heard Rabbi Levinthal deliver many a sermon, some of which stick in my mind. His reputation was then world-wide. This I personally can attest to, as my "association" with the United States Army took me to many lands where both the Atlantic and Pacific lapped the sands of the seashores. Whenever I mentioned his name, the chaplain would invariably say, "Oh, yes, of The Brooklyn Jewish Center."

There was one lesson he taught us that sank into the marrow of my existence, and that was tzedekah - giving of your heart. There are many people who never learned the lesson until it was too late.

I have run across such persons and have tried to steer them into the paths taught to me by my parents and the Rabbi. Thus, when someone needs guidance along these lines, I have been successful in steering them into the right direction. Imagine coming across a person who rarely gave, despite substantial holdings. Yet, when the end of days comes to such starved individuals, with help, the assets go where they can do the most good, even though the granary was chock full with no one to bestow the grain upon until the days are over.

It makes you feel good when you have learned early and can impart these feelings to others. We had a good teacher. May we always remember and practice his teachings.

On this sacred day, perhaps the most solemn moment is reached in that touching Memorial Service which we have just recited for our dead. Once again we recall the love, the affection and the devotion that we enjoyed when our departed ones were alive. Once again we fulfill the rabbinic interpretation of the Biblical command: "Honor thy father and thy mother;" i.e., "We are to honor them in life and we are to honor them in death."

But simply remembering our dead is not the greatest honor that we can bestow upon them. Honor them we can and we shall, if we make good use of this hour by reflecting upon what their death as well as their life ought to mean to us. Honor them we shall if we furthermore ask ourselves the question what life, as well as death, means to us. This breathing, eating, feeling, yearning, thinking, suffering, planning—what does it all mean, what is it for, what are its ultimate purposes and aims? Tolstoy spoke truly when he said: "In the reply to that question lies the essence of every religion. The essence of religion consists solely in the answer to the question: "Why do I live, and what is my relation to the infinite universe around me?"

Paradoxically speaking—and paradox has become the fashion these days—I might say that we can best learn to understand life if we will first learn to understand death! And the Jew, as we shall soon see, has learned this truth and therefore lays so much emphasis upon a proper understanding of death; therefore

*"When I remove from Thee, O God,  
I die whilst I live; but when  
I cleave to Thee, I live in death."*

*-Jehudah Halevi*

our religion enjoins us on all our festive days to recite the *Yizkor* or Memorial Prayer for our dead, so that thinking of our dead we may come to think of death, and thinking of death, we may learn to understand the meaning of life.

On the New Year, especially, our thoughts unconsciously turn to that subject. We then seem to fear death, and we come to the Synagogue and pray to our Father in Heaven: "*Zik'renu L'Hayim*"—"Remember us and grant us that greatest of all gifts—life!" That is our common desire, our one dearest wish. Indeed, the Jew has been accused of laying undue stress upon this earthly existence; he is said to have an exceptional dread of death, and his liturgy, for these sacred days more particularly, has been charged by certain writers with encouraging this feeling. Someone has even wittily declared that if ever a remedy should be discovered by which people would not have to die, the ministers would have to retire and the houses of worship would have to close their doors.

I trust that this is not the feeling which prompted you to seek God this morning. I am sure that you came here solely for the purpose of pledging your allegiance to the God of Israel, to crave His love, and to seek His forgiveness for past failures and His help for noble living in the year to come.

Whenever I think of those who become religious only when they are reminded of death, I cannot help but think of the story that is told of the preaching friar, who

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This sermon was preached by Rabbi Levinthal on Yom Kippur, September 10, 1921. It is published in the Rabbi's book, "Steering or Drifting—Which?" in 1928 by Funk & Wagnalls Company.

*This article was selected to commemorate  
the third Yahrzeit of Rabbi Levinthal.*

*Louis Kramer*



one day saw at Damascus an old woman carrying in her right hand a brazier containing fire, and in her left hand a vial of water. The friar asked her, "What are you going to do?" She answered that with the fire she wanted to burn Paradise and with the water to extinguish Hell. And he asked her, "Why do you want to do this?" "Because," she replied, "I do not want anybody to do good for the sake of gaining Paradise as a reward, nor for fear of Hell, but simply for love of God." It is a story which only paraphrases the Rabbi's command: "Be not like servants who minister to their master upon the condition of receiving a reward."

But let us return to our theme. There are three different views held by different people concerning death, and these three views influence the lives of those who hold them. The various views of death will give to us three conceptions of life as they are entertained today. These opinions may be fittingly designated by the three Hebrew terms by which our last resting place, the cemetery is known.

The Hebrew language is rich in synonyms. There are so many words, apparently, meaning the same thing; and yet upon close examination you will find there is a shade of difference that distinguishes them. In no case is this better illustrated than in the Hebrew designation of our final resting place. It is known as the "*Beth Hak'voroth*," the Graveyard; it is known, too, as the "*Beth Olom*," the Eternal Abode, and it is also known as the "*Beth ha-Hayim*," the House of Life.

These three terms do not denote merely a difference in verbal expression; they represent three philosophies of thought and action, three views of life and death current among our own people.

To a great many of our people, death represents a "*Beth Hak'voroth*," a multitude of graves—graves that put an end to the farce or tragedy called life. For them the dust which covers the flesh ends all, and that is the reason why death cannot influence their lives for good. They do not believe that death is a change from one life unto another. To them nothing is eternal but death. They do not believe in immortality, in whatever form we may

understand that term, and hence their conduct consists not in aspiring to achieve the eternal verities of life, but simply in seeking to get all the physical pleasures and joys possible out of this world. Believing that death is the "*Beth Hak'voroth*," they turn their hearts and their souls into a "*Beth Hak'voroth*"—into a cold, lifeless grave where lie buried all the finer, nobler aspects of life. They hanker after selfish indulgence and position at any cost, they store up goods for this world only, they lack all spirituality. Yea, if death is the "*Beth Hak'voroth*," if the grave is to end all, if nothing is to remain behind, if the good we do does not live after us, then life is certainly not worth living. If there is to be nothing but this life, this existence of the body, then "Eat, drink and be merry, for tomorrow we die" is not only the philosophy of the Epicurean, but the temptation of the most wise and frugal and self-restraining of men.

But if there is another kind of life, if all our labor has this value in it, that while a man is building up his outward estate, it is certain that the man himself will live, no matter what becomes of his property and his possessions, then all his endeavors have endless scope, and his life becomes redeemable and radiant. If we see life, in Spinoza's phrase, "under the aspect of eternity," as the training ground of our imperishable souls; if we understand by life not years, but the service which is to glorify them; not a space in which to do our own pleasure, but God's; not an opportunity merely for heaping up riches or getting enjoyment, but for transfiguring these activities into the means of self-ennoblement; if we understand by death not the "*Beth Hak'voroth*," but the "*Beth Olom*," the abode of the eternal soul, whence it may continue to shed its beneficent luster, then indeed does life become worth living.

And those of us who look upon death as the entrance of the soul into a higher, eternal existence, strive so to mould our conduct that our good deeds may render us immortal. This difference between the "*Beth Hak'voroth*" and the "*Beth Olom*" conceptions of death is the distinguishing line between the savage and the man of true civilization, between the man who is

but a higher form of the beast, and the man who is angelic, God-like; between the man who lives only for today and the man who lives with the thought of immortality ever before him. The savage, for instance, cares little for the future. He lives for today, and in every today he lives for the hour. Time is of the least importance to him. The barbarian again differs from the savage in this, that he lives today for tomorrow, perhaps, but not for next year. The semi-civilized man lives for next year, but only for the year or a few years. The civilized man begins to live in the present for the future. And the Jewish civilized man begins to live with a sense of the forever. His heart is not a "*Beth Hak'voroth*," a cold, cruel grave, but a "*Beth Olom*," an abode for the eternal blessings of life—the source whence spring the cravings for immortal life.

And yet, though this should be the distinguishing trait of the Jew, it is tragic to behold how many *Beth Hak'voroth* people there are! How many who, though they walk and talk, and eat and drink, are really not living at all, but dead—walking corpses! It is startling when you come to think of it, how many dead men and dead women there are in the world today. In saying this, I am speaking not of dead bodies in the parlors of undertakers and in the graves of cemeteries, but of the men and women who are walking the streets of this great city, resting in its myriad homes, entering its theaters and churches, thronging its crowded ways of business and pleasure. Nine out of ten of these persons are not alive at all, but dead. They have eyes, but they see not; they have ears, but they hear not; they have minds, but they do not understand; they have hearts, but they do not love; they have souls, but they see no visions and dream no dreams. Living *Kvorum* they are! They have the reputation of being alive, but they are really dead! The Rabbis see them in their true light when they tell us that "The evil doers, even while alive, may be termed dead."

In contrast to these, there are men and women who look upon death as the *Beth Olom*, the entrance to eternity, and who, therefore, turn their hearts and their souls into living fountains of eternal spiritual life. They devote their lives to the uplift of their fellow man, they support every

noble undertaking, they assist, financially and morally, charitable, educational and religious institutions; their whole being is inspired by noble ideas and sacred ideals. To such men and women, life does not mean a road to the *Beth Hak'voroth*, but an opportunity to gain entrance to the *Beth Olom*, the life that is eternal. These men, though their bodies are covered by the dust, are not dead, but live on in the hearts of their fellow men. their good deeds remain unforgotten and cherished memorials of their existence. How truly the poet speaks who sings:

*"When I remove from Thee, O God,  
I die whilst I live; but when  
I cleave to Thee, I live in death."*

On such a day as this, then, how blessed is the truth which comes to us: that we are not as the beasts that die, that we are as the gods that live! That for which we were made is immortality. Our journey is not to the grave. It is for us to make the grave not the end of our existence, not the *Beth Hak'voroth* which shall bury our last memory, but the gateway to a higher life—a life urging mankind on to noble thoughts and glorious deeds.

I said there is still a third term by which man's last resting place is known—the *Beth ha-Hayim*—the House of Life. It sounds strange, does it not, to call a cemetery a place of life. And yet, that name represents the grandest, the noblest conception of life and death—one which, to us Jews, must appeal supreme. We, if we so will, can not only live on to eternity by the memory of our good deeds, but we can live on by causing those good deeds to be continued after we are gone. We can live on even though our bodies have entered their eternal abode. The Rabbis explain this truth when they ask, "Why does the Bible, in recording David's death, say: 'And David slept with his fathers?' Why does it not say: 'And David died?'" "Because," reply the wise masters, "David left a son who walked in the good ways of his father, and who continued his noble deeds; therefore, David was really not dead, but lived on through the good deeds of his son."

And again, describing the opening ceremony at the dedication of the first Temple, when Solomon, bearing the Ark

on its way to the Holy of Holies, cried out: "Lift up your heads, O ye gates, and be ye lifted up, ye everlasting doors; that the King of Glory may come in," the Sages, in a remarkable legend, tell us that the gates only opened when Solomon first brought the ark wherein lay the body of his father, David. "In that moment David came back to life," the Sages say; "for did not David himself say: 'O Lord, Thou broughtest up my soul from the nether-world; Thou didst keep me alive, that I should not go down to the pit.'" In this mystical language, the Rabbis emphasize the truth that David, though buried, found death a *Beth ha-Hayim*, because Solomon, carrying on his father's work, fulfilling his father's mission, realizing his father's dream and hope, lifted David out of *Sheol* and gave new life to his soul. David came to life again in that hour!

Yea, we live again in the lives of our children, and if our children live our lives, then the grave is for us a *Beth ha-Hayim*, a place of life, for we cannot die; we live again in them and through them.

If it is true that there are so many people who are dead though their bodies give the semblance of life, how many are there who, when the grave shall receive their mortal remains, shall indeed remain dead, without even a remembrance of their life to succeed them? When we see so many of the children of our day, the life they lead, the ideals that permeate their beings, when we see how far estranged they are from the religious teachings of their ancestors, we may indeed be concerned with the knowledge of what the future has in store for us.

You remember the Biblical tale, how the blind Isaac wanted to bestow his blessing upon his favorite child, Esau. "And he said: Behold now, I am old, *I know not the day of my death.*" Something evidently worried our father Isaac. He wanted to know what the day of his death would mean to him—whether death for him would be the *Beth Hak'voroth* or the *Beth ha-Hayim*. But when Esau appeared before him with the delicacies prepared to delight his palate, you recall that the Bible says: "And Isaac trembled very exceedingly." A sudden fear took hold upon him; and the Rabbis, commenting upon this scene, tell us that

"when Esau entered, the *Gehenna*, the jaws of hell, opened before him." What mean these strange words? Simply this, that Isaac, even though he was blind, suddenly saw clearly what would happen to him if Esau was to be his spiritual successor. "I see the *Gehenna* before me!" He saw that death would mean for him not the *Beth ha-Hayim*, not an opportunity to live on through the life of his child, but a *Beth Hak'voroth*, burying every vestige of his life and his work.

And so too does the message come to us. Many of us, too, can see the *Gehenna* open before us as we contemplate the lives of our offspring. Let us then take to heart the inspiring lesson that the Memorial Service brings to us. We want to honor our dear ones. We want to show them how great is the love we bear for them. Who of us would not give our all to bring them back to life? Do you want them to live? Then live their lives! Practice their goodness, their virtue, their piety; emulate their Jewishness, their love and their sacrifices for their God and their people, and they will live—their death will be but the entrance to a *Beth ha-Hayim*, to a real, vital, throbbing life. Your words uttered in prayer will be realized. God will in truth "bind their souls in the bond of life."

Thus, then, does this service speak to us. Do not be the *Beth Hak'voroth* Jew—the Jew who has turned his heart into a grave for all that is good and beautiful and holy in life—but rather the *Beth Olom* Jew, the Jew who lives with a sense of eternity, as the child of an immortal God, for the end that the eternal truths and blessings of life shall prevail.

Let us pray for life, but a life that shall not end with the grave, a life that shall continue to eternity, through its nobility of character, through the service it renders its fellow men. But, above all, let us strive to turn death into a *Beth ha-Hayim*, by living nobly ourselves and by teaching our children the kind of life they ought to live. So that, when we shall have gone the way of all flesh, we too may find our reward in the faith that "God will redeem my soul from the grasp of the grave, for He will receive me!" Amen.



# ON THE THRESHOLD OF A NEW YEAR

*by Rabbi Abraham P. Bloch*

American Jewry enters the New Year saddled with serious problems which cannot be ignored. It would be folly to rely on the folk adage - "Time solves most problems." The solution of time may spell either resolution or dissolution. Thus we are never sure whether time is our ally or our enemy.

The viability and security of Israel is still the primary concern of Jews in the Diaspora. It is true that the unprecedented elation and pride which greeted the birth of the Jewish state has gradually given way to a debilitating state of anxiety. The burdens of the average Israeli, the price of maintaining national independence, are constantly on the increase. In terms of loss of life, a deteriorating economy and the drain of emigration, the outgoing year has brought no relief.

Yet the outlook is by far not as bleak as is perceived by Israel's enemies. Israel is coping, though painfully, with its many problems. The peace treaty with Egypt has survived despite the strains of the Lebanese war. The swollen power of oil-rich Arabs has declined. American support of Israel, economic and political, is on the rise. The financial assistance of world Jewry, awash with its own concerns, has not slackened, nor is it likely to diminish in the future.

The visit of President Reagan to the German military cemetery at Bitburg, regrettable as it was, has had the beneficial effect of reminding the world and the German people that the vile deeds of Hitler, with the acquiescence of the majority of the nation, will not be forgotten. Mankind does not have the moral right to forgive the guilty, nor must it permit the innocent to forget. The emotions aroused by the President's visit are a reminder to present and future German generations that even though they are not guilty by association they must forever recoil with horror from the memory of the Holocaust.

The attention of world Jewry has in the

past year increasingly focused on what has become its uppermost concern, the survival of Judaism. The disease is assimilation; the symptom, intermarriage. The percentage rate of intermarried first generation Jews (foreign born) has doubled in the second generation and quadrupled in the third. This points to a geometric progression that is alarming, to say the least.

The problem of our religious survival has for too long a time been the exclusive concern of religious organizations. Our national lay bodies were mainly preoccupied with social and welfare problems, and, above all, with defense against anti-Semitism. The mounting inner crisis has finally affected communal assessments of priorities. Larger proportions of community funds are diverted to Jewish educational and religious institutions. The problems of Jewish singles is receiving greater attention.

To make a dent in the ravages of assimilation, the Jewish community must pool its financial and leadership resources. Only a joint effort of all our diverse religious groupings can hope to slow the rate of attrition. Unfortunately, recent developments have widened the gap between the different religious elements of Jewry. This bodes ill for any potential of friendly cooperation. Right wing Orthodox elements, currently in the ascendancy, are opposed to joining efforts with non-Orthodox for fear of lending validity to those groups. The recent approval by the Conservative of women rabbis has further widened the gap to a point where even the centrist in the Orthodox camp no longer wish to cooperate with the Conservatives in matters of religion. The fact that the names of Reform women rabbis who officiate at mixed marriages appear with greater frequency in the press is a further handicap to cooperation.

The Orthodox claim, with considerable justification, that the only solution to assimilation is Orthodoxy. They point out

that Orthodox families have fewer intermarriages than Conservative and Reform. They also point to the net of Day Schools which have strengthened the religious consciousness of a growing number of Jewish youth. What about the non-Orthodox Jews who constitute a majority of American Jewry? Many serious Orthodox leaders are concerned with this problem. Others, however, claim that they must concentrate their attention on strengthening Orthodoxy. All effort invested in the other segments of Jewry is merely a palliative and a waste. This division within Orthodoxy weakens the effectiveness of its contribution to a solution of the problem of assimilation.

The Conservative and Reform movements suffer from an inner structural weakness. Whereas the Orthodox leadership presides over a following committed to Orthodoxy, the majority of Conservative and Reform Jews are not committed to the principles to which their movements subscribe. For example, Kashruth and Sabbath observance, proclaimed tenets of the Conservative movement are ignored by much of the membership. Attendance at worship services, stressed by the Conservative and Reform, are mainly observed in the breach. Under such circumstances, the leadership can exert little influence over its following. The force of tradition became circumscribed by limitations imposed by the discretion and choice of individual congregants.

It is easy and tempting to say that the solution lies in the adoption of Orthodoxy by the entire Jewish community. That, however, is merely wishful thinking. We have yet to prove that in a cultural democratic society, with a rigid separation of church and state, Orthodoxy can remain the dominant religious force of the Jewish community.

The combined membership of the principal three religious groups falls short of the total of American Jews. There is a large mass of unaffiliated Jews with

various degrees of adherence to Jewish traditions. Some maintain an informal affiliation with the synagogue; others have become completely estranged. The organized religious community has lost all contact with them and remains impotent in the face of unbridled assimilation.

The danger of assimilation is so great that we cannot afford the luxury of watchful waiting. Certain prerequisite conditions must prevail before we can hope to make a contribution, however modest, to the survival of the Jewish community at its present level.

The most pressing need for consensus is in the definition of who is a Jew. Orthodoxy by its very nature is unable to deviate from traditional guidelines which determine the question of Jewish identity. A Jew is one born to a Jewish mother or converted to Judaism in accordance with halachah. The price of unity in this sensitive area is an acceptance by all groups of the maximal demands of Orthodoxy.

Another sensitive area is the definition of what constitutes a religious marriage and divorce. Here again the Orthodox have very little leeway for compromise. For the sake of unity, the maximal demands of this group will have to be met. A failure to attain unanimity will

further fragmentize the community into separatist sects.

Agreement on the previous points will pave the way for the establishment of a centralized conversion bureau to oversee all conversions. The bureau will be under the auspices of all religious groups.

Rabbinic bodies must exercise greater discipline over their memberships to prevent flagrant abuses by individuals who disregard policies adopted by the national body. This is particularly true of rabbinic participation in religious ceremonies of intermarriages.

Will the elimination of rabbinic participation reduce the number of intermarriages? Hardly so. It will, however, strengthen the moral force of rabbinic bodies in combatting assimilation.

The achievement of a united religious voice is a precondition to the next step, the establishment of a national body composed of religious and lay representatives, to deal exclusively with the problem of assimilation. There is much that can be done on a national level through educational campaigns and the employment of disciplinary measures.

The time to act is now!

# MAIMONIDES BOOK OF KNOWLEDGE

by Rabbi Mordecai H. Lewittes

The world is now celebrating the 850th anniversary of the birth of Maimonides or Rambam (*Rabbi Moses ben Maimon*). Moses' father, Maimon (Benedict) ben Joseph, was a distinguished Dayyan or judge in Cordova. From him the son acquired a profound love of learning; Moses mastered both Talmud and the philosophy and medical science of his day.

For the layman much of Rambam's work is inaccessible or too abstract. His Code (*Mishneh Torah*), however, is available in various translations and not too difficult to follow. The "Book of Knowledge," for example, first of the 14

books that constitute the Code, has recently been published in paperback with a new translation by Dr. Helen Russell and Rabbi Jacob Weinberg (N.Y.: Ktav Publishing, 1983).

The first treatise of "The Book of Knowledge" deals with the foundations of the Torah. The basis for the Torah is to know "that there is a primary reality," one and incorporeal, who is the cause of all existence. Those who question Biblical expressions such as "under His feet," "the finger of God," "the hand of the Lord," should realize that these expressions are metaphorical. The Torah speaks the language of men (*Dibberah Torah Ki-leshon Be-ney Adam*).

It is a positive commandment to love this great and awe-inspiring God. When man contemplates God's works he realizes that he is only a minute creature capable of but a little knowledge in the presence of perfect knowledge. In obeying God's commandments one is guided by the teaching "Live by them." One should violate even the Sabbath and Yom Kippur if there is a threat to life. The only exceptions would be a decree to violate the prohibitions against idolatry, immorality and bloodshed where death is preferable to transgression.

Moses received the Torah at Mt. Sinai. We accept his prophecies not because of any miracles he performed but because our ancestors were witnesses to the revelation. So, too, if a prophet arises among us it is not necessary for him to deliver a sign. He must advocate the Lord's service in obeying the commands of the Torah and his predictions must meet the test of truth.

The second treatise is called "Discernment." Here the Rambam advocates the golden mean. "The right path is the middle path." One should not be a miser or a spendthrift. One should avoid gluttony and drunkenness but not go to the other extreme of asceticism. One should not say, "I shall remove myself to the other extreme and not eat meat, not drink wine, not marry, not live in a pleasant place, and not dress nicely, but in a sack of worse wool." Maimonides quotes with approval the Talmudic saying that one should spend less on food than he can afford, dress in keeping with his means, but be especially generous in providing for his wife and children.

One may not take revenge. Let us suppose one says to his friend, "Lend me your axe" and he refuses. The next day the friend has need of an axe. One may not say, "Just as you refused me so I refuse to lend to you." That would be taking revenge.

So, too, one may not bear a grudge in his heart but must gently rebuke his neighbor, where necessary, with words of love.

Most famous section of "The Book of Knowledge" is treatise three called "The



Study of the Torah" One is obligated to teach his children and grandchildren and to study throughout one's life. A lover of Torah must work and not depend on charity.

Every Israelite has a duty to study whether he is poor or rich, whether healthy or suffering, whether young or very old and in failing strength, even if he is poor and supported by charity or begs from door to door. Even if he is a married man with a wife and children, it is a duty to set aside time to study day and night, as the verse says: "Thou shalt meditate therein day and night." (Joshua 1, 8)

Women may study but are not required to do so. (Unfortunately, Maimonides shared the almost universal prejudice against women that prevailed until modern times.) He himself frequently stated that he does not claim to be always right and therefore welcomed criticism — this is one area where he is vulnerable.

A city in which there is no school should be ostracized. Children should be enrolled at the age of six years. 25 children may be assigned to one teacher. A teacher may not punish in anger but he may use a little strap. The teacher sits at the head of his students who surround him in a circle. The teacher may not sit on a seat and the pupils on the ground; either all sit on seats or on the ground. One need not be ashamed if his classmates learned the first or second time and he had to repeat many times. "One who is easily ashamed cannot really learn." One rises in the presence of his teacher and mourns for him at his death by rending his garment.

The fourth treatise is called "Idolatry." 51 prohibitions in the Torah against idolatry include necromancy, spiritualism, consulting omens, astrology, tattooing, or cutting the flesh in mourning. Maimonides would have severely rebuked the believers in horoscopes in our own day and those rulers — all too frequent both in the Orient and the West — who consult astrologers before making political decisions. The emphasis, as in his other writings, is on reason rather than superstition.

Maimonides did not regard Christians or Moslems as idolaters. Furthermore, throughout his works, he cites with approval the statement in the Tosefta, "The righteous among the nations of the world have a share in the world to come."

The final treatise in "The Book of Knowledge" is called "Repentance." Since the Temple is no longer standing "there is nothing left but repentance." The Day of Atonement atones only for those sins that are between man and God, but sins between man and his fellow men are never pardoned unless there is full restitution and pacification. "Even if he has only provoked his neighbor in words, he must make peace and entreat him until he forgives." The one who had been wronged ought to forgive with a whole heart and a willing spirit.

The shofar blown on Rosh Hashanah is a call to repentance. It is symbolic, as if saying:

*"Awake ye sleepers from your sleep... Examine your needs and turn in repentance and remember your Creator... Look to your lives, improve your ways and deeds and let each one abandon his evil ways and bad thoughts. Therefore it is necessary for each man to regard himself all the year round as balanced between innocence and guilt. Similarly the whole world is balanced between innocence and guilt. If a sinner sins, he may bring down himself and all the world on the side of guilt and so cause destruction. He who observes a precept may bring himself and the whole world onto the side of virtue, and so gain salvation and deliverance for himself and them."*

The lay readers might do well to begin his study of Maimonides with the Russell and Weinberg translation. Here one finds the basic themes of love of God, the need to preserve life, the pursuit of the "middle path," the priority of Torah, the importance of reason and avoidance of idolatry and superstition, and the importance of repentance and forgiveness.

Maimonides refused to interpret the Bible literally. "The Bible speaks the language of man." One might add that the Bible appeals to the heart and mind of man.

## THE MITZVOT

by Nathan Krinsky, M.D.

It has been said that the uniqueness of Judaism can be found in the commandments, for the basic elements of Jewish law, which cover the full range of human experience, are found in the Mitzvot, the commandments of God. In the Mitzvot of the Torah are found the guidelines to the full expression for the ethical requirements and religious concepts. It is through them that the Jewish ideal of morality and its commitment of faith are made part of the reality of life.

The commandments are the "divine blueprint" for the ideal life. They provide a divinely-ordered way-of-life for man's existence, developing through them ethical concerns for his fellowman and pointing his spiritual life towards the service of God.

Judaism has always stressed the observance of the divine commandments as a prime obligation incumbent upon every Jew. It has been taught that "The Almighty sought to give merit to (or refine) Israel, hence he multiplied for them the Torah commandments." In our studies in our Mishna class we have tried to achieve a clear understanding of this multiplicity, and the manner in which the Sages gave meaning and value to the Mitzvot.

Questions have been raised, asking, "What is a Mitzvah," and, "What is its fundamental intent?" To define it merely as a "command," or even to state that it is "God's command," seems to be too simplistic and unsatisfactory; for as one author brought out by quoting various learned authorities, there goes with the obedience a spirit of "communion with God"; a feeling of great joy, and as Nachmanides saw in the Mitzvah performance, "a state of ecstasy." Maimonides believed that the Mitzvah acts as prophylactic against the Yetzer-ha-rah (man's evil intuition. In our own time, the late Chief Rabbi of the State of Israel, Abraham Isaac Kook, also believed that, by obeying the moral laws, men were actually doing the will of God.



Involved in the study of the Mitzvot is the question: What value or purpose is there in the practical observance or intellectual analysis of those Mitzvot that seem to be outdated and no longer applicable? These questions have been asked of me in our Mishna class many times. The answers require careful and deep thought; we have touched upon them in our previous discussions, and we shall touch upon them again as we continue our class study. It will take us too far afield, in space limits, to treat this subject at this time.

However, in brief it may be said that these laws were promulgated primarily to establish a society based upon justice and righteousness, and to lead to a perfection of man's soul, which is attained, as Maimonides stated, "by training in faith and by imparting true opinions."

A study of the Mitzvot, particularly those which may appear not to be applicable in our time, does inform us of the nature of the society of our biblical ancestors, of what they thought and believed, and of how they attempted to cope with their problems — always with their sight on the will of God.

And even today there are those who agree with Maimonides that when the rationale of a particular Mitzvot is not readily apparent, or the Mitzvot may appear useless, the error lies not with the Divine law, but with the individual who is not yet intelligent enough to understand the ways and works of God.

In ancient times there arose the question, "How many Mitzvot in fact are there?" A cursory study of the Torah would lead one to believe that there are several thousand. However, a casual remark made by one of the Sages in the Talmud caused quite a lot of discussion and perhaps confusion. Rabbi Simlai (B. Makkot 23b) stated that 613 Mitzvot were given to Moses on Mt. Sinai. These consist of 248 positive commandments, corresponding to the number of components of the body, and 365 negative commandments, which correspond to the number of days in the year. Each part of his body urges man to do good; every day of the year he is warned against committing sin.

If, as was said above, there are more than 613 commandments, which 613 did Rabbi Simlai have in mind? Certainly, he was not specific; and this caused great differences of opinion. However, it seems that most enumerations are in agreement with the calculation of those of Maimonides.

One soon learns that if in the area of enumerating the acceptable Mitzvot there is great discussion, this is even more so when one reads about the differences of opinion regarding whether it is necessary or even permitted to find reasons for the Mitzvot — the ta'amei ha-mitzvah (the reason or rationale for the Mitzvah). These range from the need to understand, and the need to keep involved the more knowledgeable and inquisitive who want to delve deeper and to know more — to those who believed that it was not necessary to know, and that it should suffice that the commandments were given by God. ("Va-Yomer Ha-Shem").

One current author, Rabbi Abraham Chill, makes the plea that if in our studies, in our Ta'amei ha-mitzvot — there may be a rationale that is unappealing, then the student should not quickly assume to himself the monopoly of wisdom and reject that rationale. Humility, he writes, is an indispensable characteristic of the true student and scholar. What may appear irrational today, may become clear, lucid and thoroughly acceptable tomorrow.

He believes that beneath the surface of the Mitzvot lie depths of meaning to exercise the mind of the *thinking Jew*.

I believe that we have found this to be so, and that we shall continue to find it to be so.

(Adapted from a talk given by Dr. Nathan Krinsky to the class of the Mishnah Fellowship of The Brooklyn Jewish Center.)

# Sabbath and Holy Day Services

## Sunday, September 8

Selihot Services ..... 7:30 am  
(followed by Schachrit Services)

Selihot (Penitential Prayers) signal us to prepare ourselves for the approaching High Holy Days Season. Upon the completion of the services, all in attendance are invited to partake of breakfast which is sponsored by our Men's Club.

## Friday, September 13

Candle Lighting ..... 6:49 pm

## Saturday, September 14

Services ..... 8:30 am  
Sidra: NITZAVIM  
Deuteronomy 29:9-30:20  
Prophets: Isaiah 61:10-63:9

## Sunday, September 15

*Eve of Rosh Hashanah 5746*  
Candle Lighting ..... 6:46 pm  
Services ..... 6:30 pm

## Monday, September 16

*Rosh Hashanah*  
Services ..... 7:30 am

## Monday evening, September 16

Candle Lighting ..... 7:48 pm  
Services ..... 7:30 pm

## Tuesday, September 17

*Rosh Hashanah*  
Services ..... 7:30 am  
Rosh Hashanah, the beginning of the Jewish New Year, is also the beginning of the Ten Days of Penitence, which end with Yom Kippur. Sincere prayers and meditation help us to experience the reality of the Almighty and to dedicate ourselves anew to the establishment of His kingdom on earth — the reign of freedom, justice and peace.

## Wednesday, September 18

*Fast of Gedaliah*  
The Fast of Gedaliah commemorates the climax of the disasters that befell the First Jewish Commonwealth in 586 B.C.E.

## Friday, September 20

Candle Lighting ..... 6:37 am

**Saturday, September 21***Shabbat Shuvah*

Services .....8:30 am  
 Sidra: VAYELEKH  
 Deuteronomy 31:1-30  
 Prophets: Hosea 14:2-10;  
 Micah 7:18-20; Joel 2:15-17

Shabbat Shuvah derives its name from the Haftorah of that day which begins with the word Shuvah - "Return" that is, repent.

**Tuesday, September 24***Kol Nidre*

Candle Lighting .....prior to services  
 Services .....6:30 pm

**Wednesday, September 25***Yom Kippur*

Services .....8:30 am  
 Yizkor (Memorial Services) . 11:15 am  
 Neilah .....5:30 pm  
 Shofar .....7:30 pm  
 Yom Kippur sermons: On Yom Kippur Eve, the sermon by Rabbi Bloch will be preached immediately after the chanting of Kol Nidre.

On Yom Kippur morning, the sermon by Rabbi Bloch and the President's annual message, by Mr. Benjamin Moskowitz, will follow the Memorial Services.

The Day of Atonement is a day of fasting and prayer when we strive to awaken the latent spiritual power in our souls so that it may become an effective and directing force in our daily conduct.

**Friday, September 27**

Candle Lighting .....6:25 pm

**Saturday, September 28**

Services .....8:30 am  
 Sidra: Deuteronomy 32:1-52  
 Prophets: II Samuel 22:1-51

**Sunday, September 29***Eve of Sukkot*

Candle Lighting .....6:22 pm  
 Services .....6:30 pm

**Monday, September 30***Sukkot - First Day*

Services .....8:30 am

**Monday evening, September 30**

Candle Lighting .....7:24 pm  
 Services .....7:15 pm

**Tuesday, October 1***Sukkot - Second Day*

Services .....8:30 am  
 Sukkot (Feast of Thanksgiving) is the Jewish festival of thanksgiving on the occasion of the final ingathering of the harvest. The Sukkah symbolizes the wanderings of our ancestors in the wilderness of Sinai.

**Friday, October 4**

Candle Lighting .....6:14 pm

**Saturday, October 5***Shabbat Hol Hamoed Sukkot*

Services .....8:30 am

**Sunday, October 6***Hosha'na Rabbah*

Services .....8:00 am

**Sunday evening, October 6***Eve of Shemini Atzeret*

Candle Lighting .....6:10 pm  
 Services .....6:00 pm

**Monday, October 7***Shemini Atzeret*

Services .....8:30 am  
 Yizkor (Memorial Services) . 10:15 am

**Monday evening, October 7***Eve of Simchat Torah*

Candle Lighting .....7:12 pm  
 Services .....7:00 pm

**Tuesday, October 8***Simchat Torah*

Services .....8:30 am

**Friday, October 11**

Candle Lighting .....6:04 pm

**Saturday, October 12***Blessing of new month of Heshvan\**

Services .....8:30 am  
 Sidra: BERESHIT  
 Genesis 1:1.6:8  
 Prophets: Isaiah 42:5-43:10

\*Rosh Hodesh Heshvan is observed on Tuesday and Wednesday, October 15 and 16.

**Friday, October 18**

Candle Lighting .....5:50 pm

**Saturday, October 19**

Services .....8:30 am  
 Sidra: NOAH  
 Genesis 6:9-11:32  
 Prophets: Isaiah 54:1-55:5

**Thursday, October 24***United Nations Day***Friday, October 25**

Candle Lighting .....5:42 pm

**Saturday, October 26**

Services .....8:30 am  
 Sidra: LEKH-LEKHA  
 Genesis 12:1-17:27  
 Prophets: Isaiah 40:27-41:16

**Sunday, October 27**

Daylight Savings Time ends today. Remember to turn your timepiece back one hour.

Services .....8:30 am EST

**Friday, November 1**

Candle Lighting .....4:33 pm

**Saturday, November 2***Balfour Day*

Services .....8:30 am  
 Sidra: VAYERA  
 Genesis 18:1-22:24  
 Prophets: II Kings 4:1-37

The Balfour Declaration, issued on November 2, 1917, was the first recognition by a modern nation of the Jewish claim to Palestine as a national homeland.

Following Sabbath Services, the entire congregation is invited to partake of Kiddush. A special invitation is extended to the Congregation by our Men's Club which will sponsor a Kiddush on October 26 in memory of our late Rabbi Israel H. Levinthal on the occasion of his third yearzeit.

Rev. Stein will officiate at all Sabbath, Selihot and Festival Services.

**NOTEWORTHY DAYS DURING OCTOBER**

Needless to say, as is apparent in the schedule of our religious services, the early part of October is a joyous period as we celebrate the Festival of Sukkot.

But we must take note of two events of world-wide importance. Here in the United States we will observe Columbus Day on Monday, October 14 instead of October 12. By the juxtaposition of this day to honor the man who dared to cross the Atlantic seeking a route to another part of the world, we have converted a day of great importance to a mere part of a long weekend, to accommodate people seeking more and more time to take off.

Not subject to tampering, the world will observe Thursday, October 24 as United Nations Day. How well do we recall those early days when this successor to the League of Nations was organized in San Francisco forty years ago. When Israel was admitted to its membership, we had great cause to celebrate. Unfortunately, the League founded on Ethiopian rocks and now the U.N. is all tied up in knots as enemies of Israel have converted the organization into something unhealthy for the world. We hope on this 40th anniversary, it will be restored to health and an instrument that will render justice to all.







## *New Year Greetings from Officers and Staff*

On the eve of the Jewish New Year 5746, the officers of the Brooklyn Jewish Center extend to all the members and friends of our institution their best wishes for a year of health, happiness and joy. May we, together with all mankind, be blessed with peace and prosperity.

In this hour, as the New Year is ushered in, we, the officers of this institution, take this opportunity of thanking all our members for their devotion and loyalty to our Center. We are confident that with the cooperation of our membership the year 5746 will be crowned with new achievements and success in our work.

On behalf of our community and our people,

**L'SHONAH TOVO TIKOSEVU!**

Benjamin Moskowitz . . . . . President  
Emanuel Cohen . . . . . Hon. President  
Benjamin Markowe . . . . . Past President  
Louis Kramer . . . . . Vice President & Secretary  
Isaac Franco . . . . . Vice President & Treasurer  
Harry Leventhal . . . . . Hon. Vice President

### **FROM THE CENTER STAFF**

The Center Staff extends to the Rabbis, Officers, Trustees, Governors and members of the Brooklyn Jewish Center and their families, cordial greetings and best wishes for the New Year.

### **FROM THE SISTERHOOD**

The Officers of the Sisterhood extend heartiest New Year Greetings to all of our members and their families. Sisterhood looks back with pride and satisfaction on its activities during the year

5745 and hopes for an even more successful season in 5746.

### **WITH BEST WISHES FOR A SHONO TOVA UMESUKA**

Belle Franco  
Helen Heller  
Bess Machlin . . . . . Presidents  
Pauline Hurwitz  
Sylvia Kramer . . . . . Vice Presidents  
Gert Farb . . . . . Recording Secretary  
Bea Shapiro . . . . . Alternate Recording Secretary  
Ann Beris . . . . . Social Secretary  
Molly Markowe . . . . . Corresponding Secretary  
Sylvia Moskowitz . . . . . Treasurer

### **FROM THE MEN'S CLUB**

The Officers of the Men's Club wish all its members, families and friends a year of health and good tidings and a year that will bring true peace to our beloved land, to the State of Israel and to all mankind.

We invite each and every one of you to participate in this coming year's events.

May the Lord bless the entire Center, and may we and our families all be inscribed in the Book of Life and Happiness.

**L'SHONAH TOVO TIKOSEVU!**

Archie Levinson . . . . . President  
Louis Kramer  
Dr. Milton Schiff  
Stanley C. Bresnick . . . . . Hon. Presidents  
Isaac Franco  
Charles Marks . . . . . Vice Presidents  
Max Greenseid . . . . . Financial Secretary

*Mr. and Mrs.*  
*Benjamin Moskowitz*  
*and Family*

92-30 56th Avenue  
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*In Honor of*

***Moe and Lou Mark***

Emanuel and Anna Cohen

10 Plaza Street



**In Memory of**

***Harold Roland Shapiro***

*Beloved Husband  
Devoted Father and Grandfather*

*"It hath been told thee, oh Man  
What is good and what the Lord doth require of thee  
Only to do justly  
And to love mercy  
And to walk humbly with Thy God."*

*-Micah*

**Beatrice Shapiro  
Dr. and Mrs. Jonathan Shapiro  
and Pauline Ingrid Beth Shapiro**

*New Year Greetings*

***Mr. and Mrs. Jeffrey Aaron  
and Family***

9 Duke of Gloucester Road  
Manhasset, New York 11030

In Loving Memory of

*Sarah and Julius Kushner*

Rabbi and Mrs. Harold Kushner  
and Daughter

Rabbi and Mrs. Paul Kushner  
and Children

**In Memory of**  
***Mrs. Rose G. Meislin***

From Her Family

*To The Members of The Brooklyn Jewish Center*

לשנה טובה תכתבו

***Mr. and Mrs.***  
***Morris Z. Ottenstein***

*New Year Greetings*

*Mr. and Mrs.  
Harry Leventhal*

*Mr. and Mrs.  
Julius Leventhal*



*Greetings from*

***William Goodstein***

*Mr. and Mrs. Jack Sterman  
and Family*

*A Happy New Year*

*In Fond Remembrance*

*On The High Holy Days*

*Judge Joseph A. Solovei*

*Dr. Samuel Solovei*

*Sara Solovei*

*and Loving Parents*

*Jacob and Rachel Solovei*

*Loving Daughter of Anna B. Solovei*

*Brunice Blaustein*

Anna Solovei

215 East 68th Street

New York, New York 10021

***Men's Club  
of the Brooklyn Jewish Center***

*extends sincere wishes  
for a Happy, Healthy and Prosperous New Year  
to all its members and friends*

Archie Levinson, President  
Max Greenseid, Treasurer

לשנה טובה תכתבו

***Dr. Irving and Sylvia Horowitz***

*and children*  
***Dr. Ernest and Maureen  
Steven and Brenda***

*and grandchildren*  
***Cliff and Etta  
Sandy and Debbie***

*Messrs.*  
*Moe and Louis Mark*

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*A Happy New Year*

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*A Happy New Year*

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*Mr. Karl Lazar*  
388 Crown Street  
  
*In Memory of Parents*

*In Memory of  
Harold R. Shapiro*

Mrs. Herman J. Pashenz

לשנה טובה תכתבו

*Mrs. Charlotte Rosenthal*  
  
*and Children  
Charlotte and Allen*

*Mrs. Julia Spevack  
and Family*

*Ruth M. Greenberg*

*Mr. Nathan A. Polan*

4527 Luxenberg Court  
Lake Worth, Florida



**Triangle  
Sheet Metal Works Inc.**

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New Hyde Park, L.I., N.Y. 11041

***Louis and Sylvia B.  
Kramer***

20 Plaza Street

***A Happy New Year***

***Mr. and Mrs.  
Max Ballas***

North Miami Beach, Florida

***Mr. and Mrs.  
Max Farb  
and Family***

*Wish Everyone  
A Healthy and Happy New Year*

*Compliments of*

***A Friend***

**IN MEMORIAM**

**AUNT AUGUSTA**

1910 - 1981

Lou Kirsch

**IN MEMORIAM**

**JOSEPH HELLER**

1900 - 1982

Lou Kirsch

**IN MEMORIAM**

**ABRAHAM S. GREENBERG**

1902 - 1951

Lou Kirsch

*Mr. and Mrs.*  
*Benjamin Markowe*  
*and Family*

34 Plaza Street

*Ethel Olshen  
and Family*

*Dr. Milton Schiff*

1303 Carroll Street

לשנה טובה תכתבו

*Maurice and Anne Kozinn  
and Family*

*Wish all our friends and members  
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*in honor of*  
Our Children and Grandchildren

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*and Family*

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David Bronster  
Jeffrey Bronster  
Natalie Bronster  
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***and Children***



*Best Wishes for  
A Healthy and Prosperous New Year*

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and Family*

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*In Honor of*

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*Is Happy to Honor*

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*Longstanding Members of Men's Club  
And Constant Supporters of Many Jewish Causes*

Archie Levison, President

Max Greenseid, Treasurer

*Many Happy and Healthy New Years to*

***Lou and Moe Mark***

*And to Our Friends, Members and Officers of  
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***Lou Mark and Moe Mark***  
*Devoted Workers For Our Beloved Brooklyn Jewish Center*

Lester and Helen Levinthal Lyons

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**In Loving Memory of**  
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and Family*

*A Friend of*

*Isaac Franco*

*In Honor of*

*Mother and Father*

Ruth M. Greenberg

*Best Wishes For  
A Happy and Healthy New Year  
To  
All My Brooklyn Jewish Center Friends*

*Helen K. Heller*

*In Loving Memory of*

*Leon Wasserman, Esq.*

*Dr. and Mrs.  
Mortimer Goldberger*

*Bess Machlin*

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